Record Nr. UNINA9910463503103321 Moshe Idel: representing God / / edited by Hava Tirosh-Samuelson **Titolo** and Aaron W. Hughes Pubbl/distr/stampa Leiden, Netherlands:,: Brill,, 2014 ©2014 **ISBN** 90-04-28078-2 Descrizione fisica 1 online resource (221 p.) Collana Library of Contemporary Jewish Philosophers, , 2213-6010 ; ; Volume 8 296.3/11 Disciplina God (Judaism) Soggetti Electronic books. Lingua di pubblicazione Inglese **Formato** Materiale a stampa Livello bibliografico Monografia Note generali Description based upon print version of record. Includes bibliographical references. Nota di bibliografia Preliminary Material -- Moshe Idel: An Intellectual Portrait / Jonathan Nota di contenuto Garb -- Torah: Between Presence and Representation of the Divine in Jewish Mysticism / Moshe Idel -- Panim: Faces and Re-Presentations in Jewish Thought / Moshe Idel -- The Changing Faces of God and Human Dignity in Judaism / Moshe Idel -- Johannes Reuchlin: Kabbalah, Pythagorean Philosophy and Modern Scholarship / Moshe Idel --Interview with Moshe Idel / Hava Tirosh-Samuelson -- Select Bibliography. Moshe Idel, the Max Cooper Professor Emeritus at the Hebrew Sommario/riassunto University of Jerusalem, and Senior Researcher at the Shalom Hartman Institute, is a world-renowned scholar of the Jewish mystical tradition. His historical and phenomenological studies of rabbinic, philosophic. kabbalistic, and Hasidic texts have transformed modern understanding of Jewish intellectual history and highlighted the close relationship between magic, mysticism, and liturgy. A recipient of two of the most prestigious awards in Israel, the Israel Prize for Jewish Thought (1999) and the Emmet Prize for Jewish Thought (2002), Idel's numerous studies have uncovered persistent patterns of Jewish religious thought

that challenge conventional interpretations of Jewish monotheism, while offering a pluralistic understanding of Judaism. His explorations of the mythical, theurgical, mystical, and messianic dimensions of

Judaism have been attentive to history, sociology, and anthropology, while rejecting a naïve historicist approach to Judaism.