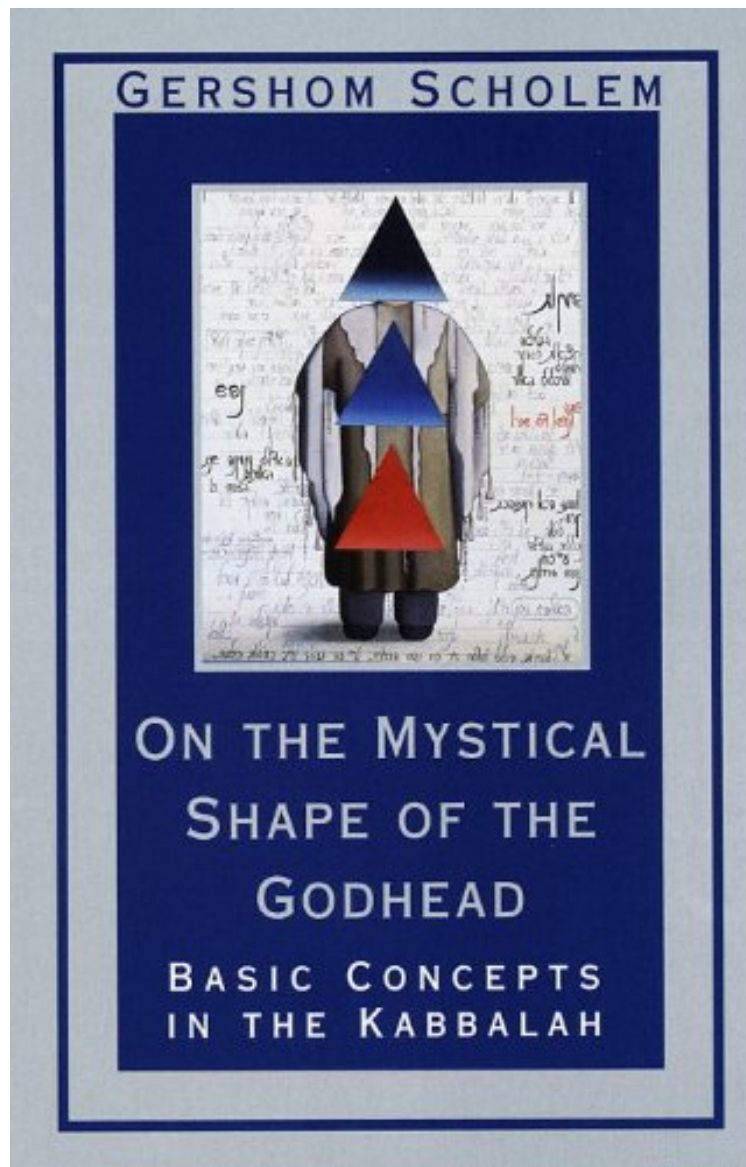


(Mobile ebook) On the Mystical Shape of the Godhead: Basic Concepts in the Kabbalah (Mysticism Kabbalah)

On the Mystical Shape of the Godhead: Basic Concepts in the Kabbalah (Mysticism Kabbalah)

Von Gershom Scholem

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Von Gershom Scholem : On the Mystical Shape of the Godhead: Basic Concepts in the Kabbalah (Mysticism Kabbalah) before purchasing it in order to gage whether or not it would be worth my time, and all praised On the Mystical Shape of the Godhead: Basic Concepts in the Kabbalah (Mysticism Kabbalah):

