

## Ascetic Hasidism In Jerusalem The Guardian Of The Faithful Community Of Mea Shearim Studies In Judaism In Modern Times Vol 10

The home and the museum are typically understood as divergent, even oppositional, social realms: whereas one evokes privacy and familial intimacy, the other is conceived of as a public institution oriented around various forms of civic identity. This meticulous, insightful book draws striking connections between both spheres, which play similar roles by housing objects and generating social narratives. Through fascinating explorations of the museums and domestic spaces of eight representative Israeli communities—Chabad, Moroccan, Iraqi, Ethiopian, Russian, Religious-Zionist, Christian Arab, and Muslim Arab—it gives a powerful account of museums' role in state formation, proposing a new approach to collecting and categorizing particularly well-suited to societies in conflict.

The words 'hasid' and 'hasidism' have become so familiar to people interested in the Jewish world that little thought is given to understanding exactly what hasidism is or considering its spiritual and social consequences. What, for example, are the distinguishing features of hasidism? What innovations does it embody? How did its founders see it? Why did it arouse opposition? What is the essential nature of hasidic thought? What is its spiritual essence? What does its literature consist of? What typifies its leadership? What is the secret of its persistence through the centuries? How have scholars explained its origins? Is hasidism an expression of mystical ideas, or a response to changing social circumstances? What is its connection to kabbalah? To Shabateanism? To messianism? What is its relationship to the traditional structures of authority in the Jewish world? This book aims to answer all these questions in a lucid and accessible manner. Rachel Elijor focuses on the fundamental positions and the factors of primary importance: the substantial issues that recur in the hasidic texts, including how hasidim have seen themselves over the centuries, how they have constructed a new spiritual and social ideal, and how that ideal has stood the test of reality. The goal is to present the main characteristics of the hasidic movement and to examine the social implications of its mystical ideas. The text is fully supported by references to the relevant hasidic sources and academic literature. The book concludes with a list of the hasidic texts on which the discussion is based and a comprehensive bibliography of scholarly works on kabbalah and hasidism.

With race being discredited as a rallying cry for populist movements because of the atrocities committed in its name during World War II, culture has been adopted by right-wing groups instead, but used in the same exclusionary manner as racism was. This volume examines the essentialism, which is implicit in racial theories and re-emerges in the ideological use of cultural identity in new rightist movements, and presents case studies from different parts of the world where researchers were confronted with racism and worked out ways of coping with it.

Paul

Two Lectures Delivered at St. George's Cathedral, Jerusalem, in Jan., 1922

Having and Belonging

Essays in History and Gender

Encyclopedia of Judaism

International Books in Print

***Bringing to light a hidden chapter in the history of modern Judaism, Shamanic Trance in Modern Kabbalah explores the shamanic dimensions of Jewish mysticism. Jonathan Garb integrates methods and models from the social sciences, comparative religion, and Jewish studies to offer a fresh view of the early modern kabbalists and their social and psychological contexts. Through close readings of numerous texts—some translated here for the first time—Garb draws a more complete picture of the kabbalists than previous depictions, revealing them to be as concerned with deeper states of consciousness as they were with study and ritual. Garb discovers that they developed physical and mental methods to induce trance states, visions of heavenly mountains, and transformations into animals or bodies of light. To gain a deeper understanding of the kabbalists' shamanic practices, Garb compares their experiences with those of mystics from other traditions as well as with those recorded by psychologists such as Milton Erickson and Carl Jung. Finally, Garb examines the kabbalists' relations with the wider Jewish community, uncovering the role of kabbalistic shamanism in the renewal of Jewish tradition as it contended with modernity.***

***Swimming against the Current* comprises a collection of essays celebrating the career and achievements of Rabbi Chaim Seidler-Feller, who served as Executive Director of Hillel at UCLA for forty years and continues to be an influential leader in the Los Angeles and wider American Jewish community. These articles, like the honoree, challenge intellectual convention and accepted wisdom by breaking new ground in how they approach their subjects. They are divided into four categories that hold special interest for Seidler-Feller: Bible and Talmud, Jewish Thought and Theology, Modern Jewish History and Sociology, and Zionism and Jewish Politics. The volume also includes a sketch of Seidler-Feller's life and work, a bibliography of his publications, and tributes by students and colleagues.**

