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Beholders of Divine Secrets Descenders to the Chariot Hekhalot Literature in Translation
Apocalyptic and Merkavah Mysticism The "descent" to the Chariot The Hidden and Manifest God
Hekhalot Literature in Context The Lord as the Most Holy, Most Mighty and Most Supreme God,
the King of Kings of Kings in the Hekhalot Literature The Holy God, the King of the Universe A
Transparent Illusion The Talmud Yerushalmi and Graeco-Roman Culture Only the Third Heaven?
Apocalyptic and Merkavah Mysticism Prophets and Prophecy in the Late Antique Near East
Ontological Aspects of Early Jewish Anthropology Officina Magica On the Boundaries of Talmudic
Prayer Hasidic Art and the Kabbalah Yahoel and Metatron The Eerdmans Dictionary of Early
Judaism The Faces of the Chariot Revelation of Metatron Heresy and the Formation of the
Rabbinic Community Stairway to Heaven The Apocalypse Death, Ecstasy, and Other Worldly
Journeys The Mechanics of Providence Aramaic Bowl Spells Symbiosis, Symbolism, and the
Power of the Past The Enoch-Metatron Tradition The Cambridge Guide to Jewish History,
Religion, and Culture Meditation in Judaism, Christianity and Islam The Origins of Jewish
Mysticism The Lord as the Enthroned King, the Only King and the Eternal King in the Hekhalot
Literature Guardians of the Gate Continuity and Innovation in the Magical Tradition The
Literature of the Jewish People in the Period of the Second Temple and the Talmud, Volume 3:
The Literature of the Sages □□□□□□ Islam in Spanish Literature Gershom Scholem and the
Mystical Dimension of Jewish History

Beholders of Divine Secrets 2012-02-01 beholders of divine secrets provides a fascinating exploration of the enigmatic hekhalot and merkavah literature the jewish mystical writings of late antiquity vita daphna arbel delves into the unique nature of the mystical teachings experiences revelations and spiritual exegesis presented in this literature while previous scholarship has demonstrated the connection between hekhalot and merkavah mysticism and parallel traditions in rabbinical writings the dead sea scrolls apocalyptic early christian and gnostic sources this work points out additional mythological traditions that resonate in this literature arbel suggests that mythological patterns of expression as well as themes and models rooted in near eastern mythological traditions are employed in a spiritualized fashion to communicate mystical content the possible cultural and social context of the hekhalot and merkavah mysticism and its composers is discussed

Descenders to the Chariot 2021-11-22 the hekhalot literature is a bizarre conglomeration of jewish esoteric and revelatory texts in hebrew and aramaic produced sometime between late antiquity and the early middle ages and surviving in medieval manuscripts these texts claims to describe the self induced spiritual experiences of the descenders to the chariot and to reveal the techniques that permitted these magico religious practitioners to view for themselves ezekeiel s merkavah as well as to gain control of angels and a supernatural mastery of torah drawing on epigraphic and archaeological evidence from the middle east anthropological models and a wide range of cross cultural evidence this book aims to show that the hekhalot literature preserves the teachings and rituals of real religious functionaries who flourished in late antiquity and who were quite like the functionaries anthropologists call shamans

Hekhalot Literature in Translation 2013-06-13 the hekhalot literature is a motley collection of textually fluid and often textually corrupt documents in hebrew and aramaic which deal with mystical themes pertaining especially to god s throne chariot the merkavah they were composed between late antiquity and the early middle ages with roots in earlier traditions and a long and complex subsequent history of transmission this volume presents english translations of eclectic critical texts with a full apparatus of variants of most of the major hekhalot documents hekhalot rabbati sar torah hekhalot zutarti ma aseh merkavah merkavah rabba briefer macroforms the chapter of r nehuniah ben haqanah the great seal fearsome crown sar panim the ascent of elijah ben avuyah and the youth and the hekhalot fragments from the cairo geniza

Apocalyptic and Merkavah Mysticism 2018-11-26 preliminary material ithamar gruenwald two essential qualities of jewish apocalyptic ithamar gruenwald the mystical elements in apocalyptic ithamar gruenwald the attitude towards the merkavah speculations in the literature of the tannaim and amora'im ithamar gruenwald the hekhalot literature ithamar gruenwald introduction ithamar gruenwald re'uyot yehezkel ithamar gruenwald hekhalot zutreti ithamar gruenwald hekhalot rabbati ithamar gruenwald merkavah rabbah ithamar gruenwald ma'aseh merkavah ithamar gruenwald hekhalot fragments ithamar gruenwald seper hekhalot 3 enoch ithamar gruenwald masekhet hekhalot ithamar gruenwald shj'ur qomah ithamar gruenwald physiognomy chiromancy and metoposcopy ithamar gruenwald seper ha razim ithamar gruenwald appendices saul lieberman indices ithamar gruenwald

