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Menachem Nachum Twersky - Wikipedia
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Menahem Nahum of Chernobyl: Upright Practices, The Light of the Eyes translated and introduced by Arthur Green preface by Samuel H. Dresner "All began with a single point-the point of supernal wisdom, hokhmah. The power of the Creator is present in all of His creations; the wisdom of God fills and takes on the garb of every thing that is."

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About Rabbi Menachem Nahum Of Chernobyl Arthur Green is the Irving Brudnick Professor of Jewish Philosophy and Religion at Hebrew College and serves as Rector of the Rabbinical School which he founded in 2003.

The Light of the Eyes : Rabbi Menachem Nahum Of Chernobyl ...
Menahem Nahum of Chernobyl: Upright Practices, The Light of The Eyes (Hebrew) [by Arthur Green] -[Paperback], Best Sold Book in -Jewish Hasidism: Amazon.ca: Office Products

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In this thoughtful and lucid exploration of the Jewish mystical tradition, leading scholars and teachers come together to share their favorite texts-many available in English for the first time-and explore why these materials are meaningful and relevant to contemporary life.

Spiritual direction for today's spiritual seeker from the wisdom of the Hasidic rabbis.

In their own individual voices, 22 teachers, scholars, psychologists, and rabbis explain why and how they meditate and how to overcome obstacles to meditation.

Time and Eternity in Jewish Mysticism offers a multivalent picture of a central topic in Jewish mysticism by bringing together diverse academic voices. It offers variant approaches, which have stemmed from intense discussion amongst leading scholars in the field.

Letters of Light is a translation of over ninety passages from a well-known Hasidic text, Ma'or va-shemesh, consisting of homilies of Kalonymus Kalman Epstein of Krakow, together with a running commentary and analysis by Aryeh Wineman. With remarkable creativity, the Krakow preacher recast biblical episodes and texts through the prism both of the pietistic values of Hasidism, with its accent on the inner life and the Divine innerness of all existence, and of his ongoing wrestling with questions of the primacy of the individual vis-a-vis that of the community. The commentary traces the route leading from the Torah-text itself through various later sources to the Krakow preacher's own reading of the biblical text, one that often transforms the very tenor of the text he was expounding. Though composed almost two centuries ago, Ma'or va-Shemesh comprises an impressive spiritual statement, many parts of which can speak to our own time and its spiritual strivings.

Hasidism, a kabbalah-inspired movement founded by Israel Ba'al Shem Tov (c1700-1760), transformed Jewish communities across Eastern and East Central Europe. In Men of Silk, Glenn Dynner draws upon newly discovered Polish archival material and neglected Hebrew testimonies to illuminate Hasidism's dramatic ascendancy in the region of Central Poland during the early nineteenth century. Dynner presents Hasidism as a socioreligious phenomenon that was shaped in crucial ways by its Polish context. His social historical analysis dispels prevailing romantic notions about Hasidism. Despite their folksy image, the movement's charismatic leaders are revealed as astute populists who proved remarkably adept at securing elite patronage, neutralizing powerful opponents, and methodically co-opting Jewish institutions. The book also reveals the full spectrum of Hasidic devotees, from humble shtetl dwellers to influential Warsaw entrepreneurs.

Neo-Hasidism applies the Hasidic masters' spiritual insights--of God's presence everywhere, of seeking the magnificent within the everyday, in doing all things with love and joy, uplifting all of life to become a vehicle of God's service--to contemporary Judaism, as practiced by men and women who do not live within the strictly bounded world of the Hasidic community. This first-ever anthology of Neo-Hasidic philosophy brings together the writings of its progenitors: five great twentieth-century European and American Jewish thinkers--Hillel Zeitlin, Martin Buber, Abraham Joshua Heschel, Shlomo Carlebach, and Zalman Schachter-Shalomi--plus a young Arthur Green. The thinkers reflect on the inner life of the individual and their dreams of creating a Neo-Hasidic spiritual community. The editors' introductions and notes analyze each thinker's contributions to Neo-Hasidic thought and influence on the movement. Zeitlin and Buber initiated a renewal of Hasidism for the modern world; Heschel's work is quietly infused with Neo-Hasidic thought; Carlebach and Schachter-Shalomi re-created Neo-Hasidism for American Jews in the 1960s; and Green is the first American-born Jewish thinker fully identified with the movement. Previously unpublished materials by Carlebach and Schachter-Shalomi include an interview with Schachter-Shalomi about his decision to leave Chabad-Lubavitch and embark on his own Neo-Hasidic path.

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