***The book talks of the Hasidic movement, what it stands for, and what it includes.***

***Polin: Studies in Polish Jewry Volume 33***

***A History of Conflict***

***Studies in East European Jewish Mysticism and Hasidism***

***The Revealed and Hidden Writings of Rabbi Nachman of Bratslav***

***Magician, Mystic, and Leader***

***Bibliographic Index***

Following tremendous advances in recent years in the study of religious belief, this volume adopts a fresh understanding of Jewish religious life in Poland. Approaches deriving from the anthropology, history, phenomenology, psychology, and sociology of religion have replaced the methodologies of social or political history that were applied in the past, offering fascinating new perspectives. The well-established interest in hasidism continues, albeit from new angles,

but topics that have barely been considered before are well represented here too. Women's religious practice gains new prominence, and a focus on elites has given way to a consideration of the beliefs and practices of ordinary people. Reappraisals of religious responses to secularization and modernity, both liberal and Orthodox, offer more nuanced insights into this key issue. Other research areas represented here include the material history of Jewish religious life in eastern Europe and the shift of emphasis from theology to praxis in the search for the defining quality of religious experience. The contemporary reassessments in this volume, with their awareness of emerging techniques that have the potential to extract fresh insights from source materials both old and new, show how our understanding of what it means to be Jewish is continuing to expand.

This volume, written by a range of scholars in history and literature, offers a new understanding of one of the central cultural and ideological movements among Jews in modern times. Disengaging the Haskalah from the questions of modernization or emancipation that have hitherto dominated the scholarship, the contributors put the Haskalah under a microscope in order to restore detail and texture to the individuals, ideas, and activities that were its makers in the eighteenth and nineteenth centuries. In particular, they replace simple dichotomies with nuanced distinctions, presenting the relationship between 'tradition' and Haskalah as a spectrum of closely linked cultural options rather than a fateful choice between old and new or good and evil. The essays address major and minor figures; ask whether there was such an entity as an 'early Haskalah', or a Haskalah movement in England, look at key issues such as the relationship of the Haskalah to Orthodoxy and hasidism, and also treat such neglected subjects as the position of women. New Perspectives on the Haskalah will interest all students of modern Jewish history, literature, and culture. CONTRIBUTORS: Harris Bor, Edward Breuer, Tova Cohen, Immanuel Etkes, Shmuel Feiner, Yehuda Friedlander, David B. Ruderman, Joseph Salmon, Nancy Sinkoff, David Sorkin, Shmuel Werses.

This book goes farther than any previous work in uncovering the historical Israel ben Eliezer--known as the Ba'al Shem Tov, or the Besht--the eighteenth-century Polish-Jewish mystic who profoundly influenced the shape of modern Judaism. As the progenitor of Hasidism, the Ba'al Shem Tov is one of the key figures in Jewish history; to understand him is to understand an essential element of modern Jewish life and religion. Because evidence about his life is scanty and equivocal, the Besht has long eluded historians and biographers. Much of what is believed

about him is based on stories compiled more than a generation after his death, many of which serve to mythologize rather than describe their subject. Rosman's study casts a bright new light on the traditional stories about the Besht, confirming and augmenting some, challenging others. By concentrating on accounts attributable directly to the Besht or to contemporary eyewitnesses, Rosman provides a portrait drawn from life rather than myth. In addition, documents in Polish and Hebrew discovered by Rosman during the research for this book enable him to give the first detailed description of the cultural, social, economic, and political context of the Ba'al Shem Tov's life.

