

The Mystical Meaning Of Lekhah Dodi And Kabbalat Shabbat

Unique, fresh, honest translations, with notes comparing other translations. This volume of the My People's Prayer Book series explores the prayers that the Jewish community uses to welcome Shabbat together."

Why be Jewish? A fascinating dialogue across denominations of the High Holy Days and their message of Jewish purpose beyond mere survival.

Almost forty contributors from three continents—men and women, scholars and poets, rabbis and theologians, representing all Jewish denominations and perspectives—examine the tension between Israel as a particular People called by God, and that very calling as intended for a universalist end, furthering God's vision for all the world, not just for Jews alone. This balance of views arises naturally out of the prayers in the High Holy Day liturgy, coupled with insights from philosophy, literature, theology and ethics. This fifth volume in the Prayers of Awe series provides the relevant traditional prayers in the original Hebrew, alongside a new and annotated translation. It explores the question "Why be Jewish?" in a time when universalist commitment to our planet and its people has only grown in importance, even as particularist questions of Jewish continuity have become ever more urgent.

One cannot think of Judaism without taking some stance relating to Israel's special status, its election. The present collection highlights the challenges that Judaism faces, as it continues to uphold a sense of chosenness and as it seeks to engage the world beyond it—nations, as well as religions. The challenge is captured by the dual implication of election: divine love on the one hand and enmity with others on the other. Israel's election, mission and vocation are played out within this tension of love, grounded in God and extending to humanity, and the opposite of love, as this finds expression in Israel's relations with others. Israel must work out the purpose of its election and its realization in history in the tension between these two extremes. This challenge takes on great urgency in the context of advances in interfaith relations. These lead us to reflect on the meaning of Israel's election as part of developing a contemporary Jewish theology of world religions.

The Mishnaic Moment describes a remarkable encounter between Jews and Christians in seventeenth-century northern Europe, where scholars from both communities were printing, producing, and discussing commentaries on the canonical corpus of Jewish Law, the Mishnah.

Studies of Jewish and Christian Scriptures Offered in Honor of Prof. John T. Townsend

The Experience of Jewish Liturgy

Open Secret

The Oxford Handbook of Ritual and Worship in the Hebrew Bible

The History of Galilee, 1538-1949

Jewish, Literary, and Moral Perspectives

Judaism's Challenge

This volume offers a narrative history of modern Kabbalah, from the sixteenth century to the present. Covering all sub-periods, schools, and figures, Jonathan Garb demonstrates how Kabbalah expanded over the last few centuries, and how it became an important player, first in the European, subsequently in global cultural and intellectual domains. Indeed, study of the Kabbalah can be found on virtually every continent and in many languages, despite of the destruction of many centres in the mid-twentieth century. Garb explores the sociological, psychological, scholastic and ritual dimensions of kabbalistic ways of life in their geographical and cultural contexts. Focusing on several important mystical and literary figures, he shows how modern Kabbalah is both deeply embedded in modern Jewish life, yet has become an independent, professionalized sub-world. He also traces how Kabbalah was influenced by, and contributed to the process of modernization.

This volume brings together leading representatives of the recent debate about the persistence of kabbalah in the modern world. It breaks new ground for a better understanding of the role of kabbalah in modern religious, intellectual, and political discourse.

Mystical Meaning of Lekhah Dodi and Kabbalat Shabbat
The History of Galilee, 1538-1949
Mysticism, Modernization, and War
Rowman & Littlefield

"Illuminating . . . 24 academic essays covering Wiesel's interpretations of the Bible, retellings of Talmudic stories . . . his post-Holocaust theology, and more." —Publishers Weekly
Nobel Peace Prize recipient Elie Wiesel, best known for his writings on the Holocaust, is also the accomplished author of novels, essays, tales, and plays as well as portraits of seminal figures in Jewish life and experience. In this volume, leading scholars in the fields of Biblical, Rabbinic, Hasidic, Holocaust, and literary studies offer fascinating and innovative analyses of Wiesel's texts as well as enlightening commentaries on his considerable influence as a teacher and as a moral voice for human rights. By exploring the varied aspects of Wiesel's multifaceted career—his texts on the Bible, the Talmud, and Hasidism as well as his literary works, his teaching, and his testimony—this thought-provoking volume adds depth to our understanding of the impact of this important man of letters and towering international figure. "This book reveals Elie Wiesel's towering intellectual capacity, his deeply held spiritual belief system, and the depth of his emotional makeup." —New York Journal of Books
"Close, scholarly readings of a master storyteller's fiction, memoirs and essays suggest his uncommon breadth and depth . . . Criticism that enhances the appreciation of readers well-versed in the author's work." —Kirkus Reviews
"Navigating deftly among Wiesel's varied scholarly and literary works, the authors view his writings from religious, social, political, and literary perspectives in highly accessible prose that will well serve a broad and diverse readership." —S. Lillian Kremer author of Women's Holocaust Writing: Memory and Imagination

