

instance, Gerschlides agrees that the problem of how God's knowledge can be reconciled with human free will by advancing the hypothesis that God only knows better and the choices open to men in fact exist, in fact, know, influenced, and actual, created, he will make. But that in fact, how men will choose and yet for men to be free in that choice involves a contradiction, according to Gerschlides, and the doctrine of divine omnipotence does not embrace contradictions. For the same reason, Gerschlides sees the traditional doctrine of creation as either as an impossibility.

Gerschlides rejects the understanding of all his predecessors of how the world came into being. He argues against the notion of a continuous creation of worlds; against the idea that the world is eternal (Eternity) or that it was created out of a light substance (light) and he cannot follow Meinertius in turning the question of how the world came into being to a study of Jesus in terms with much attention in his view of medieval philosophical thought. He is moved since that God's creative activity was inspired as a pre-existing body without shape, i.e. on matter without form in the medieval use of these terms. This discussion holds to be a logically meaningful idea, as Strub explains. To some extent Gerschlides does anticipate those of John Scott Mill, Hartshorne and E. S. Brinkman on the limits of the divine and on God's having to create, as it were, with "The Divine".

Strub has translated the section of the *Difficulties* which deals with creation, making, so be entirely faithful to the original, it is in its originality. In his introduction to the *Difficulties*, Strub says that the argument is by step and in practice a lengthy summary of it is his introduction. In this section Gerschlides is convinced that his ideas on creation are those taught in the creation narrative in Genesis and he proceeds to demonstrate this through a series of verse treatment of the narrative. Consequently, Strub's book is also a study of the methods of medieval Biblical exegesis. Strub rightly takes issue with the oft repeated statement that the medieval Jewish thinkers tried to reconcile the Bible with Greek thought. The truth of the matter is that, anachronistic though it seems to modern thinkers like Gerschlides really believed that the Bible sought to convey the truth of the world as it was, metaphysical as it is, as there are lack of modernization was implied, only lack of proper interpretation.

JOHN SCOTT MILL

REINHOLD GERSCHLIDES: *What The Gabbay's Do: Difficulties to the Rabbinic approach*. [viii], 584 pp., 2 plates. Leuven: Peeters, 1981. P/B. 1.900.

The reputation of the Jews from Spain brought about a fundamental re-evaluation of the teachings of the Gabbay. Whence the latter had hitherto been confined to closed circles of initiates, in the present, after an expedition to the desert, it was necessary to the public domain. In this and the Gabbay's

of 1157 and 1159, the present is comprehensive, summarizes of Gabbay's teaching in an attempt to build up its perspective. One of the last, and most systematic of the traditional positions of Gabbay's teaching, as prior to the rise of the new psychological school of Gabbay, was that produced by the pen of Meir ben Jacob ben Isaac Gabbay (c. 1190-1200). Despite the Gabbay's importance as an esoteric systematizer and forerunner to Moses Cordover, however, he has surprisingly elicited no more than a mere bibliographical interest on the part of scholars, although his theoretical speculations cannot be said to have been altogether neglected by Gabbayists and scholars. The exhaustive study that Professor Reinhold Gerschlides, Director of the Centre for Hebrew Studies at the University of Leuven, Belgium, has now devoted to the Gabbay's has so far as is essentially confirmed this assessment.

The work under review in the revised version of a Doctoral Dissertation, prepared under the guidance of the late Professor Georges Vajda, has foremost respect in the field of Jewish philosophy and Gabbayism, of whom Gerschlides was a prominent disciple. Gerschlides' book is divided into four parts dealing with different aspects of the Gabbay's system.

The first section outlines the historical, social and cultural background of Spanish Jewry at the eve of the expulsion, with particular emphasis on the philosophical position occupied by the Gabbayists. The author underlines the absolute hostility between the philosophy of the Gabbay and mysticism, in the manner which, despite some similarities, attempts to finally crystallize the latter as a form of the Gabbay's into an anti-philosophical rejection position. The four bibliographical details known about the Gabbay are then discussed together with an account of his literary output. A thorough investigation of the latter has enabled Gerschlides to draw up a list of the literary sources on which the Gabbay drew. There then follows a short survey on the vocabulary and style employed by the Gabbay. This important feature, by which can be discerned the linguistic expedients used by the author to transmit his doctrines, is so often omitted in works of this kind. However, it seemed to me somewhat strange to call it an "abbreviation". The very common use of parallelisms and metaphors, which are so characteristic of the Gabbay's, are so often omitted in the Arabic version of the Gabbay's.

