

Joseph Karo Lawyer And Mystic

A rich, multidisciplinary exploration of spirit possession among Jews.

"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.

The first wide-scale presentation of a major Jewish mystic, the founder of the ecstatic Kabbalah.

Occupied by Memory explores the memories of the first Palestinian intifada. Based on extensive interviews with members of the "intifada generation," those who were between 10 and 18 years old when the intifada began in 1987, the book provides a detailed look at the intifada memories of ordinary Palestinians. These personal stories are presented as part of a complex and politically charged discursive field through which young Palestinians are invested with meaning by scholars, politicians, journalists, and other observers. What emerges from their memories is a sense of a generation caught between a past that is simultaneously traumatic, empowering, and exciting—and a future that is perpetually uncertain. In this sense, Collins argues that understanding the stories and the struggles of the intifada generation is a key to understanding the ongoing state of emergency for the Palestinian people. The book will be of interest not only to scholars of the Middle East but also to those interested in nationalism, discourse analysis, social movements, and oral history.

The Receiving

Apocalyptic Time

Basic Concepts in the Kabbalah

The Jew in the Medieval World

The Mystical Origins of Hasidism

Between Worlds

Rules of Mystical Piety, the Beginning of Wisdom

This book investigates the importance of printing in early-modern Central Europe, revealing a complicated web of connections linking printers and scholars, Jews and Christians, from the Baltic to the Adriatic.

The essays in this collection expand the boundaries of inter-art studies, claiming that human beings have evolved to draw nourishment from pictures. Ellen Spolsky argues in a polemical introduction that the recognition of our embodied need for pictures, that is, our human iconotropy, provides a fresh way of understanding the relationship of works of art to their historical contexts.

A cross-cultural encyclopedia of the most significant holy people in history, examining why people in a wide range of religious traditions throughout the world have been regarded as divinely inspired.

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

Download File PDF Joseph Karo Lawyer And Mystic

language, but the skilful translations communicate the mystical experiences vividly and make it easy for the reader to understand how Elijah 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.

Essays in Honour of John F.A. Sawyer

Iconotropy

Turning Toward Pictures

The Or ha-Sekhel of Abraham ben Asher

Eros and the Jews

New Approaches to the History of Jewish Thought

Drawing on the tools of social, cultural and intellectual history, and using Maimonidean as the interpretative lens, this volume offers a fresh approach to the history of Jewish thought.

Gathers sixteenth-century writings about ethics, mysticism, and Jewish spirituality by some of the many teachers in the Galilean community of Safed.

Printed editions of midrashim, rabbinic expositions of the Bible, flooded the market for Hebrew books in the sixteenth century. First published by Iberian immigrants to the Ottoman Empire, they were later reprinted in large numbers at the famous Hebrew presses of Venice. This study seeks to shed light on who read these new books and how they did so by turning to the many commentaries on midrash written

during the sixteenth century. These innovative works reveal how their authors studied rabbinic Bible interpretation and how they anticipated their readers would do so. Benjamin Williams focuses particularly on the work of Abraham ben Asher of Safed, the *Or ha-Sekhel* (Venice, 1567), an elucidation of midrash *Genesis Rabba* which contains both the author's own interpretations and also the commentary he mistakenly attributed to the most celebrated medieval commentator Rashi. Williams examines what is known of Abraham ben Asher's life, his place among the Jewish scholars of Safed, and the publication of his book in Venice. By analysing selected passages of his commentary, this study assesses how he shed light on rabbinic interpretation of *Genesis* and guided readers to correct interpretations of the words of the sages. A consideration of why Abraham ben Asher published a commentary attributed to Rashi shows that he sought to lend authority to his programme of studying midrash by including interpretations ascribed to the most famous commentator alongside his own. By analysing the production and reception of the *Or ha-Sekhel*, therefore, this work illuminates the popularity of midrash in the early modern period and the origins of a practice which is now well-established—the study of rabbinic Bible interpretation with the guidance of commentaries.

A highly respected rabbi, therapist, and teacher restores women's spiritual lineage to Judaism and empowers women to reclaim their rightful connection to Jewish teachings, Kabbalah, and to their own spiritual wisdom.

