

co della Mirandola's Encounter with Jewish Mysticism

Chaim Wirszubski



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Pico Della Mirandolas Encounter With Jewish Mysticism

James Hankins



Pico Della Mirandolas Encounter With Jewish Mysticism:

Pico Della Mirandola's Encounter with Jewish Mysticism Chaim Wirszubski, 1989 *Faszination Zarathushtra* Michael Stausberg, 2013-02-06 Keine ausführliche Beschreibung für Faszination Zarathushtra verfügbar **Byzantine and Renaissance Philosophy** Peter Adamson, 2022 Peter Adamson presents an engaging and wide ranging introduction to the thinkers and movements of two great intellectual cultures Byzantium and the Italian Renaissance First he tells the story of philosophy in the Eastern Christian world from such early figures as John of Damascus in the eighth century to the late Byzantine scholars of the fifteenth century Then he explores the rebirth of philosophy in Italy in the fifteenth and sixteenth centuries the era of Machiavelli Giordano Bruno and Galileo This is the sixth volume in Adamson's History of Philosophy Without Any Gaps taking us to the threshold of the early modern era **Kabbalah in Print** Andrea Gondos, 2020-11-01 How did Jewish mysticism go from arcane knowledge to popular spirituality Kabbalah in Print examines the cultural impact of printing on the popularization circulation and transmission of Kabbalah in the late sixteenth and early seventeenth centuries The Zohar in particular generated a large secondary literature of study guides and reference works that aimed to ease the linguistic and conceptual challenges of the text The arrival of printed classics of Kabbalah was soon followed by the appearance of new literary genres anthologies digests lexicons and other learning aids that mediated mystical primary sources to a community of readers not versed in this lore A detailed investigation of the four works by R Yissakhar Baer ca 1580 ca 1629 of Prague sheds light on the literary strategies pedagogic concerns and religious motivations of secondary elites a new cadre of authors empowered by the opportunities that printing opened up Andrea Gondos highlights shifting intellectual and cultural boundaries in the early modern period when the transmission of Kabbalah became a meeting point connecting various strata of Jewish society as well as Jewish and Christian intellectuals Ascensions on High in Jewish Mysticism Moshe Idel, 2005-02-15 Ascensions on high took many forms in Jewish mysticism and they permeated most of its history from its inception until Hasidism The book surveys the various categories with an emphasis on the architectural images of the ascent like the resort to images of pillars lines and ladders After surveying the variety of scholarly approaches to religion the author also offers what he proposes as an eclectic approach and a perspectivist one The latter recommends to examine religious phenomena from a variety of perspectives The author investigates the specific issue of the pillar in Jewish mysticism by comparing it to the archaic resort to pillars recurring in rural societies Given the fact that the ascent of the soul and pillars constituted the concerns of two main Romanian scholars of religion Ioan P Culianu and Mircea Eliade Idel resorts to their views and in the Concluding Remarks analyzes the emergence of Eliade's vision of Judaism on the basis of neglected sources *Jüdisches Denken: Von der Religionskritik der Renaissance zu Orthodoxie und Reform im 19. Jahrhundert* Karl-Erich Grözinger, 2004 **Jewish Mysticism** Joseph Dan, 1998 A monumental event in the publishing history of English language reference books on the subjects of Jewish mystical thought and practice **Kabbala and Romanticism. Jewish**