Abraham Joshua Heschel Today

Interpretations, Transformations, Adaptations

Creation of the World in Jewish Mysticism

Hasidism Incarnate

From Something to Nothing

Myth, History, and the Interpretation of Scripture in Lurianic Kabbala

God and Language in the Teachings of Rabbi Dov Ber of Mezritsh

Jewish mysticism approaches God as no-thing or nothing, reflecting Judaism's traditional identification of God as incorporeal. Whereas technical philosophical language often employed to discuss Jewish mysticism has a tendency to ward off otherwise interested readers, this study sufficiently breaks down the technical language of Jewish mysticism in its various expressions to allow a beginner to benefit from what may otherwise be indescribable and only approached by consideration of what is not rather than what is. Integral to the title, From Something to Nothing, is the concept that God cannot be something, because that would be restricting, so God is simply no-thing. Ironically, the conventional religious expression for the biblical notion of creation is "something from nothing", whereas the title of this volume is its precise opposite, which may at first seem to be illogical - creation in reverse. However, in a volume dedicated to various deliberations on magic and mysticism, the ultimate reality may receive expression as nothingness, that is, no-thingness, no quality associated with things. What adds to our difficulty today is that nothingness is inextricably linked with silence. Is silence also an element or indication of an ultimate reality or its absence? Or is it merely the reflection of nothing whatsoever? This is at the heart of modern debates between atheists and believers. Believers feel that even this silence speaks to this ultimate reality, whereas atheists claim that if you cannot show it, then you do not know it. In other words, believers are victims of their own wishful thinking. From Something to Nothing memorializes Canadian mystic and scholar Zalman Schachter Shalomi, z"l, engaging in particular aspects that he addressed at some phase of his colourful and erudite life, providing the reader with a broad spectrum of both phenomenological and intellectual topics.

Discoursing on music, three early modern Jewish scholars stand out as original: Judah Moscato presented music as a spiritual phenomenon; Leon Modena asked about the legitimacy of art music in the synagogue; Abraham Portaleone treated music in the Ancient Temple.

Accounting for the Commandments in Medieval Judaism explores the discursive formation of the commandments as a generative matrix of Jewish thought and life in the posttalmudic period, correlating the diverse domains of jurisprudence, philosophy, ethics, pietism, and kabbalah.

Annotation Situating Habad's thought within the evolution of Kabbalistic mysticism, the history of Western philosophy & Mahayana Buddhism, Wolfson focuses on the nature of apophatic embodiment, semiotic materiality, hypernomian transvaluation, nondifferentiated alterity & atemporal temporality.

My People's Prayer Book: Kabbalat Shabbat (welcoming Shabbat in the synagogue)

Mystical Reflections on the Transformative Power of Holy Time

Golda Meir and Her Path to Power

The Hidden Poetry of the Jewish Prayerbook

Language, Eros, Being

The Siddur Companion

A Kabbalah and Jewish Mysticism Reader

In *Speaking Infinities*, Ariel Evan Mayse explores the life and work of the Hasidic figure Rabbi Dov Ber Friedman of Mezritsh (1704-1772) to elucidate his theory of language in which all human tongues, even in their mundane forms, have the potential to become sacred when returned to their divine source.

An inspiring spiritual companion that provides fresh insights and meditations into traditional Jewish liturgy for people of all backgrounds. Brings the prayerbook to life and shows how to put more of yourself into the holy words of the Jewish tradition.