Corporeality, Society, and Identity in the Renaissance and Early Modern Period

A Jewish Journey to Belief in Afterlife, Past Lives & Living with Purpose

The Mystical Messiah, 1626-1676

The Rhythms of Jewish Living

History of Religious Ideas, Volume 3

Gershom Scholem and the Mystical Dimension of Jewish History

Essential Papers on Jewish Culture in Renaissance and Baroque Italy

The “ dilemma of early Christology, ” Kaiser observes, is found in the early Christian claims to have “ seen the Lord ” and “ beheld his glory ” —expressions that in early Judaism would have pointed unequivocally to visions of Israel ’ s God. The shift of those claims onto the figure of Jesus is usually explained either as a result of the resurrection of Jesus, presumed as a historical event, or on the influence of pagan polytheism. Kaiser examines the phenomenon of “ kyriocentric ” visions in Second Temple Judaism, asking whether such traditions are sufficient to account for the shape of early claims regarding the divinity of Christ.

How the Jewish culture war over Kabbalah began The Scandal of Kabbalah is the first book about the origins of a culture war that began in early modern Europe and continues to this day: the debate between kabbalists and their critics on the nature of Judaism and the meaning of religious tradition. From its

medieval beginnings as an esoteric form of Jewish mysticism, Kabbalah spread throughout the early modern world and became a central feature of Jewish life. Scholars have long studied the revolutionary impact of Kabbalah, but, as Yaacob Dweck argues, they have misunderstood the character and timing of opposition to it. Drawing on a range of previously unexamined sources, this book tells the story of the first criticism of Kabbalah, Ari Nohem, written by Leon Modena in Venice in 1639. In this scathing indictment of Venetian Jews who had embraced Kabbalah as an authentic form of ancient esotericism, Modena proved the recent origins of Kabbalah and sought to convince his readers to return to the spiritualized rationalism of Maimonides. The Scandal of Kabbalah examines the hallmarks of Jewish modernity displayed by Modena's attack—a critical analysis of sacred texts, skepticism about religious truths, and self-consciousness about the past—and shows how these qualities and the later history of his polemic challenge conventional understandings of the relationship between Kabbalah and modernity. Dweck argues that Kabbalah was the subject of critical inquiry in the very period it came to dominate Jewish life rather than centuries later as most scholars have thought. "Here is a first time English translation of a seventeenth-century classic of Jewish literature that deals with many of the most important issues addressed by Kabbalists since the late twelfth century. Horowitz (c. 1570-1626) served

as rabbi of several of the most important European Jewish communities before becoming Chief Ashkenazic Rabbi of Jerusalem in 1621."--Publisher description.

A richly detailed account of the only messianic movement ever to engulf the entire Jewish world. The twentieth century produced a galaxy of extraordinary Jewish historians. Gershom Scholem stands out among them for the richness and power of his historical imagination. Born in Berlin in 1897, Scholem became a Zionist as a young student in a revolt against his family's bourgeois and assimilated life. He learned Hebrew and studied Kabbalah, the world of mystical teachings that had become marginalized--indeed stigmatized--within the mainstream rationalist Jewish tradition. In 1923, Scholem emigrated to Palestine and eventually joined the faculty of the Hebrew University of Jerusalem, publishing groundbreaking studies in the field of Jewish mysticism. In the 1930s, Scholem's scholarship turned to an obscure kabbalist rabbi of seventeenth-century Turkey, Sabbatai zvi, 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 zvi was forced to convert to Islam, but a clandestine sect survived. A Bollingen Foundation grant enabled Scholem to complete the original Hebrew edition of his biography in 1957. Bollingen also supported R. J. Zwi Werblowsky's masterful English translation.

A monumental and revisionary work of Jewish historiography, Sabbatai evi stands out for its combination of philological and empirical authority and for its passion. It is widely esteemed as one of Scholem's masterworks. The author himself always regarded the Princeton/Bollingen edition as a highlight of his scholarship.