The second section, which deals with the ethical themes of the Gabbay's, is divided into three chapters. The first discusses the Gabbay's vehement critique of rational philosophy as represented in the works of Maimonides and Ibn Gabirol, and his staunch defense of mysticism as embodied in the teachings of the Gabbayists. In this and the subsequent chapters, Gerschlides's exposition takes the form of a judiciously annotated commentary on the relevant portions of the Gabbay's works. Foremost among them being his extensive works, *Ma'amar ha-Yosef* (This work, completed in 1158), also known under the pseudonym of "Moses ha-Yosef" (Moses of Cordoba), perhaps a tribute to the author

# Meir Ibn Gabbay

**Silvana Greco, Judith Olszowy-  
Schlanger**



## Meir Ibn Gabbay:

*Messianic Mystics* Moshe Idel, 2000-05-01 One of the world's leading scholars of Jewish thought examines the long tradition of Jewish messianism and mystical experience

*Sabbatai Sevi* Gershom Gerhard Scholem, 2016-09-20 Gershom Scholem stands out among modern thinkers for the richness and power of his historical imagination. A work widely esteemed as his magnum opus, Sabbatai Sevi offers a vividly detailed account of the only messianic movement ever to engulf the entire Jewish world. Sabbatai Sevi was an obscure kabbalist rabbi of seventeenth century Turkey who aroused a fervent following that spread over the Jewish world after he declared himself to be the Messiah. The movement suffered a severe blow when Sevi was forced to convert to Islam but a clandestine sect survived. A monumental and revisionary work of Jewish historiography, Sabbatai Sevi details Sevi's rise to prominence and stands out for its combination of philological and empirical authority and passion. This edition contains a new introduction by Yaacob Dweck that explains the scholarly importance of Scholem's work to a new generation of readers

**Sod Ha-Shabbat** Meir ben Ezekiel ibn Gabbai, 1989

**Cultic and Further Orders: Semiotics of a Kabbalistic Culture** Maurizio Mottolese, 2022-01-31 This book starts from the assumption that semiotics of culture and social anthropological studies can offer useful tools to understand large segments and lasting aspects of the kabbalistic tradition. It attempts to study from this perspective the Sephardi Kabbalah by examining 16th century emblematic commentaries that collect, rearrange and carry on the earlier kabbalistic interpretation of the rabbinic ritual system. In this unusual light, much kabbalistic culture appears as an ongoing semiotic intensification of deep structures governing the discourse and practice of the Jews so that for instance institutional cultic orders are integrated by other forms of order in imagination, thought, writing and experience

Moses Cordovero's Introduction to Kabbalah Moses ben Jacob Cordovero, Ira Robinson, 1994 First published in 1587, Moses Cordovero's now classic introduction to Kabbalah, *Or Ne'erav*, was intended to serve several purposes: it was meant both to provide a justification for the study of Kabbalah and to encourage that study by providing detailed instructions for interested laymen on how to go about that study. Indeed, it was intended as a precis of Cordovero's much larger *Pardes Rimmonim*. In many ways, Cordovero was ideally suited to compose such a work. His teacher of rabbinics was no other than R. Joseph Caro, author of the *Shulhan Arukh*, which rapidly became the halakhic code par excellence. His master in Kabbalah was Solomon ha-Levi Alkabetz, whose sister he subsequently married. The result of his studies with both was no less than a kabbalistic code, a systematic kabbalistic theology of the Zohar, the basic text of Jewish mysticism. But this work was too large and too complex to be easily mastered. Moreover, it assumed too much previous knowledge to serve as an introduction to the subject; hence the need for *Or Ne'erav*. *Or Ne'erav* succeeded in fulfilling all these purposes and has remained a classic introduction to the study of Kabbalah and is used as such to this day. Dr. Robinson's accurate but readable translation is the first English rendition of this essential work.

Back cover

*The Privileged Divine Feminine in Kabbalah* Moshe Idel, 2018-11-19 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 *An Introduction to the Kabbalah* Moshe Hallamish,2012-02-01 This book acquaints the reader with the world of the Kabbalah The first part discusses the Kabbalist as a person the personal transmission of Kabbalistic traditions the Kabbalist s qualities and qualifications prerequisites and early preparations risks and achievements as well as techniques for uncovering mysteries and the sources of revelations The second part deals with the major themes in the teachings of the Kabbalah such as the doctrine of the Sefirot the Sitra Ahra good and evil the creation of the world the status of the Torah and its commandments the doctrine of the soul and the transmigration of souls In treating these issues the book also notes the assimilation of Kabbalistic notions in Jewish religious customs