This volume addresses the complex topic of the preeminent status of the divine feminine power, to be referred also as Female, within the theosophical structures of many important Kabbalists, Sabbatean believers, and Hasidic masters. This privileged status is part of a much broader vision of the Female as stemming from a very

high root within the divine world, then She was emanated and constitutes the tenth, lower divine power, and even in this lower state She is sometime conceived of governing this world and as equal to the divine Male. Finally, She is conceived of as returning to Her original place in special moments, the days of Sabbath, the Jewish Holidays or in the eschatological era. Her special dignity is sometime related to Her being the telos of creation, and as the first entity that emerged in the divine thought, which has been later on generated. In some cases, an uroboric theosophy links the Female Malkhut, directly to the first divine power, Keter. The author points to the possible impact of some of the Kabbalistic discussions on conceptualizations of the feminine in the Renaissance period.

Enrich your spiritual experience of Shabbat by exploring the writings of mystical masters of Hasidism. Drawing from some of the earliest teachings in the family of the Ba'al Shem Tov through late 19th-century Poland and the homilies of the Sefat 'Emet, Eitan Fishbane evokes the Sabbath experience, from candle lighting and donning white clothing to the Friday night Kiddush and the act of sacred eating.

Election, Divine Love, and Human Enmity

A Festschrift in Honor of Irving Greenberg's 75th Birthday

Mystical Verse from the Jewish Tradition

Mysticism, Modernization, and War

The Carved Wooden Torah Arks of Eastern Europe

Mystical Meaning of Lekhah Dodi and Kabbalat Shabba

Kabbalah and Modernity

This long-awaited, magisterial study—an unparalleled blend of philosophy, poetry, and philology—draws on theories of sexuality, phenomenology, comparative religion, philological writings on Kabbalah, Russian formalism, Wittgenstein, Rosenzweig, William Blake, and the very physics of the time-space continuum to establish what will surely be a highwater mark in work on Kabbalah. Not only a study of texts, Language, Eros, Being is perhaps the fullest confrontation of the body in Jewish studies, if not in religious studies as a whole. Elliot R. Wolfson explores the complex gender symbolism that permeates Kabbalistic literature. Focusing on the nexus of asceticism and eroticism, he seeks to define the role of symbolic and poetically charged language in the erotically configured visionary imagination of the medieval Kabbalists. He demonstrates that the traditional Kabbalistic view of gender was a monolithic and androcentric one, in which the feminine was conceived as being derived from the masculine. He does not shrink from the negative implications of this doctrine, but seeks to make an honest acknowledgment of it as the first step toward the redemption of an ancient wisdom. Comparisons with other mystical traditions—including those in Christianity, Buddhism, and Islam—are a remarkable feature throughout the book. They will make it important well beyond Jewish studies, indeed, a must for historians of comparative religion, in particular of comparative mysticism. Praise for Elliot R. Wolfson: "Through a Speculum That Shines is an important and provocative contribution to the study of Jewish mysticism by one of the major scholars now working in this field."—*Speculum*
This study provides a critical analysis of Nurcholish Madjid's attempt to interpret Islam within the framework of modern Indonesia. Special attention is paid to his ideas and activities during the years leading to the 1998 downfall of President Soeharto, and the development towards democracy that followed. Although many of these ideas have been embraced by significant sectors of official Indonesia, they have also received harsh criticism from the representatives of more conservative interpretations of Islam and, more recently, from secular Muslims as well.

This collection honors Professor John T. Townsend through fresh essays on the interpretation of the common Jewish and Christian Scripture – the Hebrew Bible/Old Testament – as well as its two off-shoots, Rabbinic Judaism and the New Testament interpretation and Jewish-Christian relations.

A feminist biography of the only woman to become prime minister of Israel In this authoritative and empathetic biography, Pnina Lahav reexamines the life of Golda Meir (1898–1978) through a feminist lens, focusing on her recurring role as a woman standing alone among men. *The Only Woman in the Room* is the first book to contend with Meir's full identity as a woman, Jew, Zionist leader, and one of the founders of Israel, providing a richer portrait of her persona and legacy. Meir, Lahav shows, deftly deflected misogyny as she traveled the path to becoming Israel's fourth, and only female, prime minister, from 1969 to 1974. Lahav revisits the youthful encounters that forged Meir's passion for socialist Zionism and reassesses her decision to separate from her husband and leave her children in the care of others. Enduring humiliation and derision from her colleagues, Meir nevertheless led in establishing Israel as a welfare state where social security, workers' rights, and maternity leave became law. Lahav looks at the challenges that beset Meir's premiership, particularly the disastrous Yom Kippur War, which led to her resignation and withdrawal from politics, as well as Meir's bitter duel with feminist and civil rights leader Shulamit Aloni, Meir's complex relationship with the Israeli and American feminist movements, and the politics that led her to distance herself from feminism altogether. Exploring the tensions between Meir's personal and political identities, *The Only Woman in the Room* provides a groundbreaking new account of Meir's life while also illuminating the difficulties all women face as they try to ascend in male-dominated fields.

