

Open Secret Postmessianic Messianism And The Mysti

[#Open Secret](#) [#Postmessianic Messianism](#) [#Mysticism](#) [#Religious Studies](#) [#Theology](#)

This fascinating exploration delves into the paradoxical concept of 'Open Secret' within the realm of Postmessianic Messianism and its profound connections to various forms of Mysticism. It unearths how profound spiritual truths and eschatological expectations can exist in plain sight yet remain subtly hidden, revealing the intricate dynamics of belief systems that grapple with the aftermath or redefinition of messianic eras. Discover the complex interplay between the manifest and the concealed in this deep dive into religious studies.

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Open Secret

Menahem Mendel Schneerson (1902--1994) was the seventh and seemingly last Rebbe of the ?abad--Lubavitch dynasty. Marked by conflicting tendencies, the thinker was a radical messianic visionary who promoted a conservative political agenda, a reclusive contemplative who built a hasidic sect into an international movement, and a man dedicated to the exposition of mysteries who nevertheless harbored many secrets. Schneerson astutely masked views that might be deemed heterodox by the canons of orthodoxy while engineering a fundamentalist ideology that could subvert traditional gender hierarchy, the halakhic distinction between permissible and forbidden, and the social-anthropological division between Jew and Gentile. Elliot R. Wolfson concentrates on Schneerson's apocalyptic sensibility and promotion of a mystical consciousness that undermines all discrimination. Situating ?abad thought within the evolution of kabbalistic mysticism, the history of Western philosophy, and Mahayana Buddhism, he articulates Schneerson's rich theology and profound philosophy, concentrating on the nature of apophatic embodiment, semiotic materiality, hypernomian transvaluation, nondifferentiated alterity, and atemporal temporality.

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and his promotion of a mystical consciousness that undermines all discrimination. For Schneerson, the ploy of secrecy is crucial to the dissemination of the messianic secret. To be enlightened messianically is to be delivered from all conceptual limitations, even the very notion of becoming emancipated from limitation. The ultimate liberation, or true and complete redemption, fuses the believer into an infinite essence beyond all duality, even the duality of being emancipated and not emancipated—an emancipation, in other words, that emancipates one from the bind of emancipation. At its deepest level, Schneerson's eschatological orientation discerned that a spiritual master, if he be true, must dispose of the mask of mastery. Situating Habad's thought within the evolution of kabbalistic mysticism, the history of Western philosophy, and Mahayana Buddhism, Wolfson articulates Schneerson's rich theology and profound philosophy, concentrating on the nature of apophatic embodiment, semiotic materiality, hypernomian transvaluation, nondifferentiated alterity, and atemporal temporality.

The Oxford Handbook of the Jewish Diaspora

"The reality of diaspora has shaped Jewish history, its demography, its economic relationships, and the politics which that impacted the lives of Jews with each other and with the non-Jews among whom they lived. Jews have moved around the globe since the beginning of their history, maintaining relationships with their former Jewish neighbors, who had chosen other destinations and at the same time forging relationships in their new homes with Jews from widely different places of origin"--

A Kabbalah and Jewish Mysticism Reader

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 *devekut* ("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.

Negative Theology as Jewish Modernity

Negative theology is the attempt to describe God by speaking in terms of what God is not. Historical affinities between Jewish modernity and negative theology indicate new directions for thematizing the modern Jewish experience. Questions such as, What are the limits of Jewish modernity in terms of negativity? Has this creative tradition exhausted itself? and How might Jewish thought go forward? anchor these original essays. Taken together they explore the roots and legacies of negative theology in Jewish thought, examine the viability and limits of theorizing the modern Jewish experience as negative theology, and offer a fresh perspective from which to approach Jewish intellectual history.

Hasidic Studies

Ada Rapoport-Albert has been a key partner in the profound transformation of the history of hasidism that has taken shape over the past few decades. The essays in this volume show the erudition and creativity of her contribution. Written over a period of forty years, they have been updated with regard to significant detail and to take account of important works of scholarship written after they were originally published.

