

Philosophia Cabbalistica Et Pantheismus

[#Philosophia Cabbalistica](#) [#Cabbalistic Philosophy](#) [#Pantheism](#) [#Cabbala and Pantheism](#) [#Religious Mysticism](#)

Explore the intriguing relationship between Philosophia Cabbalistica and Pantheism. This exploration delves into the philosophical concepts linking Kabbalistic thought with pantheistic views, examining how divine essence is perceived and manifested within the universe, potentially offering insights into alternative interpretations of spiritual concepts.

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Philosophia cabbalistica et Pantheismus

After World War II, Ernst Ludwig Ehrlich (1921-2007) published works in English and German by eminent Israeli scholars, in this way introducing them to a wider audience in Europe and North America. The series he founded for that purpose, Studia Judaica, continues to offer a platform for scholarly studies and editions that cover all eras in the history of the Jewish religion.

Philosophia cabbalistica et Pantheismus. Ex fontibus primariis adumbravit atque inter se comparavit M. F.

Kabbalah in America includes chapters from leading experts in a variety of fields and is the first-ever comprehensive treatment of the title subject from colonial times until the present. As the first of its kind, it will set the tone for all future scholarship on the subject.

Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature

Similarities between esoteric and mystical currents in different religious traditions have long interested scholars. This book takes a new look at the relationship between such currents. It advances a discussion that started with the search for religious essences, archetypes, and universals, from William James to Eranos. The universal categories that resulted from that search were later criticized as essentialist constructions, and questioned by deconstructionists. An alternative explanation was advanced by diffusionists: that there were transfers between different traditions. This book presents empirical case studies of such constructions, and of transfers between Judaism, Christianity, and Islam in the premodern period, and Judaism, Christianity, and Western esotericism in the modern period. It shows that there were indeed transfers that can be clearly documented, and that there were also indeed constructions, often very imaginative. It also shows that there were many cases that were neither transfers nor constructions, but a mixture of the two.

A manual of the history of philosophy

This Element focuses on some core conceptual and ontological issues related to pantheistic conceptions of God by engaging with recent work in analytic philosophy of religion on this topic. The conceptual and ontological commitments of pantheism are contrasted with those of other conceptions of God. The concept of God assumed by pantheism is clarified and the question about what type of unity the universe must exhibit in order to be identical with God receives the most attention. It is argued that the sort of unity the universe must display is the sort of unity characteristic of conscious cognitive systems. Some alternative ontological frameworks for grounding such cognitive unity are considered. Further, the question of whether God can be understood as personal on pantheism is explored.

A Manual of the History of Philosophy

Reprint of the original, first published in 1872. The publishing house Anatiposi publishes historical books as reprints. Due to their age, these books may have missing pages or inferior quality. Our aim is to preserve these books and make them available to the public so that they do not get lost.

Mysticism, Magic, and Kabbalah in Ashkenazi Judaism

Purchase of this book includes free trial access to www.million-books.com where you can read more than a million books for free. This is an OCR edition with typos. Excerpt from book: THE PHILOSOPHY OF ANTIQUITY 5. The general characteristic of the human mind in ante-Christian, and particularly in Hellenic antiquity, may be described as its comparatively unreflecting belief in its own harmony and of its oneness with nature. The sense of an opposition, as existing either among its own different functions and interests or between the mind and nature and as needing reconciliation, is as yet relatively undeveloped. The philosophy of antiquity, like that of every period, partakes necessarily, in what concerns its chronological beginnings and its permanent basis, of the character of the period to which it belongs, while at the same time it tends, at least in its general and most fundamental direction, upward and beyond the level of the period, and so prepares the way for the transition to new and higher stages. For the solution of the difficult but necessary problem of a general historical and philosophical characterization of the great periods in the intellectual life of humanity, the Hegelian philosophy has labored most successfully. The conceptions which it employs for this end are derived from the nature of intellectual development in general, and they prove themselves empirically correct and just when compared with the particular phenomena of the different periods. Nevertheless, the opinion is scarcely to be approved, that philosophy always expresses itself most purely only in the universal consciousness of the time; the truth is, rather, that it rises above the range of the general consciousness through the power of independent thought, generating and developing new germs, and anticipating in theory the essential character of developments yet to come (thus, e. g., the Platonic state anticipates some of the essential characteristics of the form of the Ch...

