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According to Shimon Shokek, these ascetic practices were the result of an influence of medieval Christianity on Ashkenazi Hasidism. The Jewish faithful of this Hasidic tradition practiced the punishment of body, self-

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torture by starvation, sitting in the open in freezing snow, or in the sun with fleas in summer, all with the goal of purifying the soul and turning one's attention away from the body unto the soul.

Asceticism - Wikipedia

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Hasidic Jews are called Hasidim in Hebrew. This word derived from the Hebrew word for loving-kindness (chesed). The Hasidic movement is unique in its focus on the joyful observance of God ' s commandments (mitzvot), heartfelt prayer, and boundless love for God and the world He created. Many ideas for Hasidism derived from Jewish mysticism (Kabbalah).

Understanding Hasidic Jews and Ultra-Orthodox Judaism

Israel Ben Eliezer, the "Baal Shem Tov", is regarded as its founding father, and his disciples developed and disseminated it. Present-day Hasidism is a sub-group within ultra-Orthodox Judaism, and is noted for its

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religious and social conservatism and social seclusion. Its members adhere closely both to Orthodox Jewish practice – with the movement's own unique emphases – and the traditions of Eastern European Jews. Many of the latter, including various special styles of dress and the use ...

Hasidic Judaism - Wikipedia

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Hasidism In Israel | E-booksPedia.com

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Kedushah (holiness) was developed as a pietistic ideal for the virtuous few, encouraging married men to limit

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to the minimum the frequency and modes of sexual intercourse with their wives. Today,...

Modern Hasidic Asceticism: Its ... - The Times of Israel

Hasidism was and remains a popular, pietistic religious revival movement premised upon Lurianic kabbalah. Founded in the second quarter of the 18 th century in Ukraine, it rapidly disseminated to...

Jewish Leadership: 10 Timeless Lessons from the Hasidic ...

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Hasidism is a mystical religious revival movement within Judaism, which draws from the Kabbalist tradition. It was called into existence by the charismatic figure Israel ben Eliezer (ca. 1700 – 1760), who was active in Poland. With Tzadikism, it developed specific forms of cultivating a religious elite, apocalyptic expectations, and communal life. This modern Hasidism, which is to be differentiated from the similarly named medieval "Chassidei Ashkenaz" ("German Hasidism", "German Pietists"), ...

Hasidism: A Mystical Movement Within Eastern European ...

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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.

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, Mithnagdim 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.

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,

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Hasidism is a product of modernity that forged its identity as a radical alternative to the secular world.

The original work has been a favorite of both scholars and laypeople for its straightforward style, in contrast to other medieval writings on ethics that are largely theoretical and reflective.

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

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.

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, Asceticism 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 wide 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

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of asceticism, which documents responses 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 responses to 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 cultural-critical discussions. An Appendix, *Ascetica Miscellanea*, includes six short papers on provocative topics not related to the four 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 a most important dimension of religious life, but also for future interdisciplinary study in general.

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

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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.

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