

1. Record Nr.	UNINA9910808191403321
Autore	Kosman Admiel <1957->
Titolo	Gender and dialogue in the rabbinic prism ; translated translated from Hebrew by Edward Levin [[electronic resource] /] / Admiel Kosman
Pubbl/distr/stampa	Boston, : De Gruyter, 2012
ISBN	1-283-85647-6 3-11-021864-X
Edizione	[1st ed.]
Descrizione fisica	1 online resource (276 p.)
Collana	Studia Judaica Forschungen zur Wissenschaft des Judentums ; ; Bd. 50
Altri autori (Persone)	LevinEdward
Disciplina	296.1/206082 296.1206082
Soggetti	Rabbinical literature - History and criticism Women in rabbinical literature Man-woman relationships Masculinity - Religious aspects - Judaism Psychoanalysis and religion Judaism and psychoanalysis Jewish philosophy
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Front matter -- Contents -- In Place of an Introduction: On Gender Issues and Their Possible Significance for Understanding the Spiritual World of the Rabbis -- Chapter One. The Woman's Spiritual Place in the Talmudic Story: A Reading of the Narrative of Mar Ukba and His Wife -- Chapter Two. Rabbi Akiva and the Daughter of Ben Kalba Savua: On the Conception of Love in the Spiritual World of the Talmudic Story -- Chapter 3. "Internal Homeland" and "External Homeland": A Literary and Psychoanalytical Study of the Narrative of R. Assi and His Aged Mother -- Chapter 4. The Female Breast and the Mouth Opened in Prayer -- Chapter Five. A Reading of the Creation Narrative: Femininity and Masculinity in the Prism of the Bible and the Midrash -- Afterword -- Bibliography -- Index -- Index of Sources
Sommario/riassunto	The author applies the fields of gender studies, psychoanalysis, and literature to Talmudic texts. In opposition to the perception of Judaism

as a legal system, he argues that the Talmud demands inner spiritual effort, to which the trait of humility and the refinement of the ego are central. This leads to the question of the attitude to the Other, in general, and especially to women. The author shows that the Talmud places the woman (who represents humility and good-heartedness in the Talmudic narratives) above the character of the male depicted in these narratives as a scholar with an inflated sense of self-importance. In the last chapter (that in terms of its scope and content could be a freestanding monograph) the author employs the insights that emerged from the preceding chapters to present a new reading of the Creation narrative in the Bible and the Rabbinic commentaries. The divine act of creation is presented as a primal sexual act, a sort of dialogic model of the consummate sanctity that takes its place in man's spiritual life when the option of opening one's heart to the other in a male-female dialogue is realized.