mysticism and Romantic thought Eveline Goodman-Thau, Gert Mattenklott, Christoph Schulte, 1994 Das gegen Kahlheit der Aufklärung Hegel gerichtete religiöse Interesse vieler Autoren der deutschen Romantik an Naturphilosophie Magie und Pantheismus an mystischer Sprachtheorie und Symbolik an Theogonie und Kosmogonie lässt sie die Kabbala wiederentdecken Die jüdische Mystik wird zur religiösen philosophischen und künstlerischen Inspirationsquelle aber auch zum Gegenstand wissenschaftlicher und weltanschaulicher Auseinandersetzung bei jüdischen und besonders christlichen Romantikern Der bislang so gut wie nicht erforschte Zusammenhang und die Wechselbeziehungen von Kabbala Wissenschafts Literatur und Geistesgeschichte der Romantik waren 1991 Thema von zwei interdisziplinären Tagungen an der Universität Kassel und der Hebräischen Universität Jerusalem *Des Menschen Würde - entdeckt und erfunden im Humanismus der italienischen Renaissance* Rolf Gröschner, Stephan Kirste, Oliver Lembcke, 2008 English summary Our knowledge of the value of dignity dates back to its intellectual history If it is forgotten one of the basic ethical principles of the constitutional state loses its political meaning The twelve articles in this conference volume attempt to prevent this loss by reflecting on the original meaning of dignity at the beginning of the modern age The striving for old and new was characteristic of the Renaissance spirit which rediscovered ancient and Christian traditions of sociality while at the same time emancipating itself from the old doctrines of orthodoxy in the modern belief in human subjectivity Inspired by the philosophizing of the Italian humanists the conference provided the opportunity to analyze the sources These show the connection which was invented at that time the connection between subjectivity and solidarity This shows a way out of the solipsistic reduction of modern dignity German description Vom Wert der Würde wissen wir aus ihrer Ideengeschichte Wird sie vergessen verliert ein ethisches Grundprinzip des Verfassungsstaates seinen politischen Gehalt Solchem Verlust setzen die zwölf Beiträge des Tagungsbandes eine Besinnung auf die ursprüngliche Bedeutung der Würde am Beginn der Neuzeit entgegen Charakteristisch für den Geist der Renaissance ist sein Streben nach Altem und Neuem Er entdeckt die antiken und christlichen Traditionen der Sozialität neu emanzipiert sich aber zugleich von den alten Lehren der Orthodoxie im neuzeitlichen Glauben an die menschliche Subjektivität Inspiriert durch das Philosophieren der italienischen Humanisten bot die Tagung Gelegenheit zur Auseinandersetzung mit den Quellen Sie lassen erkennen welcher Zusammenhang damals erfunden wurde der Verweisungszusammenhang zwischen Subjektivität und Solidarität Er weist einen Weg aus der solipsistischen Verkürzung der modernen Würde **Das Buch Jezira** Eveline Goodman-Thau, Christoph Schulte, 1993 Keine ausführliche Beschreibung für Das Buch Jezira verfügbar **Ben: Sonship and Jewish Mysticism** Moshe Idel, 2007 This book constitutes the first attempt to address the category of Sonship in Jewish mystical literature as a whole a category much more vast than ever imagined By this survey not only can the mystical forms of Sonship in Judaism be better understood but the concept of Sonship in religion in general can also be enriched *Jacobus Hoogstraeten gegen Johannes Reuchlin* Hans Peterse, 1995 Hoogstraeten born ca 1460 in Hoogstraeten Belgium died in 1527 in Köln was prior of the important Dominican

monastery in K In professor of theology at the University of K In and an inquisitor general He became Johann Reuchlin s chief opponent after the latter published his Augenspiegel 1510 He found the tract full of heretical passages and its conclusion on the importance of Talmud and Kabbalah Cabala for Christian theology dangerous to the faith He obtained condemnation of the Augenspiegel from the theological faculties of the University of K In and other universities and in 1513 initiated proceedings against it before the Inquisition in Mainz The controversy reached Rome where Pope Leo X appointed a commission that exonerated Reuchlin The pope then ordered a suspension of the trial and imposed silence on both sides Nevertheless the controversy continued with many humanists defending Reuchlin s theses while scholastic theologians attacked them The Dominicans came to an agreement with the Reuchlinists and suspended Hoogstraeten from his office In 1520 the pope declared the Augenspiegel heretical apparently to reinforce his excommunication of Luther and reinstated Hoogstraeten From the Bibliography of the Vidal Sassoon International Center for the Study of Antisemitism

Humanism and Platonism in the Italian Renaissance James Hankins, 2003 *Dictionary of Gnosis and Western Esotericism* Wouter J. Hanegraaff, Antoine Faivre, R. van den Broek, Jean-Pierre Brach, 2005 This is the first comprehensive reference work to cover the entire domain of Gnosis and Western Esotericism from Late Antiquity to the present It contains critical discussions of all its major authors currents and manifestations from Gnosticism to the New Age Also available soon in unabridged one volume edition