The "descent" to the Chariot 1995 this book represents the first wide scale presentation and interpretation of pre kabbalistic jewish mysticism this is the hekhalot or merkavah mysticism the emphasis is on the conceptions of god the angels and man that the texts provide and that are

the framework of the judaic world view in late antiquity and the early middle ages this interpretation is based on the major works of this early jewish mysticism hekhalot rabbati the greater palaces hekhalot zutarti the lesser palaces ma aseh merkavah the working of the chariot merkavah rabbah the great chariot and the third hebrew book of enoch many quotations from this largely unknown body of esoteric literature are included the experience of the mystical heroes of this literature moves between the two poles of the heavenly journey between the ascent of the mystic through the seven palaces to the throne of glory and the adjuration the attempt to invoke god and his angels in order to force them to fulfill man's will both are permeated by magic and the world view of this first stage of jewish mysticism is thus deeply magical the circles which formed it were concerned with nothing less than a radical transformation of the world of normative judaism that for centuries was determined by the rabbis

The Hidden and Manifest God 2012-02-01 hekhalot literature the earliest expression of jewish mysticism emerged in palestine and babylonia in late antiquity ca 500-900 c e in the present volume an international team of experts explores the literary formation cultural meanings religious functions and textual transmission of this literature back of dust jacket

Hekhalot Literature in Context 2013 in jewish hekhalot mysticism one who ascends to the heavenly temple may see something which looks like but is not water should he be deceived by this illusion he betrays his unworthiness and exposes himself to retribution detailed examination of the water vision discovers that its real object is the celestial pavement separating the fiery divine realm from the watery world of impure organic matter this pavement is ezekeiel's firmament of hashmal a luminous crystalline substance seen by the visionary from above further investigation finds that the water vision continues an ancient tradition of exegesis of ezekeiel 1 as an account of a heavenly ascent in which water signifies materiality femininity and impurity the wide and profound influence of these ideas is encountered in a variety of jewish christian and gnostic sources

The Lord as the Most Holy, Most Mighty and Most Supreme God, the King of Kings of Kings in the Hekhalot Literature 1990-01-01 this volume focuses on a wide range of topics such as gender studies aspects of everyday life roman festivals magic etc hereby reflecting on the methodological problems inherent in intercultural studies

The Holy God, the King of the Universe 1990-01-01 in chapter 1 paula gooder discusses the problems of interpreting this text and looks at the major debates of its past interpreters the most popular modern approach is to compare it with other texts of ascent in the judaeo christian tradition yet even a brief examination of these texts indicate that differences are present in the remainder of the book gooder evaluates the extent and significance of these differences part one consists of a detailed consideration of a range of texts which superficially seem closest to 2 corinthians 12 chapter 2 presents a history of scholarship on heavenly ascent chapters 3 to 8 each examine a text of ascent from a different period and background in the judaeo christian tradition chapter 9 draws out the points of similarity between these texts part two considers the text of 2 corinthians 12:1-10 in the light of the findings of part one in the detailed examination of the pauline ascent in chapter 10 the extent of the differences between this text and the texts examined in part one becomes clear chapter 11 proposes a new interpretation of the account of ascent arguing that it reports a failed ascent into heaven the chapter shows that this interpretation makes sense not only of 2 corinthians 12:1-10 itself but also of chapters 10-13

which surround it the account is one more example of weakness from the apostle in which he proves that weakness not strength is the sign of a true apostle

A Transparent Illusion 2021-10-11 this is a new and revised edition of the book first published 1980 it contains new introductory and concluding chapters as well as a bibliography and updated index furthermore substantial corrections updates and changes have been made in the original text the changes concern matters of language and style they nuance the line of argumentation and they update the discussion of major issues the new chapters fill several scholarly gaps that have opened since the initial publication of this book in 1980 the new introductory chapter explores new venues and issues in the study and assessment of the hekhalot literature and relevant passages in apocalyptic literature and this in light of epistemological and ontological considerations the concluding chapter discusses the ritual praxis of the experience of the hekhalot mystics and its affinity to magic and this in terms of new approaches to ritual theory

The Talmud Yerushalmi and Graeco-Roman Culture 1998 offers an interdisciplinary account of prophecy as a topic of discourse among various late antique near eastern communities against assumptions that prophecy ceased in the past this book argues that it remained a topic of discourse among various near eastern communities