KundenrezensionenHilfreichste Kundenrezensionen1 von 1 Kunden fanden die folgende Rezension hilfreich. A must for anyone interested in reincarnation! Von Rabbi Yonassan Gershom I originally bought this book for its excellent chapter on reincarnation (gilgul), while researching my own book, "Jewish Tales of Reincarnation" (Jason Aronson, 1999.) And indeed, Scholem's book is well worth the price for this chapter alone. But in addition, I was pleasantly surprised to find that "Godhead" was not only clear and readable about reincarnation, it also explained basic concepts like the astral body, the Tzaddik, Shekhinah, soul groups, reincarnation, etc. more openly than in any of his better-known works. While Scholem had mentioned the existence of Jewish reincarnation teachings in such works as "Kabbalah" and "Sabbetai Zevi," it was only in passing, and he did not go into any depth there about how reincarnation works, or how central it is to the kabbalistic understanding of the universe. In "Godhead," he does. In the chapter on "The Righteous One" (Tzaddik), he also explains the Jewish equivalent of "soul groups," i.e., how souls are connected to a particular Tzaddik (holy teacher), who, in turn, is connected to a higher soul group that is, in turn, connected to the mystical "body" of Adam Kadmon, the archetypal soul of all humanity. This is, of course, a central concept within Hasidism, which draws many of its teachings from kabbalah.. The accessibility of this book is also due to the excellent translation by Joachim Neugroschel, who uses more "new age" English terms, such as correctly translating "tselem" as "astral body" instead of "image," which makes the book and its concepts accessible to modern readers. But the difference between this and earlier Scholem works goes beyond that. As Joseph Dan explains in the introduction to "Godhead," many of Scholem's first lectures focused on the problems mystics encountered within mainstream Judaism. So, for example, in "On The Kabbalah and its Symbolism," a great deal of space is devoted to discussing theological conflicts between kabbalists and mainstream Judaism as to how they understood the Torah, etc.. (I found myself wondering if this focus in his early works was partly due to Scholem's own struggle to see his field accepted in the world of academe.) In "Godhead," however, we read a series of lectures where Scholem has moved beyond the apologetics, to present us with basic concepts of kabbalah in a confident, straightforward manner. The same level of careful academic scholarship is there, to be sure, but the focus is not on convincing us that kabbalah is something worth studying. Rather, it is on helping us to understand how our souls were created, how they reincarnate, and how they complete their "tikkun" (soul repair), within a Jewish context. This book immediately became my favorite among the Scholem books, and I highly recommend it to any serious student of reincarnation studies or kabbalah. I find myself returning to it again and again.

Kurzbeschreibung "Scholem's treatment is complex and stylistically brilliant as he systemically analyzes the history and intellectual background of these critical ideas. Highly recommended." --Library Journal. From the Trade Paperback edition. de On the Mystical Shape of the Godhead: Basic Concepts of the Kabbalah is Gershom Scholem's introduction to the essential terms of Jewish mysticism. His chapter on Shekhinah--the kabbalist symbol of the female element of the godhead--helps explain why Kabbalah has a growing following among women. His chapter on Gilgul, or reincarnation, is fascinating for its description of how a spiritual phenomenon is formed, following the process from revelation to writing to teaching. And his final chapter on Tselem, or the astral body, will make you think twice about laughing at Shirley MacLaine. The astral body, according to Kabbalah, is the spiritual nature of each human being--the image of God described in Genesis 1. Scholem quotes pages of medieval rabbis' fantastic discoveries of their astral bodies, such as the following: When I wished to find knowledge of the secrets of Creation, I came upon a dark vault within the depths of the earth, filled with blowing winds.... Then there appeared to me in my sleep a shape of most wondrous beauty [giving me instructions on how to conduct myself in order to attain knowledge of the highest things]. I then said to him: "Who are you?" And he answered: "I am your perfected nature." --Michael Joseph Gross.com On the Mystical Shape of the Godhead: Basic Concepts of the Kabbalah is Gershom Scholem's introduction to the essential terms of Jewish mysticism. His chapter on Shekhinah--the kabbalist symbol of the female element of the godhead--helps explain why Kabbalah has a growing following among women. His chapter on Gilgul, or reincarnation, is fascinating for its description of how a spiritual phenomenon is formed, following the process from revelation to writing to teaching. And his final chapter on Tselem, or the astral body, will make you think twice about laughing at Shirley MacLaine. The astral body, according to Kabbalah, is the spiritual nature of each human being--the image of God described in Genesis 1. Scholem quotes pages of medieval rabbis' fantastic discoveries of their astral bodies, such as the following: When I wished to find knowledge of the secrets of Creation, I came upon a dark vault within the depths of the earth, filled with blowing winds.... Then there appeared to me in my sleep a shape of most wondrous beauty [giving me instructions on how to conduct myself in order to attain knowledge of the highest things]. I then said to him: "Who are you?" And he answered: "I am your perfected nature." --Michael Joseph Gross