

1. Record Nr.	UNINA9910825633303321
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Titolo	Language, eros, being : kabbalistic hermeneutics and poetic imagination // Elliot R. Wolfson
Pubbl/distr/stampa	New York, : Fordham University Press, 2005
ISBN	0-8232-4735-X 0-8232-3537-8 1-282-69864-8 9786612698644 0-8232-3785-0 0-8232-2420-1
Edizione	[1st ed.]
Descrizione fisica	1 online resource (796 p.)
Disciplina	296.1/6 296.16
Soggetti	Cabala - History Masculinity of God Femininity of God Poetics Imagination - Religious aspects - Judaism Hermeneutics - Religious aspects - Judaism
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 (p. 599-714) and indexes.
Nota di contenuto	Prologue : timeswerve/hermeneutic reversibility -- Showing the saying : laying interpretative ground -- Differentiating (in)difference : heresy, gender, and Kabbalah study -- Phallomorphic exposure : concealing soteric esotericism -- Male androgyne : engendering e/masculation -- Flesh become word : textual embodiment and poetic incarnation -- Envisioning eros : poiesis and heeding silence -- Eunuchs who keep Sabbath: erotic asceticism/ascetic eroticism -- Coming-to-head, returning-to-womb: (e)soteric gnosis and overcoming gender dimorphism.
Sommario/riassunto	This long-awaited, magisterial study-an unparalleled blend of philosophy, poetry, and philology-draws on theories of sexuality,

phenomenology, comparative religion, philological writings on Kabbalah, Russian formalism, Wittgenstein, Rosenzweig, William Blake, and the very physics of the time-space continuum to establish what will surely be a highwater mark in work on Kabbalah. Not only a study of texts, Language, Eros, Being is perhaps the fullest confrontation of the body in Jewish studies, if not in religious studies as a whole. Elliot R. Wolfson explores the complex gender symbolism that permeates Kabbalistic literature. Focusing on the nexus of asceticism and eroticism, he seeks to define the role of symbolic and poetically charged language in the erotically configured visionary imagination of the medieval Kabbalists. He demonstrates that the traditional Kabbalistic view of gender was a monolithic and androcentric one, in which the feminine was conceived as being derived from the masculine. He does not shrink from the negative implications of this doctrine, but seeks to make an honest acknowledgment of it as the first step toward the redemption of an ancient wisdom. Comparisons with other mystical traditions-including those in Christianity, Buddhism, and Islam-are a remarkable feature throughout the book. They will make it important well beyond Jewish studies, indeed, a must for historians of comparative religion, in particular of comparative mysticism. Praise for Elliot R. Wolfson: "Through a Speculum That Shines is an important and provocative contribution to the study of Jewish mysticism by one of the major scholars now working in this field." -Speculum