New Perspectives on the Haskalah

Their Origins and Relevance in the Twentieth-Century

The Faith of the Mithnagdim

Asceticism

His Worlds of Revelation and Rectification

A Quest for the Historical Ba'al Shem Tov

***The term 'rabbi' predominantly denotes Jewish men qualified to interpret the Torah and apply halacha, or those entrusted with the religious leadership of a Jewish community. However, the role of the rabbi has been understood differently across the Jewish world. While in Israel they control legally powerful rabbinical courts and major religious political parties, in the Jewish communities of the Diaspora this role is often limited by legal regulations of individual countries. However, the significance of past and present rabbis and their religious and political influence endures across the world. Rabbis of Our Time provides a comprehensive overview of the most influential rabbinical authorities of Judaism in the 20th and 21st Century. Through focussing on the most theologically influential rabbis of the contemporary era and examining their political impact, it opens a broader discussion of the relationship between Judaism and politics. It looks at the various centres of current Judaism and Jewish thinking, especially the State of Israel and the USA, as well as locating rabbis in various time periods. Through interviews and extracts from religious texts and books authored by rabbis, readers will discover more about a range of rabbis, from those before the formation of Israel to the most famous Chief Rabbis of Israel, as well as those who did not reach the highest state religious functions, but influenced the relation between Judaism and Israel by other means. The rabbis selected represent all major contemporary streams of Judaism, from ultra-Orthodox/Haredi to***

*Reform and Liberal currents, and together create a broader picture of the scope of contemporary Jewish thinking in a theological and political context. An extensive and detailed source of information on the varieties of Jewish thinking influencing contemporary Judaism and the modern State of Israel, this book is of interest to students and scholars of Jewish Studies, as well as Religion and Politics.*

*A must-read book for understanding this vibrant and influential modern Jewish movement Hasidism originated in southeastern Poland, in mystical circles centered on the figure of Israel Ba'al Shem Tov, but it was only after his death in 1760 that a movement began to spread. Today, Hasidism is witnessing a remarkable renaissance around the world. This book provides the first comprehensive history of the pietistic movement that shaped modern Judaism. Written by an international team of scholars, its unique blend of intellectual, religious, and social history demonstrates that, far from being a throwback to the Middle Ages, Hasidism is a product of modernity that forged its identity as a radical alternative to the secular world.*

*Ada Rapoport-Albert has been a key player in the profound transformation of the history of hasidism that has taken shape since the 1970s. She has never lacked the courage to question conventional wisdom, but neither has she overturned it lightly. The essays in this volume show the erudition and creativity of her contribution to rewriting the master-narrative of hasidic history. Thanks to her we now know that eighteenth-century hasidism evolved in a context of intense spirituality rather than political, social, economic, or religious crisis. It did not represent the movement's 'classic period' and was not a project of democratization, ameliorating the hierarchical structuring of religion and spirituality. Eighteenth-century hasidism is more accurately described as the formative and creative prelude to the mature movement of the nineteenth century: initially neither institutionalized nor centralized, it developed through a process of differentiation from traditional ascetic-mystical hasidism. Its elite leaders only became conscious of a distinctive group identity after the Ba'al Shem Tov's death, and they subsequently spent the period from the late eighteenth to the early nineteenth century experimenting with various forms of doctrine, literature, organization, leadership, and transfer of authority. Somewhat surprisingly there was no attempt to introduce any revision of women's status and role; in the examination of this area of hasidism Rapoport-Albert's contribution has been singularly revealing. Her work has emphasized that, contrary to hasidism's thrust towards spiritualization of the physical, the movement persisted in*

*identifying women with an irredeemable materiality: women could never escape their inherent sexuality and attain the spiritual heights. Gender hierarchy therefore persisted and, formally speaking, for the first 150 years or so of hasidism's existence women were not counted as members of the group. Twentieth-century Habad hasidim responded to modernist feminism by re-evaluating the role of women, but just as Habad appropriated modern rhetorical strategies to defend tradition, so it adopted certain feminist postulates in order to create a counter-feminism that would empower women without destabilizing traditional gender roles. The essays in this volume are a fitting statement of Professor Rapoport-Albert's importance to the study of hasidism, to Jewish studies as a whole, and to the academic scrutiny of religion. Written over a period of forty years, they have been updated for this volume with regard to significant detail and to take account of important works of scholarship written after they were originally published.*

