

CREATED WORLD AND
REVEALED WORD

Judaism and Ecology



EDITED BY Hava Tirosch-Samuelson

Judaism And Ecology Created World And Revealed Word

David Birnbaum, Martin S. Cohen



Judaism And Ecology Created World And Revealed Word:

Judaism and Ecology Hava Tirosh-Samuelson, 2002 This volume intends to contribute to the nascent discourse on Judaism and ecology by clarifying diverse conceptions of nature in Jewish thought and by using the insights of Judaism to formulate a constructive Jewish theology of nature

The Oxford Handbook of Religion and Ecology Roger S. Gottlieb, 2006-11-09 Ecologically oriented visions of God the Sacred the Earth and human beings The proposed handbook will serve as the definitive overview of these exciting new developments Divided into three main sections the books essays will reflect the three dominant dimensions of the field Part I will explore

The Way into Judaism and the Environment Jeremy Benstein, PhD, 2013-05-07 An accessible introduction to the Jewish understanding of the natural world and the key concepts central to Jewish environmentalism At a time of growing concern about environmental issues this book explores the relationship Jews have with the natural world and the ways in which Judaism contributes to contemporary social environmental issues It also shows readers the extent to which Judaism is part of the problem and how it can be part of the solution Offering both an environmental interpretation of Judaism and a Jewish approach to environmentalism this book examines What environmentalism is What the creation stories can teach us about who we are and what nature is The relevance of Torah and traditional sources

Ecological Imaginations in the World Religions Tony Watling, 2009-05-01 The field of religion and ecology is an emerging and growing movement that is becoming relevant and influential in the world It seeks to analyse encourage inspire use compare and combine religious traditions to engage and shape environmental issues Tony Watling seeks to ethnographically analyse this important field and its expressions In particular he analyses and compares its explorations of different world religions for ecological themes and the resulting expressions of ecological visions in what he terms religious ecotopias idealized environmentally friendly re imaginings of nature and humanity and correspondingly religion which seek to influence environmental attitudes

Kabbalah and Ecology David Mevorach Seidenberg, 2015-04-06 Kabbalah and Ecology resets the conversation about ecology and the Abrahamic traditions David Mevorach Seidenberg challenges the anthropocentric reading of the Torah showing that a radically different orientation to the more than human world of nature leads to a more accurate interpretation of scripture rabbinic texts Maimonides and Kabbalah

Lenn E. Goodman: Judaism, Humanity, and Nature Hava Tirosh-Samuelson, Aaron W. Hughes, 2014-11-06 Lenn E Goodman is Professor of Philosophy and Andrew W Mellon Professor in the Humanities at Vanderbilt University in Nashville Tennessee Trained in medieval Arabic and Hebrew philosophy and intellectual history his prolific scholarship has covered the entire history of philosophy from antiquity to the present with a focus on medieval Jewish philosophy A synthetic philosopher Goodman has drawn on Jewish religious sources e g Bible Midrash Mishnah and Talmud as well as philosophic sources Jewish Muslim and Christian in an attempt to construct his own distinctive theory about the natural basis of morality and justice Taking his cue from medieval Jewish philosophers such as Maimonides Goodman offers a new theoretical

framework for Jewish communal life that is attentive to contemporary philosophy and science **Ehyeh Asher Ehyeh** David Birnbaum, Martin S. Cohen, The beating heart of all religious enterprise undertaken in the spirit of intellectual integrity is a riddle how can a God who exists beyond the ken of human beings and outside of the spatial and temporal coordinates that are the most basic of all factors that we bring to bear in our perception and evaluation of the world how can such a God be known at all let alone worshiped meaningfully Classical Jewish sources approach the matter in different ways The Bible for example takes a two pronged approach describing in some passages a God whom none can survive the experience of seeing directly Exodus 33 20 and with whom too close contact can physically disfigure Exodus 34 29 maim Genesis 32 32 or even kill Leviticus 10 2 yet in others describing a God who appears to individuals in a way that is neither terrifying nor inherently dangerous How to reconcile these contradictory approaches feels like a serious desideratum yet one left unaddressed by any biblical author or text But perhaps there is another way to approach the issue could the contradiction be its own lesson one intended to suggest the difficulty or even the near impossibility that inheres in any effort at all to know God or even to know of God And indeed that lesson has an interesting concrete parallel in the description of the Holy of Holies the inmost sanctum of the desert sanctuary in 2 Martin S Cohen which rested the Ark of the Covenant that held the tablets Moses brought down from Sinai Deuteronomy 10 5 cf 1 Kings 8 9 That space was understood to be more intensely suffused with the presence of the Almighty than any place on earth but was also depicted as a chamber without illumination of any sort other than the dim glow of the censer carried into it by the High Priest one single day of the year Could the resultant paradox that the light of God's presence in the world is imagined to exist most palpably in a room devoid of light be intended to suggest the challenge that inheres in the deep human desire to know a God who cannot logically be known In a certain sense this very conundrum hides behind the oracular nature of the Bible itself every single book of Scripture has the stamp of prophecy imprinted on its text either explicitly or implicitly And this is so despite the inherent impossibility of imagining how if God exists outside the limits of human perceptive consciousness anything about God at all let alone God's own words could ever successfully be transmitted in any language rooted in human experience Yet the Bible fully realized in human language exists And then there are the names of God themselves The God of Israel appears throughout Scripture under many different names which themselves also suggest this paradox of divine knowability and unknowability Some of these names are widely known while others are obscure Some appear to be built on Hebrew roots while others resist being analyzed linguistically Some seem related to some specific kind of communion with the Divine while others seem more aligned with how people use their names to distinguish themselves from other people but without anyone supposing that the etymological root of any individual's name is a reliable indicator of that person's character or personality In the end the full collection of divine names both illuminates and obscures each one saying something of the God it names but usually leaving more unstated than revealed