Book of Visions and Book of Secrets

Jewish Mysticism

The Jewish Body

Reclaiming Jewish Women's Wisdom

A Cross-cultural Encyclopedia

A History of Jewish Literature: The Jewish center of culture in the Ottoman empire

Words Remembered, Texts Renewed

This volume explores perceptions of the "Jewish body" in variety of early modern Jewish sources. It discusses, among other topics, ideas of the ideal body in normative sources, the influence of Kabbalistic ideas on Jewish-Christian discourse and the link between melancholy and exile.

Here are first-time English translations of the autobiographical works of two important and influential Jewish mystics. In *The Book of Visions* Rabbi Hayyim Vital (1542-1620), foremost disciple of R. Isaac Luria, describes his mystical experiences in great detail. In *The Book of Secrets*, Rabbi Yizhak Isaac Safrin of Komarno (1806-1874) recounts

incidents in his life and visionary experiences.

"This book traces the history of Galilee from its biblical roots to the eruption of the Arab-Jewish conflict in 1948, illustrating how modernization in the region was intertwined with mystical beliefs and practices and developed among Palestinians, Orthodox Jews, Christians, and Druze without being a byproduct of Western intervention"--

"This trailblazing book . . . exposes the evolving and often contradictory attitudes of Jews toward sexuality. One comes away with a fresh sense of the variegated nature of Jewish historical experience, and not only in regard to sexuality."—Robert Alter, author of *The World of Biblical Literature*

Sabbatai Sevi

Lawyer and Mystic. --

A Sourcebook, 315-1791

Jewish Culture in Early Modern Europe

Jewish, Christian, and Islamic Mystical Perspectives on the Love of God

Jewish Mystical Autobiographies

Mysticism, Modernization, and War

David B. Ruderman's groundbreaking studies of Jewish intellectuals as they engaged with Renaissance humanism, the Scientific Revolution, and the Enlightenment have set the agenda for a distinctive historiographical approach to Jewish culture in early modern Europe, from 1500 to 1800. From his initial studies of Italy to his later work on eighteenth-century English, German, and Polish Jews,

Ruderman has emphasized the individual as a representative or exemplary figure through whose life and career the problems of a period and cultural context are revealed. Thirty-one leading scholars celebrate Ruderman's stellar career in essays that bring new insight into Jewish culture as it is intertwined in Jewish, European, Ottoman, and American history. The volume presents probing historical snapshots that advance, refine, and challenge how we understand the early modern period and spark further inquiry. Key elements explored include those inspired by Ruderman's own work: the role of print, the significance of networks and mobility among Jewish intellectuals, the value of extraordinary individuals who absorbed and translated so-called external traditions into a Jewish idiom, and the interaction between cultures through texts and personal encounters of Jewish and Christian intellectuals. While these elements can be found in earlier periods of Jewish history, Ruderman and his colleagues point to an intensification of mobility, the dissemination of knowledge, and the blurring of boundaries in the early modern period. These studies present a rich and nuanced portrait of a Jewish culture that is both a contributing member and a product of early modern Europe and the Ottoman Empire. As director of the Herbert D. Katz Center for Advanced Judaic Studies at the University of Pennsylvania, Ruderman has fostered a community of scholars from Europe, North America, and Israel who work in the widest range of

areas that touch on Jewish culture. He has worked to make Jewish studies an essential element of mainstream humanities. The essays in this volume are a testament to the haven he has fostered for scholars, which has and continues to generate important works of scholarship across the entire spectrum of Jewish history.

The author look beyond the grave to explore Jewish beliefs about the afterlife, drawing on traditional Jewish texts to discuss numerous perspectives on this important topic.

To mark the retirement of John F. A. Sawyer, Professor of Religious Studies in the University of Newcastle upon Tyne, colleagues and former students from around the world have contributed studies on his areas of interest: the study of Hebrew, the books of the Jewish Bible, and the culture and traditions of Judaism. The essayists consider not simply the origin of the meaning of word and text, but also the many and strange ways in which word and text become transposed, re-oriented and often enough traduced by later interests and purposes. The roll call of scholars reads: Philip Alexander, Francis Andersen, Graeme Auld, Calvin Carmichael, Robert Carroll, David Clines, Richard Coggins, Jon Davies, Philip Davies, James Dunn, John Elwolde, John Gibson, Graham Harvey, Peter Hayman, Dermot Killingley, Jonathan Magonet, Robert Morgan, Takamitsu Muraoka, Christopher Rowland,

Deborah Sawyer, Clyde Curry Smith, Max Sussman, William Telford, Marc Vervenne, Wilfred Watson, Keith Whitelam and Isabel Wollaston.