The Only Woman in the Room

Suffering Time: Philosophical, Kabbalistic, and Hasidic Reflections on Temporality

The What, How, and why of Jewish Liturgy

The Creation Story from Zohar

Studies Dedicated to Menahem Schmelzer

Jewish Historical Consciousness in Spain and Southern France

Studies in Law, Philosophy, Pietism, and Kabbalah

This collection of essays was created as a tribute to Dr. Irving Greenberg, a truly major figure in the American Jewish community for the past forty years. The authors who have contributed to this

volume are a testimony to Dr. Greenberg's repercussive presence and theological contribution.

No one theory of time is pursued in the essays of this volume, but a major theme that threads them together is Wolfson's signature idea of the timeswerve as a linear circularity or a circular linearity, expressions that are meant to avoid the conventional split between the two temporal modalities of the line and the circle.

An unprecedented annotated anthology of the most important Jewish mystical works, *A Kabbalah and Jewish Mysticism Reader* is designed to facilitate teaching these works to all levels of learners in adult education and college classroom settings. Daniel M. Horwitz's insightful introductions and commentary accompany readings in the Talmud and Zohar and writings by Ba'al Shem Tov, Rav Kook, Abraham Joshua Heschel, and others. Horwitz's introduction describes five major types of Jewish mysticism and includes a brief chronology of their development, with a timeline. He begins with biblical prophecy and proceeds through the early mystical movements up through current beliefs. Chapters on key subjects characterize mystical expression through the ages, such as Creation and deveikut ("cleaving to God"); the role of Torah; the erotic; inclinations toward good and evil; magic; prayer and ritual; and more. Later chapters deal with Hasidism, the great mystical revival, and twentieth-century mystics, including Abraham Isaac Kook, Kalonymous Kalman Shapira, and Abraham Joshua Heschel. A final chapter addresses today's controversies concerning mysticism's place within Judaism and its potential for enriching the Jewish religion.

Women are conspicuously absent from the Jewish mystical tradition. Even if historically some Jewish women may have experienced mystical revelations and led richly productive spiritual lives, the tradition does not preserve any record of their experiences or insights. Only the chance survival of scant evidence suggests that, at various times and places, individual Jewish women did pursue the path of mystical piety or prophetic spirituality, but it appears that they were generally censured, and efforts were made to suppress their activities. This contrasts sharply with the fully acknowledged prominence of women in the mystical traditions of both Christianity and Islam. It is against this background that the mystical messianic movement centred on the personality of Sabbatai Zevi (1626 - 76) stands out as a unique and remarkable exception. Sabbatai Zevi addressed to women a highly original liberationist message, proclaiming that he had come to make them 'as happy as men' by releasing them from the pangs of childbirth and the subjugation to their husbands that were ordained for women as a consequence of the primordial sin. This unprecedented redemptive vision became an integral part of Sabbatian eschatology, which the messianists believed to be unfolding and experienced in the present. Their New Law, superseding the Old with the dawning of the messianic era, overturned the traditional halakhic norms that distinguished and regulated relations between the sexes. This was expressed not only in the outlandish ritual transgression of sexual prohibitions, in which Sabbatian women were notoriously implicated, but also in the apparent adoption of the idea - alien to rabbinic Judaism - that virginity, celibacy, or sexual abstinence were conducive to women's spiritual empowerment. Ada Rapoport-Albert traces the diverse manifestations of this vision in every phase of Sabbatianism and its offshoots. These include the early promotion of women to centre-stage as messianic prophetesses; their independent affiliation with the movement in their own right; their initiation in the esoteric teachings of the kabbalah; and their full incorporation, on a par with men, into the ritual and devotional life of the messianic community. Their investment with authority was such as to elevate the messiah's wife (a figure mostly absent from traditional messianic speculations) to the rank of full messianic consort, sharing in her husband's redemptive mission as well as his divine dimension. By the late eighteenth century, a syncretistic cult had developed that recognized in Eva - the unmarried daughter of Jacob Frank, one of Sabbatai Zevi's apostate messianic successors - an incarnate female aspect of the kabbalistic godhead, worshipped by her father's devotees as 'Holy Virgin' and female messiah. This was the culmination of the Sabbatian endeavour to transcend the traditional gender paradigm that had excluded women from the public arena of Jewish spiritual life. This work is translated by Deborah Greniman.