*Ascetic Hasidism in Jerusalem*

*Hasidic Studies*

*The Mazzel Ritual*

*The Rebirth of Hasidism*

*Jewish Book Annual*

*Swimming against the Current*

*This volume contains essays dealing with complex relationships between Judaism and Christianity, taking a bold step, assuming that no historical period can be excluded from the interactive process between Judaism and Christianity, conscious or unconscious, as either rejection or appropriation*

*This book endeavors to fill a lacuna in the literature on early twentieth-century kabbalah, namely the lack of a comprehensive account of the traditional kabbalah in Jerusalem from 1896 to 1948.*

*"This unprecedented reference work systematically represents the history and culture of Eastern European Jews from their first settlement in the region to the present day. More than 1,800 alphabetical entries encompass a vast range of topics, including religion, folklore, politics, art, music, theater, language and literature, places, organizations, intellectual movements, and important figures. The two-volume set also features more than 1,000 illustrations and 55 maps. With original and up-to-date contributions from an international team of 450 distinguished scholars, the Encyclopedia covers the region between Germany and the Ural Mountains, from which more than 2.5 million Jews emigrated to the United States between 1870 and 1920. Even today the majority of Jewish immigrants to North America arrive from Eastern Europe. Engaging, wide-ranging, and authoritative, this work is a rich and essential reference for readers with*

*interests in Jewish studies and Eastern European history and culture.*"--Publisher's website.

*Identity and Conflict in a Multicultural World*

*The Man and the Myth*

*The Mystical Origins of Hasidism*

*Hasidism in Israel*

*Essential Papers on Hasidism*

*Types of Redemption. Contributions to the Theme of the Study-Conference Held at Jerusalem 14th to 19th July 1968*

*Winner of Biblical Archaeology Society Award - Best New Testament Book "We are left to construct a portrait of Paul with only scraps of what was once a large and imposing canvas - a small collection of letters and a historical narrative written a generation after his death. This reconstruction focuses on important parts of the image that usually fall in the shadows, parts dealing with Paul's sexual asceticism, his preoccupation with holiness - holy Spirit, holy community, and holy ethos - the evolution of his theology, and his emergence as a legendary figure. Although I have tried to follow the strict rules of historical investigation, of necessity much guesswork is involved in any exploration of Paul's life... All of these efforts are attempts to deal with the gaps in the text, understood in the broadest sense to include not just Paul's written words but also the culture, social world, and political realities surrounding them. - From the Introduction*

*The conflict between Haskalah and hasidism was one of the most important forces in shaping the world of Polish Jewry for almost two centuries, but our understanding of it has long been dominated by theories based on stereotypes rather than detailed analysis of the available sources. In this award-winning study, Marcin Wodziński challenges the long-established theories about the conflict by contextualizing it, principally in the Kingdom of Poland but also with regard to other parts of eastern Europe. Covering the period from the earliest anti-hasidic polemics in the late eighteenth century through to the post-Haskalah movements of the twentieth century, it follows the development of this important conflict in its central arena. Using source materials (including many hitherto unknown documents) in Polish and five other languages, Wodziński has succeeded in reconstructing the way the conflict expressed itself. Identifying the motives, the methods, and the consequences of the conflict as it was played out in five Polish towns (Łódź, Opoczno, Piotrków, Warsaw, and Warta), he shows that it was primarily informed by non-ideological clashes at the level of local communities rather than by high-level ideological debates. Much attention is also devoted to the general characteristics of hasidism and the Haskalah, as well as to the post-Haskalah movements. Here too Wodziński challenges the ideologically charged assumptions of a generation of historians who refused to see the advocates of Jewish modernity in nineteenth-century Poland as an integral part of the Haskalah movement. Extensive consideration is given to the professional, social, institutional, and ideological characteristics of the Polish Haskalah as well as to its geographic extent, and to the changes the movement underwent in the course of the nineteenth century. Similar attention is given to the influence of the specific characteristics of Polish hasidism on the shape of the conflict, especially as regard the size of the movement and the evolution of hasidic communal involvement. In*