Israel and Humanity Elia Benamozegh, 1995 The publication of the Classics of Western Spirituality TM represents a cultural event of the greatest importance It transcends all sectarian boundaries and brings to the spiritually sensitive reader the choicest creations of the human spirit when it is touched by the encounter with God Rabbi Ben Zion Bokser Elijah Benamozegh *Israel and Humanity* translated edited and with an introduction by Maxwell Luria preface and appendix on Kabbalah in Elijah Benamozegh s *Thought* by Moshe Idel For the Jews apart from the Kabbalah the single indivisible divine personality is always infinitely above the material creation The Gentiles however feel the need to humanize the gods to see an embodiment of the Divine even on the lower stages of the scale of being The Kabbalah allows us to see how these two impulses the latter embodied in the plural name of Divinity Elohim the first in the incommunicable name of the one God are joined in the religious synthesis of Hebraism Authentic Judaism is connected to a certain extent with the pagan mysteries The authentic Jewish tradition acknowledges both the immanence and the transcendence of God and thus links monotheism with the reasonable element in pantheism Belief in the unity of God as Israel preserves it therefore harmonizes the demands of science and the needs of religious faith One day it will be able also to reconcile the divided churches From *Israel and Humanity* Part One chapter 1 The Unity of God Elijah ben Abraham Benamozegh 1823 1900 whose family had come to Italy from Morocco was rabbi of the important Jewish community of Livorno Leghorn an intellectual leader of 19th century Italian Jewry and its most articulate advocate of Kabbalah Among his distinguished volumes *Israel and Humanity* is perhaps his masterpiece It has been translated from the original French into Hebrew and Italian and now for the

first time into English Israel and Humanity forms a grand synthesis of Benamozegh's religious thought. It is at once a wide ranging summa of scriptural Talmudic Midrashic and kabbalistic ideas and an intensely personal account of Jewish identity. It is also a systematic meticulously reasoned philosophy of Judaism in its relation to the other religions of mankind especially its daughter religions Christianity and Islam. Scrupulously orthodox in his Jewish perspective Benamozegh was a highly original thinker and wholly at ease in European secular and religious culture. His book breathes the exceptionally tolerant religious atmosphere of 19th century Italy. Elijah Benamozegh *Israel and Humanity* translated, edited and with an introduction by Maxwell Luria, preface and appendix on Kabbalah in *Elijah Benamozegh's Thought* by Moshe Idel. For the Jews apart from the Kabbalah the single indivisible divine personality is always infinitely above the material creation. The Gentiles however feel the need to humanize the gods to see an embodiment of the Divine even on the lower stages of the scale of being. The Kabbalah allows us to see how these two impulses the latter embodied in the plural name of Divinity Elohim the first in the incommunicable name of the one God are joined in the religious synthesis of Hebraism. Authentic Judaism is connected to a certain extent with the pagan mysteries. The authentic Jewish tradition acknowledges both the immanence and the transcendence of God and thus links monotheism with the reasonable element in pantheism. Belief in the unity of God as Israel preserves it therefore harmonizes the demands of science and the needs of religious faith. One day it will be able also to reconcile the divided churches. From *Israel and Humanity* Part One chapter 1 The Unity of God. Elijah ben Abraham Benamozegh 1823-1900 whose family had come to Italy from Morocco was rabbi of the important Jewish community of Livorno Leghorn an intellectual leader of 19th century Italian Jewry and its most articulate advocate of Kabbalah. Among his distinguished volumes *Israel and Humanity* is perhaps his masterpiece. It has been translated from the original French into Hebrew and Italian and now for the first time into English. *Israel and Humanity* forms a grand synthesis of Benamozegh's religious thought. It is at once a wide ranging summa of scriptural Talmudic Midrashic and kabbalistic ideas and an intensely personal account of Jewish identity. It is also a systematic meticulously reasoned philosophy of Judaism in its relation to the other religions of mankind especially its daughter religions Christianity and Islam. Scrupulously orthodox in his Jewish perspective Benamozegh was a highly original thinker and wholly at ease in European secular and religious culture. His book breathes the exceptionally tolerant religious atmosphere of 19th century Italy.

The Expulsion of the Jews Raymond B. Waddington, Arthur H. Williamson, 1994

Renaissance Humanists and the Ottoman Turks Nancy Bisaha, 1997

The Hebrew Renaissance Newberry Library, Michael Terry, Deeana Copeland Klepper, Michael Alan Signer, 1997

Studia Judaica, 2008

Studi E Testi, 1900

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