

Get Free Major Trends In Jewish Mysticism Gershom Scholem Pdf For Free

Major Trends in Jewish Mysticism Gershom Scholem's Major Trends in Jewish Mysticism 50 Years After Gershom Scholem On the Kabbalah and its Symbolism The Father of Jewish Mysticism Alchemy and Kabbalah Judaism and Mysticism According to Gershom Scholem Gershom Scholem The Messianic Idea in Judaism Gershom Scholem and the Mystical Dimension of Jewish History Gershom Scholem and the Mystical Dimension of Jewish History Scholar and Kabbalist: The Life and Work of Gershom Scholem Jewish Mysticism Origins of the Kabbalah The Heart and the Fountain Lamentations of Youth On the Mystical Shape of the Godhead Gershom Scholem Gershom Scholem Jewish Mysticism The Correspondence of Walter Benjamin and Gershom Scholem, 1932-1940 Origins of the Kabbalah Gershom Scholem Reconsidered Gershom Scholem Mysticism, Magic, and Kabbalah in Ashkenazi Judaism Jewish Mysticism: The modern period On Jews and Judaism in Crisis Stranger in a Strange Land The Early Kabbalah Kabbalah On the Possibility of Jewish Mysticism in Our Time & Other Essays Jewish Mysticism in the Middle Ages Kabbalah Old Worlds, New Mirrors Gershom Scholem Reconsidered Jewish Mysticism and Jewish Ethics On the Kabbalah and Its Symbolism A History of Kabbalah Greetings From Angelus The Fullness of Time

A new biography of the seminal twentieth-century historian and thinker who pioneered the study of Jewish mysticism and profoundly influenced the Zionist movement Gershom Scholem (1897-1982) was perhaps the foremost Jewish intellectual of the twentieth century. Pioneering the study of Jewish mysticism as a legitimate academic discipline, he overturned the rationalist bias of his predecessors and revealed an extraordinary world of myth and messianism. In his youth, he rebelled against the assimilationist culture of his parents and embraced Zionism as the vehicle for the renewal of Judaism in a secular age. He moved to Palestine in 1923 and participated in the creation of the Hebrew University, where he was a towering figure for nearly seventy years. David Biale traces Scholem's tumultuous life of political activism and cultural criticism, including his falling-out with Hannah Arendt over the Eichmann trial. Mining a rich

trove of diaries, letters, and other writings, Biale shows that his subject's inner life illuminates his most important writings. Scholem emerges as a passionately engaged man of his times—a period that encompassed two world wars, the rise of Nazism, and the Holocaust. 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. Over 25 selections reflect the remarkable scope of Jewish mysticism, from the visions of Rabbi Akiba and Rabbi Ishmael to the secrets of the Zohar; from apocalyptic, messianic and magical texts to the writings of four contemporary Israeli poets. In this collection of essays chosen for this volume, we encounter a scholar passionately concerned with the cultural and spiritual renaissance of the Jewish people in its own land, a scholar whose concerns encompass issues of the cultural life, language, the meaning of scholarship, and the religious quest. Jewish Mysticism and Jewish Ethics is a groundbreaking study of an ideological miracle, a tale of seven hundred years of diverse Jewish theological creativity. Many extreme, radical, and even seemingly heretical schools of thought were intergrated into a constructive, traditional Jewish ethics within the framework of Hebrew ethical literature. The ability of Jewish ethics to absorb and sustain conflicting ideas, which originated in schools that fought each other fiercely, presents a fascinating chapter in the history of Jewish ideas. Through a lifetime of passionate scholarship, Gershom Scholem (1897–1982) uncovered the "domains of tradition hidden under the debris of centuries" and made the history of Jewish mysticism and messianism comprehensible and relevant to current Jewish thought. In this paperback edition of his definitive book on Scholem's work, David Biale has shortened and rearranged his study for the benefit of the general reader and the student. A new introduction and new passages in the main text highlight the pluralistic character of Jewish theology as seen by Scholem, the place of the Kabbalah in debates over Zionism versus assimilation, and the interpretation of Kafka as a Jewish writer. Sponsored by the Gershom Scholem Center for the Study of Jewish Mysticism. In the early part of the twentieth