Maimonides and the Shaping of the Jewish Canon James A. Diamond,2014-10-27 This book examines a wide range of theologians philosophers and exegetes who share a passionate engagement with Maimonides assaulting adopting subverting or adapting his philosophical and jurisprudential thought This ongoing enterprise is critical to any appreciation of the broader scope of Jewish law philosophy biblical interpretation and Kabbalah Gershom Scholem and the Mystical Dimension of Jewish History Joseph Dan,1988-10 Annotation An excellent overview of the history of Jewish mysticism from its early beginnings to contemporary Hasidism scholarly and complex Library JournalAn excellent work clear and solidly documented by Joseph Dan on Gershom Scholem and on his work Notes BibliographiquesAn excellent guide to Scholem s work Christian Century **Yearnings of the Soul** Jonathan Garb,2015-11-23 In *Yearnings of the Soul* Jonathan Garb uncovers a crucial thread in the story of modern Kabbalah and modern mysticism more generally psychology Returning psychology to its roots as an attempt to understand the soul he traces the manifold interactions between psychology and spirituality that have arisen over five centuries of Kabbalistic writing from sixteenth century Galilee to twenty first century New York In doing so he shows just how rich Kabbalah s psychological tradition is and how much it can offer to the corpus of modern psychological knowledge Garb follows the gradual disappearance of the soul from modern philosophy while drawing attention to its continued persistence as a topic in literature and popular culture He pays close attention to James Hillman s archetypal psychology using it to engage critically with the psychoanalytic tradition and reflect anew on the cultural and

political implications of the return of the soul to contemporary psychology Comparing Kabbalistic thought to adjacent developments in Catholic Protestant and other popular expressions of mysticism Garb ultimately offers a thought provoking argument for the continued relevance of religion to the study of psychology Kabbalistic Revolution Hartley

Lachter,2014-11-01 The set of Jewish mystical teachings known as Kabbalah are often imagined as timeless texts teachings that have been passed down through the millennia Yet as this groundbreaking new study shows Kabbalah flourished in a specific time and place emerging in response to the social prejudices that Jews faced Hartley Lachter a scholar of religion studies transports us to medieval Spain a place where anti Semitic propaganda was on the rise and Jewish political power was on the wane Kabbalistic Revolution proposes that given this context Kabbalah must be understood as a radically empowering political discourse While the era s Christian preachers claimed that Jews were blind to the true meaning of scripture and had been abandoned by God the Kabbalists countered with a doctrine that granted Jews a uniquely privileged relationship with God Lachter demonstrates how Kabbalah envisioned this increasingly marginalized group at the center of the universe their mystical practices serving to maintain the harmony of the divine world For students of Jewish mysticism Kabbalistic Revolution provides a new approach to the development of medieval Kabbalah Yet the book s central questions should appeal to anyone with an interest in the relationships between religious discourses political struggles and ethnic pride

**The Artless Jew** Kalman P. Bland,2001-07-02 Conventional wisdom holds that Judaism is indifferent or even suspiciously hostile to the visual arts due to the Second Commandment s prohibition on creating graven images the dictates of monotheism and historical happenstance This intellectual history of medieval and modern Jewish attitudes toward art and representation overturns the modern assumption of Jewish iconophobia that denies to Jewish culture a visual dimension Kalman Bland synthesizes evidence from medieval Jewish philosophy mysticism poetry biblical commentaries travelogues and law concluding that premodern Jewish intellectuals held a positive liberal understanding of the Second Commandment and did in fact articulate a certain Jewish aesthetic He draws on this insight to consider modern ideas of Jewish art revealing how they are inextricably linked to diverse notions about modern Jewish identity that are themselves entwined with arguments over Zionism integration and anti Semitism Through its use of the past to illuminate the present and its analysis of how the present informs our readings of the past this book establishes a new assessment of Jewish aesthetic theory rooted in historical analysis Authoritative and original in its identification of authentic Jewish traditions of painting sculpture and architecture this volume will ripple the waters of several disciplines including Jewish studies art history medieval and modern history and philosophy *Between Worlds* Hava Tirosh-Rothschild,2012-02-01 It is a work of sound scholarship dealing with an interesting historical figure and his unique cultural world The author focuses correctly on the transition from Italian to Ottoman Jewish culture in the life of David Messer Leon and reveals much about the continuities and discontinuities between both societies He nicely fuses social and intellectual history and uses a life to illuminate a number of interesting and

important cultural trends among early modern Jews particularly the integration of kabbalah and philosophy Humanism and Thomism The presentation of the symbiotic nature of Jewish culture with contemporary intellectual trends and the appropriation of Christian theological strategies by a Jewish thinker to explain Judaism make this study a fascinating one