Hasidic Commentary on the Torah

Hasidism, a movement of religious awakening and social reform, originated in the mid-eighteenth century. After two and a half centuries of crisis, upheaval, and renewal, it remains a vibrant way of life and a compelling aspect of Jewish experience. This book explores the profound intellectual and religious issues that the hasidic masters raised in their Torah commentary, and brings to the fore the living qualities of their sermons.

Turning Judaism Outward

Rabbi Menachem Mendel Schneerson (1902-1994), the Lubavitcher Rebbe, took an insular Chasidic group that was almost decimated by the Holocaust and transformed it into one of the most influential and controversial forces in world Jewry. This superbly crafted biography draws on recently uncovered documents and archives of personal correspondence, painting an exceptionally human and charming portrait of a man who was well known but little understood. With a sharp attention to detail and an effortless style, Chaim Miller takes us on a soaring journey through the life, mind and struggles of one of the most interesting religious personalities of the Twentieth Century. --

Saintly Influence

Since the publication of her first book, Emmanuel Levinas: The Problem of Ethical Metaphysics, in 1974-the first book about Levinas published in English-Edith Wyschogrod has been at the forefront of the fields of Continental philosophy and philosophy of religion. Her work has crossed many disciplinary boundaries, making peregrinations from phenomenology and moral philosophy to historiography, the history of religions (both Western and non-Western), aesthetics, and the philosophy of biology. In all of these discourses, she has sought to cultivate an awareness of how the self is situated and influenced, as well as the ways in which a self can influence others. In this volume, twelve scholars examine and display the influence of Wyschogrod's work in essays that take up the thematics of influence in a variety of contexts: Christian theology, the saintly behavior of the villagers of Le Chambon sur Lignon, the texts of the medieval Jewish mystic Abraham Abulafia, the philosophies of Levinas, Derrida, and Benjamin, the practice of intellectual history, the cultural memory of the New Testament, and pedagogy. In response, Wyschogrod shows how her interlocutors have brought to light her multiple authorial personae and have thus marked the ambiguity of selfhood, its position at the nexus of being influenced by and influencing others.

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Exploring the Messianic Secret in Mark's Gospel

In Exploring the Messianic Secret in Mark's Gospel, John Perry shows the reader how to distinguish between the actual history of Jesus and Mark's Messianic Secret theology, explaining why the substance of Mark's theology is still valid and can still nourish our contemporary faith

The Messianic Secret

This book goes back to the early days of Hasidism and retells its beginning with an esoteric circle of messianic Kabbalists that established the first Hasidic court. Paradoxically, their failure to bring redemption enabled the growth of Hasidism from a small group of devotees to a mass movement, still influential throughout the Jewish world.

The Messianic Secret of Hasidism

Liar, lunatic or Lord? The Messianic Secret explores the many theories regarding the "lost years" of Jesus between the ages of 12 and 30, and His true identity. Was He an Essene? A pantheistic mystic? Did He travel to India and Tibet, studying under Buddhist and Hindu Holy men? Was He a vegetarian activist? Was He married? We explore historical documents, pseudo-gospels and the New Testament to discover the Messianic Secret.