From Martyr to Mystic

From Metaphysics to Midrash

Shalom Shar'abi and the Kabbalists of Beit El

Three Early Modern Hebrew Scholars on the Mysteries of Song

Jewish Law Among Jews and Christians in Early Modern Europe

The Cambridge Companion to Jewish Theology

Exegesis and Poetry in Medieval Karaite and Rabbanite Texts

Hasidism Incarnate contends that much of modern Judaism in the West developed in reaction to Christianity and in defense of Judaism as a unique tradition. Ironically enough, this occurred even as modern Judaism increasingly dovetailed with Christianity with regard to its ethos, aesthetics, and attitude toward ritual and faith. Shaul Magid argues that the Hasidic movement in Eastern Europe constitutes an alternative "modernity," one that opens a new window on Jewish theological history. Unlike Judaism in German lands, Hasidism did not develop under a "Christian gaze" and had no need to be apologetic of its positions. Unburdened by an apologetic agenda (at least toward Christianity), it offered a particular reading of medieval Jewish Kabbalah filtered through a focus on the charismatic leader that resulted in a religious worldview that has much in common with Christianity. It is not that Hasidic masters knew about Christianity; rather, the basic tenets of Christianity remained present, albeit often in veiled form, in much kabbalistic teaching that Hasidism took up in its portrayal of the charismatic figure of the zaddik, whom it often described in supernatural terms.

National Jewish Book Awards Finalist for the Visual Arts Award, 2017. The carved wooden Torah arks found in eastern Europe from the seventeenth to nineteenth centuries were magnificent structures, unparalleled in their beauty and mystical significance. The work of Jewish artisans, they dominated the synagogues of numerous towns both large and small throughout the former Polish-Lithuanian Commonwealth, inspiring worshippers with their monumental scale and intricate motifs. Virtually none of these superb pieces survived the devastation of the two world wars. Bracha Yaniv's pioneering work therefore breathes new life into a lost genre, making it accessible to scholars and students of Jewish art, Jewish heritage, and religious art more generally. Making use of hundreds of pre-war photographs housed in local archives, she develops a vivid portrait of the history and artistic development of these arks, the scope and depth of her meticulous research successfully compensating for the absence of physical remains. In this way she has succeeded in producing a richly illustrated and comprehensive overview of a classic Jewish religious art form. Professor Yaniv's analysis of the historical

context in which these arks emerged includes a broad survey of the traditions that characterized the local workshops of Lithuania, Belarus, and Ukraine. She also provides a detailed analysis of the motifs carved into the Torah arks and explains their mystical significance, among them representations of Temple imagery and messianic themes—and even daring visual metaphors for God. Fourteen arks are discussed in particular detail, with full supporting documentation; appendices relating to the inscriptions on the arks and to the artisans' names will further facilitate future research. This seminal work throws new light on long-forgotten traditions of Jewish craftsmanship and religious understanding.

The book Zohar – The Book of Splendor is the most important work of the Spanish Kabbalah. Zohar is a Mystical Commentary on the Torah. After the Hebrew Bible and the Talmud it is the third canonical text of Judaism. In this book the reader will have the possibility to read the Mystical Creation Story of the Zohar. Whereas in the Zohar the beginning is connected with the idea of God's extension in all directions, the reader will have the possibility to read this masterpiece of the Spanish Kabbalah. The Jewish existence in Spain came to an end in the year 1492, when the Jews were expelled from Spain and several years later from Portugal. Rabbi Isaac Luria (1534–1572), the Founder of modern Kabbalah, deeply reflected upon the meaning of this worst expulsion of the Middle Ages. Rabbi Luria did not write a lot – he mainly preached and his disciples wrote down what he said. Following a deep meditation, Rabbi Luria came up with a new concept – God put upon Himself a voluntarily Exile, He withdrew from the World – because of His solidarity with Israel. There are many writings falsely attributed to Rabbi Luria. This short Commentary on Zohar by Rabbi Luria is authentic; it was first published in Zion in Jerusalem in 1940, edited by Gershom Scholem. Josef Blaha was born in Brno, Czech Republic in 1963, and is lecturer in Jewish Studies and specializes in Jewish Mysticism. He published fifteen books in Czech and in English dealing with Judaism and especially with the Jewish Mysticism. Josef Blaha teaches the US students at the Charles University in Prague.