century, Gershom Scholem (1897–1982) founded the academic discipline of the study of Jewish Mysticism. In so doing, he not only broke new scholarly ground; but he also revolutionized the field of Judaic Studies as a whole and left an indelible mark on the study of religion. In *On the Kabbalah and Its Symbolism*, Gershom Scholem guides the reader through the central themes in the intricate history of the Kabbalah, clarifying the relations between mysticism and established religious authority, the mystics' interpretation of the Torah and their attempts to discover the hidden meaning underlying Scripture, the tension between the philosophical and the mystical concepts of God, and the symbolism employed in mystical religion. With a new foreword by Bernard McGinn *The articles collected in Scholar and Kabbalist: The Life and Work of Gershom Scholem* offer new and fresh insights into the life and work of Gershom Scholem, one of the most prominent German-Jewish intellectuals of the 20th century. Taking his lead from his subject, Gershom Scholem—the 20th century thinker who cracked open Jewish theology and history with a radical reading of Kabbalah—Prochnik combines biography and memoir to counter our contemporary political crisis with an original and urgent reimagining of the future of Israel. In *Stranger in a Strange Land*, Prochnik revisits the life and work of Gershom Scholem, whose once prominent reputation, as a Freud-like interpreter of the inner world of the Cosmos, has been in eclipse in the United States. He vividly conjures Scholem's upbringing in Berlin, and compellingly brings to life Scholem's transformative friendship with Walter Benjamin, the critic and philosopher. In doing so, he reveals how Scholem's frustration with the bourgeois ideology of Germany during the First World War led him to discover Judaism, Kabbalah, and finally Zionism, as potent counter-forces to Europe's suicidal nationalism. Prochnik's own years in the Holy Land in the 1990s brings him to question the stereotypical intellectual and theological constructs of Jerusalem, and to rediscover the city as a physical place, rife with the unruliness and fecundity of nature. Prochnik ultimately suggests that a new form of ecological pluralism must now inherit the historically energizing role once played by Kabbalah and Zionism in Jewish thought. Interest in Jewish mysticism is, in our generation, widespread and growing. From Hebrew schools to Hollywood, people of all backgrounds and levels of knowledge are pursuing the subject. Books, magazines, journals, and classes

are rapidly growing in number. One result of this burst of interest and popularization of Jewish mysticism is the problem of misinformation. The need for reliable source material has become crucial. This four-volume work by Professor Joseph Dan is a monumental event in the publishing history of English-language reference books on the subject of Jewish mystical thought and practice. Professor Dan's credentials are of the highest order. The recipient of the Israel Prize (considered to be Israel's highest honor), Joseph Dan is the Gershom Scholem Professor of Kabbalah at the Hebrew University of Jerusalem, and continues to be a visiting professor at some of the most prestigious institutions of higher learning in the world. One of the greatest scholars of the twentieth century, Gershom Scholem virtually created the subject of Kabbalah and Jewish mysticism as a serious area of study. His influence, however, has been felt far beyond the confines of the academy and to this day extends into the realm of literature and the arts. Literature played a critical part in Scholem's own life, especially in his formative years, and he wrote poems from his teens on. This bilingual volume in English and German gathers together the best of them for the first time in any language. It contains dark, shockingly prescient poems about Zionism, parodies of German and Jewish philosophers, and poems to other writers, including a series of powerful lyrics to his close friend Walter Benjamin. *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. For decades, Gershom Scholem kept these diaries locked away, returning to them only to refresh his memory of past events and eloquent observations. They remained unread by others until the meticulously edited German edition of this book appeared in 2002. *Lamentations of Youth* gives insight into a crucial stage in Scholem's life, beginning when he was a

