

1. Record Nr.	UNINA9910807428903321
Autore	O'Regan Cyril <1952->
Titolo	Gnostic apocalypse : Jacob's Boehme's haunted narrative // Cyril O'Regan
Pubbl/distr/stampa	Albany, : State University of New York Press, c2002
ISBN	0-7914-8950-7 0-585-45030-7
Descrizione fisica	1 online resource (x, 300 pages)
Disciplina	230/.044/092
Soggetti	Mysticism
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Bibliographic Level Mode of Issuance: Monograph
Nota di bibliografia	Includes bibliographical references (p. 225-276) and index.
Nota di contenuto	pt. 1. Visionary Pansophism and the Narrativity of the Divine Ch. 1. Narrative Trajectory of the Self-Manifesting Divine Ch. 2. Discursive Contexts of Boehme's Visionary Narrative pt. 2. Metalepsis Unbounding Ch. 3. Nondistinctive Swerves: Boehme's Recapitulation of Minority Pre-Reformation and Post-Reformation Traditions Ch. 4. Distinctive Swerves: Toward Metalepsis Ch. 5. Boehme's Visionary Discourse and the Units of Metalepsis pt. 3. Valentinianism and Valentinian Enlisting of Non-Valentinian Narrative Discourses Ch. 6. Boehme's Discourse and Valentinian Narrative Grammar Ch. 7. Apocalyptic in Boehme's Discourse and its Valentinian Enlisting Ch. 8. Neoplatonism in Boehme's Discourse and its Valentinian Enlisting Ch. 9. Kabbalah in Boehme's Discourse and its Valentinian Enlisting Conclusion: Genealogical Preface
Sommario/riassunto	"Jacob Boehme, the seventeenth century German speculative mystic, influenced the philosophers Hegel and Schelling and both English and German Romantics alike with his visionary thought. Gnostic Apocalypse focuses on the way Boehme's thought repeats and surpasses post-reformation Lutheran thinking, deploys and subverts the commitments of medieval mysticism, realizes the speculative thrust of Renaissance alchemy, is open to esoteric discourses such as the Kabbalah, and articulates a dynamic metaphysics. This book critically assesses the striking claim made in the nineteenth century that Boehme's visionary discourse represents within the confines of specifically Protestant thought nothing less than the return of ancient Gnosis. Although the

grounds adduced on behalf of the "Gnostic return" claim in the nineteenth century are dismissed as questionable, O'Regan shows that the fundamental intuition is correct. Boehme's visionary discourse does represent a return of Gnosticism in the modern period, and in this lies its fundamental claim to our contemporary philosophical, theological, and literary attention."--BOOK JACKET