Only the Third Heaven? 2006-09-05 in ontological aspects of early jewish anthropology tyson I putthoff combines contemporary theory and sound exegesis to understand early jewish beliefs about how the human self reacts ontologically in god s presence

Apocalyptic and Merkavah Mysticism 2014 this book of essays deals with magical phenomena in mesopotamian zoroastrian greek and jewish cultures the topics discussed include mesopotamian magic its impact on the aramaic magic bowls jewish magical literature magical gems zoroastrian omens and methods of research

Prophets and Prophecy in the Late Antique Near East 2023-09-30 the english term prayer is usually understood as communication with god or the gods scholars of jewish ritual until now have accepted this characterization and applied it to jewish tefillah does rabbinic prayer indeed necessarily entail second person address to god as many scholars of rabbinic prayer to this point have presumed in this work yehuda septimus investigates a boundary phenomenon of talmudic prayer ritual speech with addressees other than god the book represents a fresh look at the possible range of performances undertaken by talmudic ritual prayer moreover it places that range of performances into the historical context of the rapid emergence of prayer as the centerpiece of jewish worship in the first half of the first millennium ce

Ontological Aspects of Early Jewish Anthropology 2016-11-28 hasidic art and the kabbalah presents eight case studies of manuscripts ritual objects and folk art developed by hasidic masters in the mid eighteenth to late nineteenth centuries whose form and decoration relate to sources in the zohar german pietism and safed kabbalah

Officina Magica 2021-10-25 in this work andrei a orlov examines the apocalyptic profile of the angel yahoel as the mediator of the divine name demonstrating its formative influence not only on rabbinic and hekhalot beliefs concerning the supreme angel metatron but also on the unique aural ideology of early jewish mystical accounts back of dust jacket

On the Boundaries of Talmudic Prayer 2015-05-28 the dictionary of early judaism is the first reference work devoted exclusively to second temple judaism fourth century b c e through second century c e the first section of this substantive and incredible work contains thirteen

major essays that attempt to synthesize major aspects of Judaism in the period between Alexander and Hadrian the second and significantly longer section offers 520 entries arranged alphabetically many of these entries have cross references and all have select bibliographies equal attention is given to literary and nonliterary i e archaeological and epigraphic evidence and new testament writings are included as evidence for Judaism in the first century c e several entries also give pertinent information on the Hebrew Bible the Dictionary of Early Judaism is intended to not only meet the needs of scholars and students at which it succeeds admirably but also to provide accessible information for the general reader it is ecumenical and international in character bringing together nearly 270 authors from as many as twenty countries and including Jews Christians and scholars of no religious affiliation

Hasidic Art and the Kabbalah 2017-10-10 the revelation of Metatron is a medieval Jewish work that claims to have been written in the late 2nd century ad by Rabbi Ishmael the high priest it is known by various names including the Seder Hekhalot book of the palaces the 3rd book of Enoch and the book of Rabbi Ishmael the high priest although its most common name is the revelation of Metatron the earliest name for the work was likely the Seder Hekhalot book of the palaces however all copies have been so reworked that it cannot be known for sure it is clear that Rabbi Ishmael did not write it and his name which is in almost every verse was inserted to replace another name that the medieval publisher did not want associated with the book Rabbi Ishmael was the author of the book called Hekhalot Rabbati Greater Palaces sometime between 100 and 130 ad and his name was later used as a pseudonym by many authors of Merkabah literature between 200 and 1000 ad Hekhalot palaces and Merkabah flying chariot are two related forms of Jewish literature that developed from the visions from in the prophetic books such as Ezekiel apocalyptic books such as Isaiah and the Enochian tradition Hekhalot literature which includes books that focus on Merkabah such as Maaseh Merkabah working of the flying chariot is the term used for works written during the second temple era during the second Jewish Roman war Merkabah literature was prohibited largely it seems due to the teachings of Rabbi Elisha ben Abuyah more commonly referred to as Aher meaning the other after the literature was banned it went underground and continued to be used in secret resulting in the Merkabah flying chariot literature which itself later gave rise to the Kabbalah school of Judaism at each stage the literature became more metaphysical and spiritual resulting in stranger and stranger texts for the uninitiated much of which can be seen in the various additions and redactions to the revelation of Metatron the contents of the chapters of the ascension of Moses that have survived to the present show that the ascension is an earlier version of the revelation of Metatron and the original protagonist of the story later redacted to Rabbi Ishmael there are several parallels between the stories of Moses and Metatron in the ascension and the stories of Ishmael and Metatron in the revelation however the revelation includes several heretical concepts that the original redactor and author of chapter 16 did not want to ascribe to Moses and therefore used the popular Merkabah pseudonym Ishmael the date of the original redaction is also difficult to determine as Aher is a heretic in the Talmuds and Tosefta and so the derogatory nick name could have been adopted from the Talmud or Tosefta at any point nevertheless if the original work was Rabbi Elisha's Aher's Seder Hekhalot it would have likely been redacted before the Babylonian Talmud's version of the story which did not bother to name him by that point the text would have been by a generally unknown author and there would have been no reason to redact his name from it this would place the original redaction sometime