*consequence the book presents a synthesis that offers both breadth and depth, contextualizing its subject matter within the broader domains of the European Enlightenment and Polish culture, hasidism and rabbinic culture, tsarist policy and Polish history, not to mention the ins and outs of the Haskalah itself across Europe. An extensive appendix presents translations of nineteen important and hitherto unknown sources of relevance to a nuanced understanding of many aspects of nineteenth-century Jewish history in Poland and eastern Europe more generally.*

*Vol. 4 covers the late Roman period to the rise of Islam. Focuses especially on the growth and development of rabbinic Judaism and of the major classical rabbinic sources such as the Mishnah, Jerusalem Talmud, Babylonian Talmud and various Midrashic collections.*

*Culture and Politics*

*Rabbinic Responses to Hasidic Rapture*

*Homes and Museums in Israel*

*Reimagining Jewish Tradition in the Twenty-First Century. Essays in Honor of Chaim Seidler-Feller*

*Hasidism Reappraised*

*Culture, Customs and Crime in the Diamond Trade*

**The Faith of the Mithnagdim is the first study of the theological roots of the Mithnagdic objection to Hasidism. Allan Nadler's pioneering effort fills the void in scholarship on Mithnagdic thought and corrects the impression that there were no compelling theological alternatives to Hasidism during the period of its rapid spread across Eastern Europe at the turn of the nineteenth century. In Nadler's account, Mithnagdism emerges as a highly developed religious outlook that is essentially conservative, deeply dualistic, and profoundly pessimistic about humanity's spiritual potential—all in stark contrast to Hasidism's optimism and aggressive encouragement of mysticism and religious rapture among its followers.**

**Hasidism has been a seminal force and source of controversy in the Jewish world since its inception in the second half of the eighteenth century. Indeed, almost every ideological trend that has made itself felt among Jews since that time—from Zionism and Orthodoxy to contemporary Jewish feminism and movements within the yeshiva world—has claimed to have derived some inspiration from this vibrant movement. While this is sure testimony to its vitality and originality, it has also given rise to many misconceptions as to what hasidism is about. This major work, the first comprehensive critical study of hasidism in English, offers a wide-ranging treatment of the subject in all its aspects by what is effectively the entire present generation of scholars working in the field. With contributions ranging from the history of theology and of ideas through social and economic history to contemporary sociology, Hasidism Reappraised encompasses a complete field of modern scholarship in a discipline that is central to the understanding of modern Jewish history and the contemporary**

**Jewish world. The twenty-eight authors who have contributed to the main body of the book are almost without exception established scholars with international reputations. The volume as a whole is dedicated to the memory of Joseph Weiss, and its opening section assesses his contribution to the study of hasidism in the context of his relationship with Gershom Scholem and Scholem's long-standing influence on the field. The remaining contributions are arranged thematically under seven headings: the social history of hasidism; the social functions of mystical ideals in the hasidic movement; distinctive outlooks and schools of thought within hasidism; the hasidic tale; the history of hasidic historiography; contemporary hasidism; and the present state of research on hasidism. The book also incorporates an extensive introduction that places the various articles in their intellectual context, as well as a bibliography of hasidic sources and contemporary scholarly literature. Hasidism Reappraised shows an intellectual world at an important juncture in its development and points to the direction in which scholarly study of hasidism is likely to develop in the years to come. CONTRIBUTORS: Jacob Barnai, Israel Bartal, Joseph Dan, Rachel Elijor, Immanuel Etkes, Shmuel Ettinger, Morris M. Faierstein, Roland Goetschel, Arthur Green, Zeev Gries, Karl Erich GROZINGER, Moshe Hallamish, Gershon David Hundert, Moshe Idel, Louis Jacobs, Jacob Katz, Naftali Loewenthal, Daniel Meijers, Yehoshua Mondshine, Gedaliah Nigal, Mendel Piekartz, Ada Rapoport-Albert, Moshe J. Rosman, Bracha Sack, Yoseph Salmon, Chone Shmeruk, Sara Ora Heller Wilensky, Elliot R. Wolfson.**