After a nearly two-thousand-year interlude, and just as Christian Europe was in the throes of the great Witch Hunt and what historians have referred to as "The Age of the Demoniac," accounts of spirit possession began to proliferate in the Jewish world. Concentrated at first in the Near East but spreading rapidly westward, spirit possession, both benevolent and malevolent, emerged as perhaps the most characteristic form of religiosity in early modern Jewish society. Adopting a comparative historical approach, J. H. Chajes uncovers this strain of Jewish belief to which scant attention has been paid. Informed by recent research in historical anthropology, *Between Worlds* provides fascinating descriptions of the cases of possession as well as analysis of the magical techniques deployed by rabbinic exorcists to expel the ghostly intruders. Seeking to understand the phenomenon of spirit possession in its full complexity, Chajes delves into its ideational framework—chiefly the doctrine of reincarnation—while exploring its relation to contemporary Christian and Islamic analogues. Regarding spirit possession as a form of religious expression open to—and even dominated by—women, Chajes initiates a major reassessment of women in the history of Jewish mysticism. In a concluding section he examines the reception history of the great Hebrew accounts

of spirit possession, focusing on the deployment of these "ghost stories" in the battle against incipient skepticism in the turbulent Jewish community of seventeenth-century Amsterdam. Exploring a phenomenon that bridged learned and ignorant, rich and poor, men and women, Jews and Gentiles, Between Worlds maps for the first time a prominent feature of the early modern Jewish religious landscape, as quotidian as it was portentous: the nexus of the living and the dead.

Mystical Experience in Abraham Abulafia, The

The Cultures of Maimonideanism

Kyriocentric Visions and the Dilemma of Early Christology

Essential Papers on Kabbalah

Lawyer and Mystic

Leon Modena, Jewish Mysticism, Early Modern Venice

The History of Galilee, 1538-1949

A collection of essays in which the possibilities of a deeper dialogue, by means of the contemplative traditions of the Abrahamic Faiths is explored. The book expounds an ageless, profound means of overcoming religious hatred and violence and awakening the beauty of unity in diversity.

The nature and perception of time in millennial movements form the basis for this comprehensive and comparative book. In a wide variety

of cases, the authors analyze millennial movements from the three Abrahamic faiths, as well as from the East.

This volume completes the immensely learned three-volume *A History of Religious Ideas*. Eliade examines the movement of Jewish thought out of ancient Eurasia, the Christian transformation of the Mediterranean area and Europe, and the rise and diffusion of Islam from approximately the sixth through the seventeenth centuries. Eliade's vast knowledge of past and present scholarship provides a synthesis that is unparalleled. In addition to reviewing recent interpretations of the individual traditions, he explores the interactions of the three religions and shows their continuing mutual influence to be subtle but unmistakable. As in his previous work, Eliade pays particular attention to heresies, folk beliefs, and cults of secret wisdom, such as alchemy and sorcery, and continues the discussion, begun in earlier volumes, of pre-Christian shamanistic practices in northern Europe and the syncretistic tradition of Tibetan Buddhism. These subcultures, he maintains, are as important as the better-known orthodoxies to a full understanding of Judaism, Christianity, and Islam.

Byron Sherwin's book is a primer for course-work and for those seeking to understand Jewish mysticism on its own terms, Kabbalah provides a comprehensive, accessible introduction to Jewish mysticism, organized

around five models of Jewish mystical theology and experience: Normal Mysticism, Mystical Intimacy, Addressing God's Needs, Drawing Down Divine Grace, and Prophetic Kabbalah. Sherwin's Kabbalah: An Introduction to Jewish Mysticism is a scholarly, yet accessible work that includes primary texts in translation.

The Scandal of Kabbalah

Print Culture at the Crossroads

The Generations of Adam

Does the Soul Survive?