A History of Jewish Literature: The Jewish center of culture in the Ottoman empire

"Pantheism differs from the systems of belief constituting the main religions of the world in being comparatively free from any limits of period, climate, or race... Pantheism has been, for the most part, a dimly discerned background, an esoteric significance of many or all religions, rather than a "denomination" by itself. The best illustration of this characteristic of Pantheism is the catholicity of its great prophet Spinoza. For he felt so little antagonism to any Christian sect, that he never urged any member of a church to leave it, but rather encouraged his humbler friends, who sought his advice, to make full use of such spiritual privileges as they appreciated most." J. ALLANSON PICTON, Pantheism, Its Story and Significance Pantheism is a philosophical position that sees all things in the universe as constituting a single divinity. That is, all reality is one and the same with a single all-encompassing, immanent god. In this classic thesis, J. Allanson Picton - British independent minister - explains the theory and history of Pantheist thought.

Catalogue

This landmark book--the first complete history of panentheism written in English--explores the subject through the lens of various thinkers and discusses how it has influenced liberation, feminist, and ecological theologies.

Kabbalah in America

Michael Levine's book is the first comprehensive study of pantheism as a philosophical position. Spinoza's Ethics, finished in 1675, has long been seen as the most complete attempt at explaining and defending pantheism. Historically, however, pantheism has numerous forms and Spinoza's version is best considered as one among many variations on pantheistic themes. Levine manages to disentangle the concept from Spinoza; this book is a broad philosophical and historical survey of pantheism itself. There is much confusion about what pantheism, this "form of ... non-theistic monotheism," actually is. The early part of the book deals with definitions of pantheism and examines critical distinctions between them. Chapter 2 is an analysis, both historical and contemporary, of the concept of pantheism. What is "unity" in pantheism's "all-inclusive divine unity"? Pantheism is compared to theism in Chapter 3. In Chapter 4 an account is presented of how some philosophical problems usually associated with theism are to be recast in pantheism and how, if at all, they might be resolved. The later chapters discuss the relationship between belief and practice. What are the religious implications of pantheism in terms of practice? Are there grounds - both philosophical and religious - for believing that pantheism presents the genuine alternative to theism that many contemporary non-theists think it does?

Annual List Of Donations And Bequests To The Trustees Of The British Museum MDCCCXXVIII. [-MDCCCXXXIII.]

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Panentheism and Panpsychism

In recent years more and more scholars have become aware of the fact that the 19th century movement of the Wissenschaft des Judentums engaged in essential research of kabbalistic texts and thinkers. The legend of Wissenschaft's neglect for the mystic traditions of Judaism is no longer sustainable. However, the true extent of this enterprise of German Jewish scholars is not yet known. This book will give an overview of what the leading figures have actually achieved: Landauer, Jellinek, Jost, Graetz, Steinschneider and others. It is true that their theological evaluation of the "worth" of kabbalah for what they believed was the 'essence of Judaism' yielded overall negative results, but this rejection was rationally founded and rather suggests a true concern for Judaism that transcended their own emancipation and assimilation as German Jews.

Catalogus Librorum Impressorum Bibliothecae Bodleianae in Academia Oxoniensi

Publisher Description

Catalogus Librorum Impressorum Bibliothecae Bodleianae in Academia Oxoniensi B. Bandinel

For centuries philosophers have argued about the existence and nature of God. Do we need God to explain the origins of the universe? Can there be morality without a divine source of goodness? How can God exist when there is so much evil and suffering in the world? All these questions and many more are brought to life with clarity and style in The God of Philosophy. The arguments for and against God's existence are weighed up, along with discussion of the meaning of religious language, the concept of God and the possibility of life after death. This new edition brings the debate right up to date by exploring the philosophical arguments of the new atheists such as Richard Dawkins, as well as considering what the latest discoveries in science can tell us about why many believe in the existence of the divine.

Esoteric Transfers and Constructions

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List of Additions Made to the Collections in the British Museum in the Year MDCCCXXXI-[MDCCCXXXV]