**The academic study of diamonds is as multi-faceted as the precious stones themselves. Mineralogists and geographers have written about them, as have historians and economists and students of art and fashion. They each shine their light on a different aspect of this source of luminous radiance. But who would venture to describe the entire complicated worldwide system starting in the diamond mines and ending with the consumers of Western metropolises? In *The Mazzel Ritual: Culture, Customs and Crime in the Diamond Trade*, Russian-Israeli cultural anthropologist and criminologist Dina Siegel follows the route of a diamond from the mines of Africa to the shops of Europe and the United States, as it passes through countless hands and places and is smuggled, stolen, cut, polished, sold, exchanged and, finally, worn as jewelry. In the course of this long and exciting journey, a wide range of people face all sorts of risks and criminality, as well as various moral and ethical judgments. Siegel describes the range of ethnic groups that are active in the diamond trade and the culture and customs that are specific to this business. She analyses the dangers and threats to the industry and aims to uncover the strategies and tactics to deal with them. Finally, this story of risk, trust and crime examines the vulnerability of diamond production and distribution to illicit and criminal activities. This book is about the diamond business itself as well as about those involved in it. It tells the story of people who simply cannot stay away from this expensive and alluring commodity.**

**Jewish and Christian Views on Bodily Pleasure**

**The YIVO Encyclopedia of Jews in Eastern Europe**

**Old and New Studies in Bratslav Hasidism**

**The Haskalah Movement in Russia**

**A New History**

**God's Voice from the Void**

New and classic explorations of the work of Rabbi Nahman of Bratslav, a major Hasidic thinker, using a wide range of approaches. An illustrated A to Z reference containing over 800 entries providing information on the theology, people, historical events, institutions and movements related to the religion of Judaism.

Zvi Mark uncovers previously unknown and never-before-discussed aspects of Rabbi Nachman's personal spiritual world. The first section of the book, Revelation, explores Rabbi Nachman's spiritual revelations, personal trials and spiritual experiments. Among the topics discussed is the powerful "Story of the Bread," wherein Rabbi Nachman receives the Torah as did Moses on Mount Sinai— a story that was kept secret for 200 years. The second section of the book, Rectification, is dedicated to the rituals of rectification that Rabbi Nachman established. These are, principally, the universal rectification, the rectification for a nocturnal emission and the rectification to be performed during pilgrimage to his grave. In this context, the secret story, "The Story of the Armor," is discussed. The book ends with a colorful description of Bratslav Hasidism in the 21st century.

**Rabbis of our Time**

**Jewish Religious Life in Poland since 1750**

**Hasidism**

**The Cambridge History of Judaism: Volume 2, The Hellenistic Age**

**Studies in Judaism**

**The Journal of Jewish Studies**

Joseph Weiss (1918–69) showed a single-minded commitment to identifying and describing the mystical element in and to unravelling the spiritual and historical meaning of the hasidic movement. The studies collected here are still of every serious study of hasidism. Joseph Dan's Introduction, written specially for this paperback edition, examines Weiss's scholarship both in the context of subsequent scholarly research and in the light of the resurgence of hasidism since the Second World War. He concludes that many of Weiss's detailed, perceptive, and empathetic studies are as relevant to understanding developments in the contemporary hasidic world as they are for understanding the emergence and growth of hasidism in the eighteenth century.