The Messianic Secret

This book explores the co-dependency of monotheism and idolatry by examining the thought of several prominent twentieth-century Jewish philosophers—Cohen, Buber, Rosenzweig, and Levinas. While all of these thinkers were keenly aware of the pitfalls of scriptural theism, to differing degrees they each succumbed to the temptation to personify transcendence, even as they tried either to circumvent or to restrain it by apophatically purging kataphatic descriptions of the deity. Derrida and Wyschogrod, by contrast, carried the project of denegation one step further, embarking on a path that culminated in the aporetic suspension of belief and the consequent removal of all images from God, a move that seriously compromises the viability of devotional piety. The inquiry into apophasis, transcendence, and immanence in these Jewish thinkers is symptomatic of a larger question. Recent attempts to harness the apophatic tradition to construct a viable postmodern negative theology, a religion without religion, are not radical enough. Not only are these philosophies of transcendence guilty of a turn to theology that defies the phenomenological presupposition of an immanent phenomenality, but they fall short on their own terms, inasmuch as they persist in employing metaphorical language that personalizes transcendence and thereby runs the risk of undermining the irreducible alterity and invisibility attributed to the transcendent other. The logic of apophasis, if permitted to run its course fully, would exceed the need to posit some form of transcendence that is not ultimately a facet of immanence. Apophatic theologies, accordingly, must be supplanted by a more far-reaching apophasis that surpasses the theolatrous impulse lying coiled at the crux of theism, an apophasis of apophasis, based on accepting an absolute nothingness—to be distinguished from the nothingness of an absolute—that does not signify the unknowable One but rather the manifold that is the pleromatic abyss at being's core. Hence, the much-celebrated metaphor of the gift must give way to the more neutral and less theologically charged notion of an unconditional givenness in which the distinction between giver and given collapses. To think givenness in its most elemental, phenomenological sense is to allow the apparent to appear as given without presuming a causal agency that would turn that given into a gift.

Giving Beyond the Gift

Concealed for two centuries and known only to a select individual in each generation, the Scroll of Secrets is the hidden Messianic vision of R. Nachman of Breslav. Despite its being written in an encoded language, with acronyms and abbreviations, after a clarification and cautious reconstruction of what can be decoded, the author has prepared a volume that presents the reader with an exalted Messianic vision. The book marks a turning point in our understanding of R. Nachman's spiritual world and initiates a renewed discussion of an intriguing Hasidism that excites scholars and broad circles within the Jewish and Israeli publics. The reader is presented with a sublime and enticing vision of the eschatological End of Days that contains song and prayer, Torah, melodies, longings, and love and compassion for every man.

The Scroll of Secrets

Martin Heidegger (1889–1976) is considered one of the most influential philosophers of the twentieth century in spite of his well-known transgressions—his complicity with National Socialism and his inability to show remorse or compassion for its victims. In *The Duplicity of Philosophy's Shadow*, Elliot R. Wolfson intervenes in a debate that has seen much attention in scholarly and popular media from

a unique perspective, as a scholar of Jewish mysticism and philosophy who has been profoundly influenced by Heidegger's work. Wolfson sets out to probe Heidegger's writings to expose what remains unthought. In spite of Heidegger's explicit anti-Semitic statements, Wolfson reveals some crucial aspects of his thinking—including criticism of the biological racism and militant apocalypticism of Nazism—that betray an affinity with dimensions of Jewish thought: the triangulation of the concepts of homeland, language, and peoplehood; Jewish messianism and the notion of historical time as the return of the same that is always different; inclusion, exclusion, and the status of the other; the problem of evil in kabbalistic symbolism. Using Heidegger's own methods, Wolfson reflects on the inextricable link of truth and untruth and investigates the matter of silence and the limits of speech. He challenges the tendency to bifurcate the relationship of the political and the philosophical in Heidegger's thought, but parts company with those who write off Heidegger as a Nazi ideologue. Ultimately, *The Duplicity of Philosophy's Shadow* argues, the greatness and relevance of Heidegger's work is that he presents us with the opportunity to think the unthinkable as part of our communal destiny as historical beings.

The Duplicity of Philosophy's Shadow

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.