student in Berlin during the First World War, a time of incubation and growth for his later ideas. Much of the journal writing, however, took place in Switzerland, a magnet for radical artists, socialist intellectuals, and revolutionaries fleeing war. The diaries are where Scholem forges his anarchic orthodoxy, and where he chronicles his intense relationship with Walter Benjamin. Many entries have the crisp quality of literary aphorisms crafted in the great German tradition of Kafka and Canetti. For Scholem and Benjamin, the time they spent together in Switzerland spawned an astoundingly original view of literary criticism, interpretation, and cultural transmission. More personally, the themes of friendship, love, and heartbreak that dominate these pages later reemerge in Scholem's scholarship. No longer is the inner life of the critic seen as distinct from his textual criticism--they are deeply and esoterically intertwined. A collection of lectures on the features of the movement of mysticism that began in antiquity and continues in Hasidism today. In *Old World, New Mirrors* Moshe Idel turns his gaze on figures as diverse as Walter Benjamin and Jacques Derrida, Franz Kafka and Franz Rosenzweig, Arnaldo Momigliano and Paul Celan, Abraham Heschel and George Steiner to reflect on their relationships to Judaism in a cosmopolitan, mostly European, context. "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. Includes articles on Walter Benjamin, S.Y. Agnon, Martin Buber, and on Israel and the diaspora. The legendary correspondence between the critic Walter Benjamin and the historian Gershom Scholem bears indispensable witness to the inner lives of two remarkable and enigmatic personalities. Benjamin, acknowledged today as one of the leading literary and social critics of his day, was known during his lifetime by only a small circle of his friends and intellectual confreres. Scholem recognized the genius of his friend and mentor during their student days in Berlin, and the two began to correspond after Scholem's emigration to Palestine. Their impassioned exchange draws the reader into the very heart of their complex relationship during the anguished years from 1932 until Benjamin's death in 1940. 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. With origins extending back in time beyond the Dead Sea Scrolls, the body of writings and beliefs known as the Kabbalah has come to be increasingly recognized not only as one of the most intriguing aspects of Judaism but also as an important part of a broader mystical tradition. Here is one of the most enlightening studies ever to plumb its complex depths and range over its rich history, written by the late Gershom Scholem, the world's leading authority on the Kabbalah. A bilingual collection of poetry from pioneering scholar in Kabbalah and Jewish Mysticism, Gershom Scholem. With this volume, Scholem's work reaches beyond the confines of the academy and enters a literary dialogue with writers and philosophers like Walter Benjamin and Hans Jonas. Gershom Scholem's Greetings From Angelus contains dark, lucid political poems about Zionism and assimilation, parodies of German and Jewish philosophers, and poems to writers and friends such as Walter Benjamin, Hans Jonas, Ingeborg Bachmann, S. Y. Agnon, among others. The earliest poems in this volume begin in 1915 and extend to 1967, revealing how poetry played a formative role in Scholem's early life and career. This collection is translated by Richard Sieburth, who comments, "Scholem's acts of poetry still speak to us (and against us) to this very day, simultaneously grounded as they are in the impossibly eternal and profoundly occasional." The volume is edited and introduced by Steven M. Wasserstrom, who carefully situates the poems in Scholem's historical, biographical, and theological landscape. One of the greatest scholars of the twentieth century, Gershom Scholem virtually created the subject of Kabbalah and Jewish mysticism. Literature played a crucial role in his life, especially in his formative years. This bilingual volume contains his dark, shockingly prescient poems about Zionism, his parodies of German and Jewish philosophers, and poems to other writers, notably a series of powerful lyrics addressed over the course of years to his closest and oldest friend, Walter Benjamin. Translator Richard Sieburth comments, "Scholem's acts of poetry still speak to us (and against us) to this very day, grounded as they are in the impossibly eternal and profoundly occasional." Interest in Jewish mysticism is, in our generation, widespread and growing. From Hebrew schools to Hollywood, people of all backgrounds and levels of knowledge are pursuing the subject. Books, magazines, journals, and classes are rapidly

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David Biale, this book remains essential reading for students of the history of religion. 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

After World War II, Ernst Ludwig Ehrlich (1921–2007) published works in English and German by eminent Israeli scholars, in this way introducing them to a wider audience in Europe and North America. The series he founded for that purpose, *Studia Judaica*, continues to offer a platform for scholarly studies and editions that cover all eras in the history of the Jewish religion. "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

Gershom Scholem (1897–1982) was ostensibly a scholar of Jewish mysticism, yet he occupies a powerful role in today's intellectual imagination, having influential contact with an extraordinary cast of thinkers, including Hans Jonas, Martin Buber, Walter Benjamin, Hannah Arendt, and Theodor Adorno. In this first biography of Scholem, Amir Engel shows how Scholem

grew from a scholar of an esoteric discipline to a thinker wrestling with problems that reach to the very foundations of the modern human experience. As Engel shows, in his search for the truth of Jewish mysticism Scholem molded the vast literature of Jewish mystical lore into a rich assortment of stories that unveiled new truths about the modern condition. Positioning Scholem's work and life within early twentieth-century Germany, Palestine, and later the state of Israel, Engel intertwines Scholem's biography with his historiographical work, which stretches back to the Spanish expulsion of Jews in 1492, through the lives of Rabbi Isaac Luria and Sabbatai Zevi, and up to Hasidism and the dawn of the Zionist movement. Through parallel narratives, Engel touches on a wide array of important topics including immigration, exile, Zionism, World War One, and the creation of the state of Israel, ultimately telling the story of the realizations—and failures—of a dream for a modern Jewish existence. A monumental event in the publishing history of English-language reference books on the subjects of Jewish mystical thought and practice. 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.