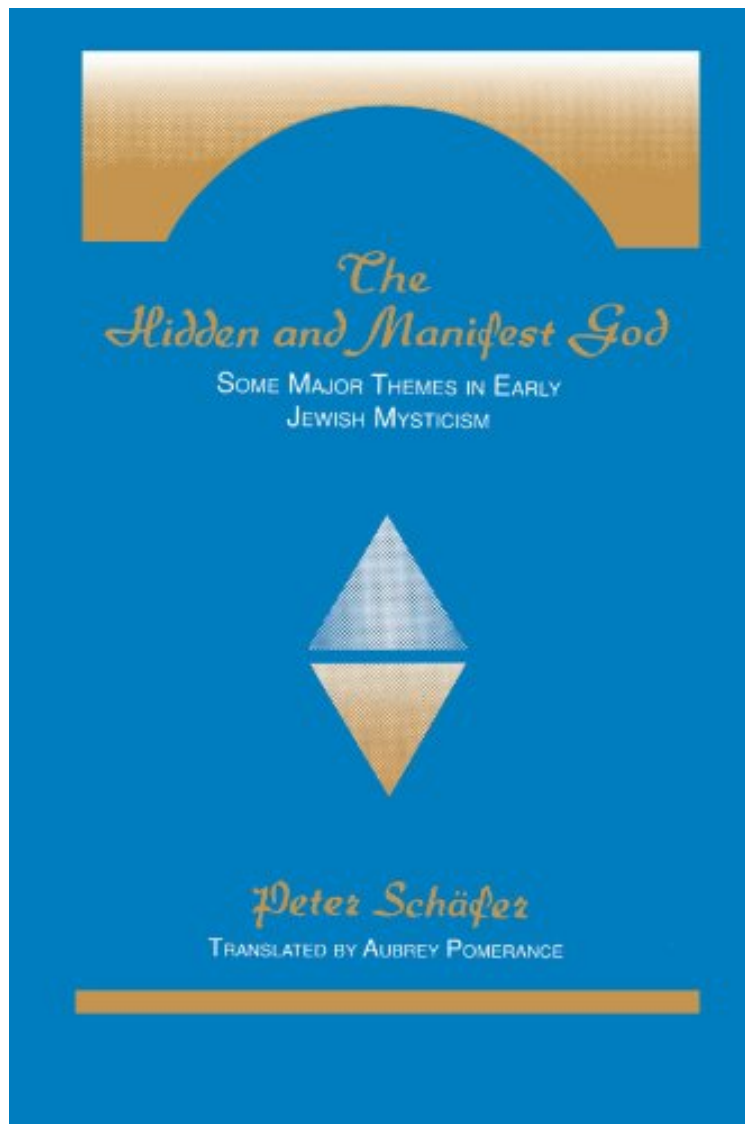


[Free pdf] The Hidden and Manifest God: Some Major Themes in Early Jewish Mysticism (SUNY Series in Judaica)

## The Hidden and Manifest God: Some Major Themes in Early Jewish Mysticism (SUNY Series in Judaica)

*Peter Schafer*

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#1831438 in Books Peter Schafer 1992-10-14Original language:EnglishPDF # 1 9.00 x .48 x 6.00l, .72 #File Name: 0791410447212 pagesThe Hidden and Manifest God Some Major Themes in Early Jewish Mysticism | File size: 20.Mb

**Peter Schafer : The Hidden and Manifest God: Some Major Themes in Early Jewish Mysticism (SUNY Series in Judaica)** before purchasing it in order to gage whether or not it would be worth my time, and all praised The Hidden and Manifest God: Some Major Themes in Early Jewish Mysticism (SUNY Series in Judaica):

2 of 2 people found the following review helpful. Excellent overview of the Hekhalot literature  
By Dominus Liminis  
Petr Schfer's book is a great introduction and overview of the primary texts of Merkabah mysticism: Hekhalot Rabbati, Hekhalot Zutarti, Maaseh Merkabah, Merkabah Rabbah, and 3 Enoch. An essential work for anyone interested in Jewish mysticism and Qabalah.  
0 of 1 people found the following review helpful. Five Stars  
By Dr. David Shluker  
great  
0 of 1 people found the following review helpful. Five Stars  
By Mark  
Wife loves this

This book represents the first wide-scale presentation and interpretation of pre-kabbalistic, Jewish mysticism. This is the Hekhalot or Merkabah 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 Merkabah ("The Working of the Chariot"), Merkabah 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.

What I like best about this book is that it describes the theology and anthropology of the Hekhalot literature in a way that flows naturally from the literature itself. The author avoids imposing external agendas on the material. Further, he distinguishes among different layers of material and allows each layer, as well as the ensemble, to speak for itself. His knowledge of the material is vast, his scholarship impeccable. David J. Halperin  
The author has dealt in a clear and systematic way with the major themes pertaining to the corpus of early Jewish mysticism. His textual method opens up many new avenues of research and enables us to rid ourselves of some past biases in the study of Jewish mysticism. Elliot R. Wolfson  
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About the Author  
Peter Schafer is Professor of Judaic Studies at Freie Universitat Berlin, Institut fur Judaistik.