Accounting for the Commandments in Medieval Judaism

Bob Dylan and his artistic accomplishments have been explored, examined, and dissected year in and year out for decades, and through almost every lens. Yet rarely has anyone delved extensively into Dylan's Jewish heritage and the influence of Judaism in his work. In *Bob Dylan: Prophet, Mystic, Poet*, Seth Rogovoy, an award-winning critic and expert on Jewish music, rectifies that oversight, presenting a fascinating new look at one of the most celebrated musicians of all time. Rogovoy unearths the various strands of Judaism that appear throughout Bob Dylan's songs, revealing the ways in which Dylan walks in the footsteps of the Jewish Prophets. Rogovoy explains the profound depth of Jewish content—drawn from the Bible, the Talmud, and the Kabbalah—at the heart of Dylan's music, and demonstrates how his songs can only be fully appreciated in light of Dylan's relationship to Judaism and the Jewish themes that inform them. From his childhood growing up the son of Abe and Beatty Zimmerman, who were at the center of the small Jewish community in his hometown of Hibbing, Minnesota, to his frequent visits to Israel and involvement with the Orthodox Jewish outreach movement Chabad, Judaism has permeated Dylan's everyday life and work. Early songs like "Blowin' in the Wind" derive central imagery from passages in the books of Ezekiel and Isaiah; mid-career numbers like "Forever Young" are infused with themes from the Bible, Jewish liturgy, and Kabbalah; while late-period efforts have revealed a mind shaped by Jewish concepts of Creation and redemption. In this context, even Dylan's so-called born-again period is seen as a logical, almost inevitable development in his growth as a man and artist wrestling with the burden and inheritance of the Jewish prophetic tradition. *Bob Dylan: Prophet, Mystic, Poet* is a fresh and illuminating look at one of America's most renowned—and one of its most enigmatic—talents.

Bob Dylan

DIV The life and thought of a forceful figure in Israel's religious and political life /div

Rav Kook

This book is a history, an indictment, a lament, and an appeal, focusing on the messianic trend in Lubavitch hasidism. It records the shattering of one of Judaism's core beliefs and the remarkable equanimity with which the standard-bearers of Orthodoxy have allowed it to happen. This is a development of striking importance for the history of religions, and it is an earthquake in the history of Judaism. David Berger describes the unfolding of this historic phenomenon and proposes a strategy to contain it.

The Rebbe, the Messiah, and the Scandal of Orthodox Indifference

"One of the greatest religious biographies ever written." – Dennis Prager In this enlightening biography, Joseph Telushkin offers a captivating portrait of the late Rabbi Menachem Mendel Schneerson, a towering figure who saw beyond conventional boundaries to turn his movement, Chabad-Lubavitch, into one of the most dynamic and widespread organizations ever seen in the Jewish world. At once an

incisive work of history and a compendium of Rabbi Schneerson's teachings, Rebbe is the definitive guide to understanding one of the most vital, intriguing figures of the last centuries. From his modest headquarters in Crown Heights, Brooklyn, the Rebbe advised some of the world's greatest leaders and shaped matters of state and society. Statesmen and artists as diverse as Ronald Reagan, Robert F. Kennedy, Yitzchak Rabin, Menachem Begin, Elie Wiesel, and Bob Dylan span the spectrum of those who sought his counsel. Rebbe explores Schneerson's overarching philosophies against the backdrop of treacherous history, revealing his clandestine operations to rescue and sustain Jews in the Soviet Union, and his critical role in the expansion of the food stamp program throughout the United States. More broadly, it examines how he became in effect an ambassador for Jews globally, and how he came to be viewed by many as not only a spiritual archetype but a savior. Telushkin also delves deep into the more controversial aspects of the Rebbe's leadership, analyzing his views on modern science and territorial compromise in Israel, and how in the last years of his life, many of his followers believed that he would soon be revealed as the Messiah, a source of contention until this day.