Introduces renderings of, and commentary on, Kabbalistic verse that emerged directly from Jewish mysticism and that reveals the foundations of both language and existence itself.

Hasidic and Mystical Reflections on Jewish Prayer

Postmessianic Messianism and the Mystical Revision of Menahem Mendel Schneerson

The Rhetoric of Jewish Prayer

The Privileged Divine Feminine in Kabbalah

Filling Words with Light

The Poetry of Kabbalah

Rabbinic Martyrology and the Making of Merkavah Mysticism

The Jerusalem kabbalists of the Beit El Yeshivah are the most influential school of kabbalah in modernity. The school is associated with the writings and personality of a charismatic eighteenth-century Yemenite Rabbi, Shalom Shar'abi, considered by his acolytes to be divinely inspired by the prophet Elijah. Shar'abi initiated what is still the most active school of mysticism in contemporary Middle Eastern Jewry. Today, this meditative tradition is rising in popularity not only in Jerusalem, but throughout the Jewish World. Pinchas Giller examines the characteristic mystical practices of the Beit El School. The dominant practice is that of ritual prayer with mystical "intentions," or kavvanot. The kavvanot themselves are the product of thousands of years of development and incorporate many traditions and bodies of lore. Giller examines the archaeology of the kavvanot literature, the principle aspect of which is the meditation on God's sacred names while reciting prayers, the development of particular rituals, and the innovative mystical and devotional practices of the Beit El kabbalists.

This collection of essays offers an inquiry into the complex interaction between exegesis and poetry that characterized medieval and early modern Karaite and Rabbanite treatment of the Bible in the Islamic world, the Byzantine Empire, and Christian Europe.

The historical consciousness of medieval Jewry has engendered lively debate in the scholarly world. The focus in this book is on the historical consciousness of the Jews of Spain and southern France in the late Middle Ages, and specifically on their perceptions of Christianity and Christian history and culture. In his detailed analysis of Jews' understanding of the history of the communities they lived among, Ram Ben-Shalom shows that in these southern European lands Jews experienced a relatively open society that was sensitive to and knowledgeable about voices from other cultures, and that this had significant consequences for shaping Jewish historical consciousness. Among the topics that receive special attention are what Jews knew of the significance of Rome, of Jesus and the early days of Christianity, of Church history, and of the history of the Iberian monarchies. Ben-Shalom demonstrates that, despite the negative stereotypes of Jewry prevalent in Christian literature and increasing familiarity with that literature, they were more influenced by their interactions with Christian society at the local level. Consequently there was no single stereotype that dominated Jewish thought, and frequently little awareness of the two societies as representing distinct cultures. This book contributes to medieval Jewish intellectual history on many levels, demonstrating that, in Spain and southern France, Jews of the later Middle Ages evinced a genuine interest in history, including the history of non-Jews, and that in some cases they were deeply familiar with Christian and sometimes also classical historiography. In providing a comprehensive survey of the multiple contexts in which historiographical material was embedded and the many uses to which it was put, it enriches our understanding of medieval historiography, polemic, Jewish-Christian relations, and the breadth of interests characterizing Provençal and Spanish Jewish communities.

The Cambridge Companion to Jewish Theology offers an overview of Jewish theology, an aspect of Judaism that is equal in importance to law and ethics. Covering the period from antiquity to the present, the volume focuses on what Jews believe about God and also about the relation of God to humans and the world. Parts I and II cover exciting new research in Jewish biblical and rabbinic theology, medieval philosophy, Kabbalah (mysticism), and liturgy. Parts III and IV turn to modern theology with an exploration of works by leading figures, such as Rabbi Abraham I. Kook, Franz Rosenzweig, and Emmanuel Levinas, as well as the relation of theology to issues such as feminism and the Holocaust, and the relation of Judaism to other world religions. In Part V, the book explores how the insights of analytic philosophy have been integrated with Jewish theology.