*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

**Medieval Jewish Civilization** Norman Roth,2003 This reference work features over 150 A Z entries on Jewish civilization between the fall of the Western Roman Empire 476 CE and the discovery of the New World in 1492 Not limited to any one aspect of the Jewish experience many entries cover topics that have never before been dealt with in Judaic or medieval reference works R sum de l d *Routledge Revivals: Medieval Jewish Civilization (2003)* Norman Roth,2017-07-05 First published in 2003 this is the first encyclopedic work to focus exclusively on medieval Jewish civilization from the fall of the Roman Empire to about 1492 Based on the research of an international multidisciplinary team of specialist contributors the more than 150 alphabetically organized entries written by scholars from around the world include biographies countries events social history and religious concepts The coverage is international presenting people culture and events from various countries in Europe Africa and the Middle East Resonant Alterities Sylvia

Mieszkowski,2014-11-15 *Resonant Alterities* bridges the gap between sound studies and literary criticism A queer ghost story by Vernon Lee an occultist novel of psychic adventure by Algernon Blackwood a dystopian science fiction tale by J G Ballard and a post traumatic short novel by Don DeLillo are its primary objects of analysis Each is explored within the context of its contemporary cultural debates on sound Meanwhile all four theory enriched readings focus on intersecting and desire laden processes of meaning making knowledge production and subject formation Focal points are aurally audio visually structured phenomena expressive of both collective and individual anxieties Counting the Miracles: Jewish Thought, Mysticism, and the Arts from Late Antiquity to the Present Silvana Greco,Judith Olszowy-Schlanger,2025-05-19 In honor of the writings of Giulio Busi scholar of Jewish culture the book investigates from a multidisciplinary perspective the extraordinary richness of

Jewish culture in the Diaspora from antiquity to the latter part of the 20th century A number of rabbinic writings medieval manuscripts from the South of France visual qabbalah the Yiddish language artistic expressions as well as the philosophical and social traditions of some prominent twentieth century figures will be explored While the Jewish cultural tradition has always incorporated the cultural influences of the broader socio historical context in which it was embedded it has in turn been a source of inspiration for the intellectual lite of the majority society In this regard the volume will examine the fruitful mutual exchange between Jewish scholars and Christian humanists during the Renaissance However the life of Jews in the Diaspora did not always take place in a context of peaceful integration It was punctuated by harsh confrontations and persecution Finally the book will illustrate how precisely during the darkest and most tragic period of the 20th century Jewish culture was an important tool of resistance and struggle against Nazi Fascism      **Kabbalah** Moshe Idel,1988-01-01 In this prizewinning new interpretation of Jewish mysticism Moshe Idel emphasizes the need for a comparative and phenomenological approach to Kabbalah and its position in the history of religion Idel provides fresh insights into the origins of Jewish mysticism the relation between mystical and historical experience and the impact of Jewish mysticism on western civilization Idel s book is studded with major insights and innovative approaches to the entire history of Judaism and mastery of it will be essential for all serious students of Jewish thought Arthur Green New York Times Book Review Moshe Idel s original scholarly and stimulating study of Kabbalah contains the promise of a masterwork Elie Wiesel Moshe Idel s book can help the nonspecialized reader to reconsider the whole of Kabbalistic tradition in comparison with many aspects of contemporary thought Umberto Eco There can be no dispute about the importance and originality of Idel s work Offering a wealth of complementary insights to Gershom Scholem and his school it will command a great deal of attention and serious discussion Alexander Altmann      The Art of Conversion Harvey Hames,2021-10-01 This book discusses Ramon Llull ca 1232 1316 the Christian missionary philosopher and mystic his relations with Jewish contemporaries and how he integrated Jewish mystical teachings Kabbalah into his thought system so as to persuade the Jews to convert Issues dealt with include Llull s attitude towards the Jews his knowledge of Kabbalah his theories regarding the Trinity and Incarnation the Art and the impact of his ideas on the Jewish community The book challenges conventional scholarly opinion regarding Christian knowledge of contemporary Jewish thought and questions the assumption that Christians did not know or use Kabbalah before the Renaissance Further it suggests that Lull was well aware of ongoing intellectual and religious controversies within the Jewish community as well as being the first Christian to acknowledge and appreciate Kabbalah as a tool for conversion

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