Safed Spirituality

Dybbuks, Exorcists, and Early Modern Judaism

From Biblical Israel to Contemporary America

Joseph Karo Lawyer and Mystic Jewish Publication

Society Joseph Karo Lawyer and Mystic. --Joseph Karo, Lawyer

and Mystic Joseph Karo Lawyer and Mystic Joseph Karo, Lawyer

and Mystic [London] : Oxford University Press The History of

Galilee, 1538-1949 Mysticism, Modernization, and War Rowman &

Littlefield

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.

"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

2007 Choice Outstanding Academic Title At the funeral of Matthew Shepard—the young Wyoming man brutally murdered for being gay—the Reverend Fred Phelps led his parishioners in protest, displaying signs with slogans like “Matt Shepard rots in Hell,” “Fags Die God Laughs,” and “God Hates Fags.” In counter-protest, activists launched an “angel action,” dressing in angel costumes, with seven-foot high wings, and creating a visible barrier so one would not have to see the hateful signs. Though long thought of as one of the most virulently anti-gay genres of contemporary American politics and culture, in *God Hates Fags*, Michael Cobb maintains that religious discourses have curiously figured as the most potent and pervasive forms of queer expression and activism throughout the twentieth century. Cobb focuses on how queers have assumed religious rhetoric strategically to respond to the violence done against them, alternating

close readings of writings by James Baldwin, Tennessee Williams, Jean Toomer, Dorothy Allison, and Stephen Crane with critical legal and political analyses of Supreme Court Cases and anti-gay legislation. He also pays deep attention to the political strategies, public declarations, websites, interviews, and other media made by key religious right organizations that have mounted the most successful regulations and condemnations of homosexuality.

On the Mystical Shape of the Godhead

The Mystical Messiah, 1626–1676

Commentary on Midrash Rabba in the Sixteenth Century

Seeing the Lord's Glory

From Muhammad to the Age of Reforms

Joseph Karo

The Book and Central Europe

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 Elijor 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.

With his engaging overview of the sacred times, places and ideas of Judaism, Rabbi Marc Angel gently reclaims the natural, balanced and insightful teachings of Sephardic Judaism that can and should imbue modern Jewish spirituality, drawing on classic sources from the Golden Age of Spanish Jewry and the great mystics of Safed.

To gain an accurate view of medieval Judaism, one must look through the eyes of Jews and their contemporaries. First published in 1938, Jacob Rader Marcus's classic source book on medieval Judaism provides the documents and historical narratives which let the actors and witnesses of events speak for themselves. The medieval epoch in Jewish history begins around the year 315, when the emperor Constantine began enacting disabling laws against the Jews, rendering them second-class citizens. In the centuries following, Jews enjoyed (or suffered under) legislation, either chosen or forced by the state, which

differed from the laws for the Christian and Muslim masses. Most states saw the Jews as simply a tolerated group, even when given favorable privileges. The masses often disliked them. Medieval Jewish history presents a picture wherein large patches are characterized by political and social disabilities. Marcus closes the medieval Jewish age (for Western Jewry) in 1791 with the proclamation of political and civil emancipation in France. The 137 sources included in the anthology include historical narratives, codes, legal opinions, martyrologies, memoirs, polemics, epitaphs, advertisements, folk-tales, ethical and pedagogical writings, book prefaces and colophons, commentaries, and communal statutes. These documents are organized in three sections: The first treats the relation of the State to the Jew and reflects the civil and political status of the Jew in the medieval setting. The second deals with the profound influence exerted by the Catholic and Protestant churches on Jewish life and well-being. The final section presents a study of the Jew "at home," with four sub-divisions which treat the life of the medieval Jew in its various aspects. Marcus presents the texts themselves, introductions, and lucid notes. Marc Saperstein

offers a new introduction and updated bibliography.

An Introduction to Jewish Mysticism

Spirit Possession in Judaism

The Infinite Expression of Freedom

Joseph Karo, Lawyer and Mystic

Essays in Honor of David B. Ruderman edited by Richard I. Cohen,

Natalie B. Dohrmann, Adam Shear and Elchanan Reiner

A Sephardic Exploration of Judaism's Spirituality

Cases and Contexts from the Middle Ages to the Present