Rebbe

"In this book, Joseph Citron offers the first comprehensive analysis of Prague Rabbi Isaiah Horowitz's (1565-1629) magnum opus of Jewish ethical literature, the Shnei Luhot Ha-Berit. Citron's close philological analysis reveals the pioneering nature of the work in creating an organic Jewish theological system rooted in the mystical structures of Kabbalah, cultivating an orthodoxy in thought and legal practice based upon its principles. Emotion, psychology, self-actualisation and joy are all presented as essential facets of religious life, significantly influencing the 17th-century Sabbatean movement, the 18th-century Hasidic movement, and the Orthodox movement of the 19th century. The book is essential for scholars and laypeople alike wishing to understand the evolution of European Judaism in the early modern period"--

Isaiah Horowitz's Shnei Luhot Ha-Berit and the Pietistic Transformation of Jewish Theology

Jonathan Garb's *A History of Kabbalah: From the Early Modern Period to the Present Day* is a lucid and sophisticated account of the multifaceted nature of Jewish mysticism, focusing on its development from the spiritual revolution that took place in Safed in the sixteenth century until the present. Opening the secrets of the kabbalah to a wider audience, Garb judiciously argued that how important the mystical and esoteric tradition has been in Jewish history and in the cultural and intellectual life of Europe more generally. One of the more methodologically innovative aspects of Garb's book is his contention that kabbalah became a major factor in the religious life of Jews in the modern age due to print and others forms of rapid communication, a process that has magnified significantly in recent years due to the digital revolution. Informative and provocative, *A History of Kabbalah* will surely be of interest to a wide readership.

A History of Kabbalah

"*Messianism, Secrecy and Mysticism* tells the history of Early American Jews, focusing on the objects of everyday life used and created by Jews, such as ritual baths, food, gravestones, portraits, furniture, as well as the synagogue. By uncovering these objects and exposing the common culture of the Jewish Atlantic world, the book provides a fresh understanding of a crucial era in Jewish and American history. It offers new insights about the origins of Jewish American messianism, helping readers better understand messianism in contemporary American society. It charts the shared culture of these Jews who lived in the port towns in the Caribbean and on both sides of the Atlantic, and author Laura Arnold Leibman argues that thinking about Judaism as an embodied religion is key to understanding their culture. *Messianism, Secrecy and Mysticism* makes early Jewish American history entertaining, accessible, and interesting to general readers, as well as to academic audiences." -- Publisher's website.

Messianism, Secrecy and Mysticism

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.

From Something to Nothing

Alongside the formal development of Judaism from the eleventh through the sixteenth centuries, a robust Jewish folk religion flourished—ideas and practices that never met with wholehearted approval by religious leaders yet enjoyed such wide popularity that they could not be altogether excluded from the religion. According to Joshua Trachtenberg, it is not possible truly to understand the experience and history of the Jewish people without attempting to recover their folklife and beliefs from centuries past. *Jewish Magic and Superstition* is a masterful and utterly fascinating exploration of religious forms that have all but disappeared yet persist in the imagination. The volume begins with legends of Jewish sorcery and proceeds to discuss beliefs about the evil eye, spirits of the dead, powers of good, the famous legend of the golem, procedures for casting spells, the use of gems and amulets, how to battle spirits, the ritual of circumcision, herbal folk remedies, fortune telling, astrology, and the interpretation of dreams. First published more than sixty years ago, Trachtenberg's study remains the foundational scholarship on magical practices in the Jewish world and offers an understanding of folk beliefs that expressed most eloquently the everyday religion of the Jewish people.

Jewish Magic and Superstition

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.

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

The first-ever comparative ethnographic study of its kind, this monograph analyzes the syncretistic phenomenon of Messianic Judaism in Gabon and Madagascar, focusing on the motivations, genealogies, settings, and contexts of one of global Christianity's most overlooked iterations.

First-Century Christians in Twenty-First Century Africa

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

Language, Eros, Being

In this seminal study, Jane Hathaway presents a wide-ranging reassessment of the effects of Ottoman rule on the Arab Lands of Egypt, Greater Syria, Iraq and Yemen - the first of its kind in over forty years. Challenging outmoded perceptions of this period as a demoralizing prelude to the rise of Arab nationalism and Arab nation-states in the nineteenth and twentieth centuries, Hathaway depicts an era of immense social, cultural, economic and political change which helped to shape the foundations of today's modern Middle and Near East. Taking full advantage of a wide range of Arabic and Ottoman primary sources, she examines the changing fortunes of not only the political elite but also the broader population of merchants, shopkeepers, peasants, tribal populations, religious scholars, women, and ethnic and religious minorities who inhabited this diverse and volatile region. With masterly concision and clarity, Hathaway guides the reader through all the key current approaches to and debates surrounding Arab society during this period. This is far more than just another political history; it is a global study which offers an entirely new perspective on the era and region as a whole.