From meditation and fasting to celibacy and anchoritism, the ascetic impulse has been an enduring and complex phenomenon throughout history. Offering a sweeping view of this elusive and controversial aspect of religious life and culture, As

looks at the ascetic impulse from a unique vantage point. Cross-cultural, cross-religious, and multidisciplinary in nature, these essays provide a broad historical and comparative perspective on asceticism--a subject rarely studied outside the context of individual religious traditions. The work represents the input of more than forty preeminent scholars in a range of fields and disciplines, and analyzes asceticism from antiquity to the present in European, Near Eastern, African, Asian, and North American settings. Asceticism is organized around four major themes that cut across religious traditions: origins and meanings of asceticism, which explores the motivations and impulses behind ascetic behaviors; hermeneutics of asceticism, which looks at texts and rhetorics and their presuppositions; aesthetics of asceticism, which documents the arts evoked by ascetic impulses and practices, as well as the arts of ascetic practices themselves; and politics of asceticism, which analyzes the power dynamics of asceticism, especially as regards gender, cultural, and ethnic differences. Critical reviews of the major papers ensure the focus upon the themes and unify the discussion. Two general addresses on broad philosophical and historical-interpretive issues suggest the importance of the subject of asceticism for wide-ranging but serious critical discussions. An Appendix, *Ascetica Miscellanea*, includes six short papers on provocative topics not related to the major themes, and a panel discussion on the practices and meanings of asceticism in contemporary religious life and culture. A selected bibliography and an index are also included. The only comprehensive reference work on asceticism with a multicultural, multireligious, and multidisciplinary perspective, *Asceticism* offers a model not only for an understanding of the most important dimension of religious life, but also for future interdisciplinary study in general.

At the beginning of the Common Era, Jewish renewal movements, including Jesus' ministry, had similar views: embracing moderate ascetic behavior. Over the next three centuries, however, they moved in opposite directions. Christianity firmly privileged anti-pleasure views and female lifelong virginity while the Babylonian Talmud strongly embraced positive views on bodily pleasures and female sexuality. The book's most distinguishing feature is that it is the first time that it contrasts in detail the evolution of Christian and Jewish ascetic beliefs. More than other books, it systematically probes the critical role played by Babylonian Jewry: how they became the center of world Jewry with the virtual extinction of the Palestinian community; their decisive rejection, more so than the Palestinian community, of any ascetic tendencies; and how they came to migrate to the European continent during the medieval period. It concludes by relating how the eighteenth-century Hasidic movement and the nineteenth-century Irish devotional movement reestablished the contrasting views, which helps explain why Jewish immigrants and not Irish Catholics came to dominate twentieth-century vaudeville.

Shamanic Trance in Modern Kabbalah

The Guardian-Of-The-Faithful Community of Mea Shearim

The Besht

Kabbalistic Circles in Jerusalem (1896-1948)

Founder of Hasidism

1945 to the Present Day

An anthropologist's view on Hasidic life in Mea Shearim, Jerusalem. Unlike most studies, this focuses on daily life in an isolated, ascetic community. Not only does the author discuss ideas, but he also deals with such topics as community organisation, social control, religious and political leadership, and attitudes towards the outside world.

Now available in English, a provocative new biography of the founder of Hasidism

In 1945, there were 20,000 Hasidim in the world. Today there are between 350,000 and 400,000, about half of whom are living in Israel. This represents a population explosion that cannot be explained in ordinary demographic terms. Jacques Gutwirth gives a vivid portrait of the major Hasidic centers— from Antwerp to New York and from Jerusalem and Bene Brraq to Paris. He describes the main characteristics of Hasidism today, as well as its contributions to spiritual and intellectual life, and recent developments in its history and its influence worldwide. Hasidism is a phenomenon that goes beyond any particular religious conception or lifestyle. Its rapid development is linked with contemporary politics and global economics, to which it contributes in turn. In this rigorous and balanced analysis of one of the most dynamic communities in Judaism, the author brings his knowledge to bear on a wealth of previously unpublished information that will inspire further discussion concerning the return of the religious life in relation to its social and political context.

Israel and the West Bank and Gaza Strip

A History of the Hasidic Movement and Its Masters in the Holy Land

Authorities of Judaism in the Religious and Political Ferment of Modern Times

Haskalah and Hasidism in the Kingdom of Poland

Interaction Between Judaism and Christianity in History, Religion, Art, and Literature