A History of Kabbalah

Bridging between Sister Religions

Continuity and Change

Kabbalistic Hermeneutics and Poetic Imagination

Medieval Jews and the Christian Past

Accounting for the Commandments in Medieval Judaism

All the World

"The conceit in the title of this volume is that ritual, however expansively it may be defined, is ineluctably tethered to religion and worship. It has a primal connection to the idea that a transcendent order - numinous and mysterious, supranatural and elusive, divine and wholly other - gives meaning and purpose to life. The construction of rites and rituals enables humans to conceive and apprehend this transcendent order, to symbolize it and interact with it, to postulate its truths in the face of contradicting realities and to repair them when they have been breached or diminished. The focus of this Handbook is on ritual and worship from the perspective of biblical studies, particularly on the Hebrew Bible and its ancient Near Eastern antecedents. Within this context, attention will be given to the development of ideas in Jewish, Christian, and Muslim thinking, but only insofar as they connect with or extend the trajectory of biblical precedents. The volume reflects a wide range of analytical approaches to ancient texts, inscriptions, iconography, and ritual artifacts. It examines the social history and cultural knowledge encoded in rituals, and explores the way rituals shape and are shaped by politics, economics, ethical imperatives, and religion itself. Toward this end, the volume is organized into six major sections: Historical Contexts, Interpretive Approaches, Ritual Elements (participants, places, times, objects, practices), Underlying Cultural and Theological Perspectives, History of Interpretation, Social-Cultural Functions, and Theology and Theological Heritage"--

This edited collection honors Menahem Schmelzer's influence upon the field of Jewish liturgy. Three generations of scholars apply different analytical methods to varying texts and ritual occasions, providing an up-to-date picture of the field and its implications for related areas.

Abraham Joshua Heschel remains one of the most creative Jewish thinkers of the twentieth century. These essays demonstrate that Heschel became a spiritual guide, not only in America but in many other parts of the world, especially in Poland, where he was born, and in Israel, where the prophets gave the world a dream of everlasting peace.

There is an architecture to the Siddur which is truly a work of splendor. It was not created by one hand, nor at one time or in one place. The Siddur records the Jewish People's joyous searching for God, but it also records their longing for redemption, even as the text frequently marks suffering and hostile surroundings. This work is intended to form the background for a meaningful devotion to prayer, during the week and on the major festivals. It will help guide the novice through the different prayers and make these prayers more understandable and fulfilling. It will also give the daily davener a sense of where these prayers came from, how the rabbis developed them, and even their deeper purpose and meaning.

From the Early Modern Period to the Present Day

Voices from Warsaw and Jerusalem

Women and the Messianic Heresy of Sabbatai Zevi, 1666 - 1816

The Mishnaic Moment

Speaking Infinities

Hasidism, Christianity, and the Construction of Modern Judaism

The Sabbath Soul

We designed these 18, 30-minute lectures for listening in the comfort of ones home or elsewhere, such as during a daily commute, an exercise routine, an extended car or plane trip, or just a stroll around town. In any case, the learner will come to appreciate Professor Kimelmans clarity of presentation, quality of analysis and precision of delivery. Whether religious or secular, denominational or not, the learner will find this audio coursebook informative, delightful and inspiring.

In From Metaphysics to Midrash, Shaul Magid explores the exegetical tradition of Isaac Luria and his followers within the historical context in 16th-century Safed, a unique community that brought practitioners of Judaism, Christianity, and Islam into close contact with one another. Luria's scripture became a theater in which kabbalists redrew boundaries of difference in areas of ethnicity, gender, and the human relation to the divine. Magid investigates how cultural influences altered scriptural exegesis of Lurianic Kabbala in its philosophical, hermeneutical, and historical perspectives. He suggests that Luria and his followers were far from cloistered. They used their considerable skills to weigh in on important matters of the day, offering, at times, some surprising solutions to perennial theological problems.

"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"--

Karaite Texts and Studies

Universalism, Particularism and the High Holy Days

A Literary and Historical Commentary on the Prayer Book

Jewish Mysticism in Contemporary Canadian Jewish Studies

Elie Wiesel