The Arab Lands under Ottoman Rule

"The book chronicles Cheri DiNovo's own attempts as a minister to expand the membership of a rapidly shrinking congregation in a poor, inner city Toronto neighborhood. As a result, DiNovo discovers that, in her congregation's decision to evangelize among the marginalized and "queer" in their neighborhood, church members are radically changed by realizing how "queer" or different they are themselves."--Jacket.

Qu(e)rying Evangelism

This book is the first full-length study of a complex visual tradition associated with the Hasidic movement of Chabad.

The Visual Culture of Chabad

Multidisciplinary essays examining the historical and cultural history of the Sephardic experience in the Americas, from pre-expulsion Spain to the modern era, as recounted by some of the most outstanding interpreters of the field.

Sephardim in the Americas

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.

Hasidism Incarnate

Combines astute scholarship with keen historical, theological and liturgical insights to outline the evolution of Jewish thought about bodily resurrection and spiritual immortality. A strikingly innovative statement on resurrection and immortality

The Death of Death

This seminal work of Chabad Chasidic philosophy is considered to be the "last will and testament" of the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn. The discourse was released for the 10th

of Shevat in the year 5710 (1950); on that day Rabbi Yosef Yitzchak passed away. Chasidim customarily study Basi LeGani each year in honor of the *yahrzeit*, and each year his successor, the Rebbe, Rabbi Menachem M. Schneerson, explained another of its chapters in depth. The Rebbe's exposition of Basi LeGani, the first Chasidic discourse he spoke upon assuming the mantle of leadership in 5711 (1951), was also a declaration of his own mission and goals. This widely acclaimed English edition will enable many more Jews to participate in the study of this important work.

Basi Legani

William Blake once wrote that "The road of excess leads to the palace of wisdom." Inspired by these poetic terms, Jeffrey J. Kripal reveals how the works of scholars of mysticism are often rooted in their own mystical experiences, "roads of excess," which can both lead to important insights into these scholars' works and point us to our own "palaces of wisdom." In his new book, Kripal addresses the twentieth-century study of mysticism as a kind of mystical tradition in its own right, with its own unique histories, discourses, sociological dynamics, and rhetorics of secrecy. Fluidly combining autobiography and biography with scholarly exploration, Kripal takes us on a tour of comparative mystical thought by examining the lives and works of five major historians of mysticism—Evelyn Underhill, Louis Massignou, R. C. Zaehner, Agehananda Bharati, and Elliot Wolfson—as well as relating his own mystical experiences. The result, Kripal finds, is seven "palaces of wisdom": the religious power of excess, the necessity of distance in the study of mysticism, the relationship between the mystical and art, the dilemmas of male subjectivity and modern heterosexuality, a call for ethical criticism, the paradox of the insider-outsider problem in the study of religion, and the magical power of texts and their interpretation. An original and penetrating analysis of modern scholarship and scholars of mysticism, *Roads of Excess, Palaces of Wisdom* is also a persuasive demonstration of the way this scholarly activity is itself a mystical phenomenon.

Roads of Excess, Palaces of Wisdom

This book investigates the iconic architectural cultural spaces of the contemporary cityscape as engines of regeneration. Promising much to their fading locales, these spaces locate culture in the space where production once ruled in order to revitalise post-industrial urban provinces. With close attention to four sites across the UK, *Urban Constellations* engages with the work of Walter Benjamin and Jean Baudrillard, to read these spaces and in so doing, offer a critical intervention into the theory and experience of contemporary cityscapes.

Urban Constellations

The Zionist idea