

Major Trends In Jewish Mysticism Gershom Scholem

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In his introduction to Major Trends in Jewish Mysticism, Scholem blames Jewish scholars of the Haskalah period, who, because of what he decried their antagonism and neglect of the study of Kabbalah, allowed the field be all but monopolized by "charlatans and dreamers". Scholem's chapter on Merkabah mysticism and Jewish gnosticism deals mainly with the mystical books the Lesser Hechalot and the Greater Hechalot, tracts written and edited between the 2nd and 6th centuries C.E. Scholem also ...

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As much as the stories and parables of Kafka, Scholem's work helped inaugurate Jewish gnosticism on our era."--Harold Bloom, Yale University "Over fifty years ago, Major Trends struck the scholarly world like a bombshell, marking the beginning of a new era. The book's unique combination of philological erudition, phenomenological penetration, and synthetic sweep not only wrought a revolution in Jewish studies but also established Jewish mysticism as a major phenomenon in the general history ...

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Scholem, who defines mysticism as a religious practice which emphasizes the direct experience with God through ecstatic prayer rather than the structured study of religious texts, considers Rabbinic Judaism, which stresses instead the Talmudic study of the Torah, to be the only. "Major Trends in Jewish Mysticism" tells the history of Jewish mysticism following the advent of Christianity which Gershom Scholem considers to have been the first and still the most catastrophic Jewish mystic movement.

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Major Trends in Jewish Mysticism. by Gershom G. Scholem. New York, Schocken Books, 1946. 545 pp. \$5.50. From Moses Mendelssohn to Julius Guttmann, the philosophers of Judaism have hesitated to admit that any kind of mysticism could be valued as a legitimate offspring of the purity of monotheistic Jewish thought.

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