before 450 ad and likely in byzantine palestine

Yahoel and Metatron 2017-08-17 publisher s description between the first and sixth centuries c e a community of rabbis systematized their ideas about judaism in works such as the mishnah and the talmud david m grossberg reexamines this community s gradual formation as reflected in polemical texts he contends that these texts primary aim was not to describe real rabbinic opponents but to create and enforce boundaries between rabbis and others and within the developing rabbinic movement

The Erdmans Dictionary of Early Judaism 2010-11-11 the idea of heavenly ascent while popularized in jewish mysticism is neither a unique nor recent one expertly tracing its origins back to the ancient middle east levenda unearths ascent literature in africa india and china discerns a common connection in the heavens themselves and determines that this connection has been sorely neglected in contemporary scholarship because scholars treat the heavens as metaphorical it is necessary to recreate the physical context of the culture under discussion in order to better understand it for the benefit of the reader levenda offers two useful concepts for his investigative journey a map whereby he means the cosmological system to better understand the mystical technologies of each culture investigated and a vehicle the method by which the individual equipped with special knowledge is able to navigate the culture s particular cosmology with these two tools levenda travels from the worlds of ancient egypt and babylon to the hebrew bible to jewish and christian kabbalists to daoists in ancient china to hindu tantra and haitian vodoun and finally to nineteenth and twentieth century european occult societies

The Faces of the Chariot 1988 this accessible and enlightening history provides insights into the fascinating genre of apocalyptic literature showing how the apocalypse encompasses far more than popular views of the last judgment and violent end of the world might suggest an accessible and enlightening history of the apocalypses ancient jewish and christian works providing fresh insights into the fascinating genre of literature shows how the apocalypses were concerned not only with popular views of the last judgment and violent end of the world but with reward and punishment after death the heavenly temple and the revelation of astronomical phenomena and other secrets of nature traces the tradition of apocalyptic writing through the middle ages through to the modern era when social movements still prophesise the world s imminent demise

Revelation of Metatron 1901 belief in a spirit world and a blissful or agonizing afterlife is one of the most pervasive and deeply rooted characteristics of religion this volume offers a wide ranging exploration of this basic religious theme most of the case studies are drawn from jewish and christian tradition providing in depth coverage of judaism and christianity from late antiquity through the medieval period there are also examples from islamic japanese and chinese traditions for a comparative perspective with western traditions several chapters deal with the formative period of jewish and christian apocalypticism which is concerned not only with the end of the physical world but also with the eternal heavenly world these chapters are also important for illustrating the development of mysticism in western traditions the most distinctive aspect of this book is that it does not deal with antiquity alone but juxtaposes the historical essays with a survey of modern day near death experiences it raises issues of fundamental importance for the psychology of religion as well as for its history the most distinctive aspect of this book is that it does not deal with antiquity alone but juxtaposes the historical essays with a survey of modern day near death experiences it raises issues of fundamental importance for the psychology of

religion as well as for its history

Heresy and the Formation of the Rabbinic Community 2017-06-21 the phenomena we call magic and mysticism had a profound effect on the shaping of judaism in late antiquity in this volume michael d swartz offers a wide ranging study of the purposes world views ritual dynamics literary forms and social settings of ancient jewish magic and mysticism and their function in religion and history based on the author s studies over the past few decades he proposes innovative methods for the study of these two phenomena the author focuses especially on the rituals of early jewish magic and mysticism their social contexts and the textual dimension of this complex literature he also offers introductions to these phenomena michael d swartz argues that the authors of these texts employed intricate technologies literary and artistic forms and physical practices to negotiate between the values and world views of their cultures and the texture of everyday life

Stairway to Heaven 2008-06-01 the corpus of aramaic incantation bowls from sasanian mesopotamia is perhaps the most important source we have for studying the everyday beliefs and practices of the jewish christian mandaeen manichaeen zoroastrian and pagan communities on the eve of the islamic conquests the bowls are from the schøyen collection which has some 650 texts in different varieties of aramaic jewish aramaic mandaic and syriac and forms the largest collection of its kind anywhere in the world this volume presents editions of sixty four jewish aramaic incantation bowls with accompanying introductions translations philological notes photographs and indices the themes covered include the magical divorce and the accounts of the wonder working sages Ḥanina ben dosa and joshua bar perahia it is the first of a multi volume project that aims to publish the entire schøyen collection of aramaic incantation bowls

The Apocalypse 2009-12-21 celebrating the 100th anniversary of the albright institute of archaeological research this collection of erudite essays concentrates on the archaeology of ancient israel canaan and neighboring nations

Death, Ecstasy, and Other Worldly Journeys 1995-03-09 andrei a orlov examines the tradition about the seventh antediluvian patriarch enoch tracing its development from its roots in the mesopotamian lore to the second temple apocalyptic texts and later rabbinic and hekhalot materials where enoch is often identified as the supreme angel metatron the first part of the book explores the imagery of the celestial roles and titles of the seventh antediluvian hero in mesopotamian enochic and hekhalot materials the analysis of the celestial roles and titles shows that the transition from the figure of patriarch enoch to the figure of angel metatron occurred already in the second temple enochic materials namely in 2 slavonic enoch a jewish work traditionally dated to the first century ce the second part of the book demonstrates that mediatorial polemics with the traditions of the exalted patriarchs and prophets played an important role in facilitating the transition from enoch to metatron in the second temple period

The Mechanics of Providence 2018-10-29 this book provides a comprehensive and accessible overview of the jewish experience from its ancient origins to its impact on contemporary popular culture

Aramaic Bowl Spells 2013-06-17 meditative practices have flourished in widely different parts of eurasia yet historical research on such practices is limited research to date has focused on contexts rather than actual practices and within individual traditions for the first time in one volume the meditative practices of the three traditions of judaism christianity and islam are

examined they are viewed in a global perspective considering both generic and historical connections to practices in other traditions particularly in india and east asia their cultural and historical peculiarities are examined comparing them both to each other and to asian forms of meditation the book builds on a notion of meditation as self administered techniques for inner transformation a definition which focuses on transformative practice rather than notions of meditative states and mystical experiences it proposes ways of studying meditative practice historically and concludes with an essay on the modern scientific interest in meditation

Symbiosis, Symbolism, and the Power of the Past 2003 the origins of jewish mysticism offers an in depth look at the history of jewish mysticism from the book of ezeziel to the merkavah mysticism of late antiquity the author reveals what these writings seek to tell us about the age old human desire to get close to and communicate with god

The Enoch-Metatron Tradition 2005 an exploration of the phenomenon of angelic vice regency in late antiquity it comparatively examines figures from judaism mandaeism and gnosticism shedding new light in particular on the jewish angel metatron and the mandaeen light being abathur

The Cambridge Guide to Jewish History, Religion, and Culture 2010-07-12 this volume brings together thirteen studies by as many experts in the study of one or more ancient or medieval magical traditions from ancient mesopotamia and pharaonic and greco roman egypt to the greek world judaism christianity and islam it lays special emphasis on the recurrence of similar phenomena in magical texts as far apart as the akkadian cuneiform tablets and an arabic manuscript bought in egypt in the late twentieth century such similarities demonstrate to what extent many different cultures share a magical logic which is strikingly identical and in particular they show the recurrence of certain phenomena when magical practices are transmitted in written form and often preserve adopt and adapt much older textual units

Meditation in Judaism, Christianity and Islam 2013-10-24 this long awaited companion volume to the literature of the sages first part fortress press 1987 brings to completion section ii of the renowned compendia series the literature of the sages second part explores the literary creation of thousands of ancient jewish teachers the often anonymous sages of late antiquity and the middle ages essays by premier scholars provide a careful and succinct analysis of the content and character of various documents their textual and literary forms with particular attention to the ongoing discovery and publication of new textual material incorporating groundbreaking developments in research these essays give a comprehensive presentation published here for the first time this volume will prove an important reference work for all students of ancient judaism the origins of jewish tradition and the jewish background of christianity the literary creation of the ancient jewish teachers or sages also called rabbinic literature consists of the teachings of thousands of sages many of them anonymous for a long period their teachings existed orally which implied a great deal of flexibility in arrangement and form only gradually as parts of this amorphous oral tradition became fixed was the literature written down a process that began in the third century c e and continued into the middle ages thus the documents of rabbinic literature are the result of a remarkably long and complex process of creation and editing this long awaited companion volume to the literature of the sages first part 1987 gives a careful and succinct analysis both of the content and specific nature of the various documents and of their textual and literary forms paying special attention to the continuing discovery and publication of new textual material incorporating ground breaking developments in research

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