3 Preface The title of this volume Ehyeh Asher Ehyeh is presented in Scripture as a name of God It appears in Scripture only

once at Exodus 3 14 where it has a mysterious feel that resists easy explication even though the words are not at all obscure linguistically and indeed can be taken as a straightforward sentence in relatively simple Hebrew. Adding to the mystery it also has a shorter form to which Scripture alludes in the same verse simply Ehyeh but it is not obvious if the long form is to be taken as an elaboration of the basic shorter name or if the shorter name is merely an abbreviated version of the longer one. Nor is it clear how the narrative context of the passage sheds light on the meaning of the name if it does. The Ehyeh name is one of many things revealed by God to Moses at the burning bush but it is not clear to what extent that name is tied to that specific one of the prophet's encounters with the Divine. And it also seems noteworthy that both forms of the Ehyeh name, the longer and the shorter one, appear only one time in all of Scripture; we never read of Moses obeying God's direct command and actually using that specific name when speaking to the people, a detail that seems important yet is neither resolved nor even noticed within the narrative. Furthermore, there is something deeply suggestive of the divine I in the Ehyeh name, a detail that is lost in translation from the original. Taken as a simple Hebrew verb, ehyeh is the imperfect first person singular form of a common verbal root that generally denotes existence or being. Outside this specific context, the word ehyeh appears dozens of times in Scripture with the simple meaning of I am or I shall be. It therefore feels as though the Ehyeh name should suggest a deep level of intimacy with the Divine, the level on which the relationship between Creator and created takes on something of the intimacy Buber described with his I and Thou terminology. But there are no biblical passages, even those describing God as deeply involved in the lives of human beings in which the Ehyeh name is used to hint at a special level of closeness with the Divine. That too sounds as though it must be deeply meaningful, but what Scripture means by revealing a name suggestive of divine intimacy and then never using it is again a riddle. Readers should note that in this volume the Hebrew expression ehyeh asher ehyeh is printed in italicized lower case letters while the divine names Ehyeh and Ehyeh Asher Ehyeh are printed in Roman type and with upper case initial letters. The authors of the essays in this volume have taken on the challenge of explaining this unique Hebrew phrase. They are a diverse lot who bring to their work training and backgrounds in many different fields. But what they have in common is a singular devotion to the written word as a powerful vehicle for the sharing of spiritual ideas. Our authors have strong opinions but no effort has been made to bring those opinions in line with each other or to harmonize them within this volume. I feel sure that most, perhaps even all, our authors are in agreement about many things, but the mission of the Mesorah Matrix series is to demonstrate how rich an experience it can be to read a whole book of essays written by thoughtful, intelligent, scholarly and deeply spiritual people seeking to grow personally through the act of writing essays such as these and willing to invite others into that growth experience by making their work available to the reading public. Unless otherwise indicated, all translations here are the authors' own work. Biblical citations of NJPS refer to the complete translation of Scripture published under the title Tanakh: The Holy Scriptures by the Jewish Publication Society in Philadelphia in 1985. I would like to take this opportunity to acknowledge the others senior

editors of the Mesorah Matrix series David Birnbaum and Benjamin Blech as well as Saul J Berman our associate editor 5
 Preface As always I must also express my gratitude to the men and women and particularly to the lay leadership of the
 synagogue I serve as rabbi the Shelter Rock Jewish Center in Roslyn New York Possessed of the unwavering conviction that
 their rabbi's literary projects are part and parcel of his service to them and through them to the larger community of those
 interested in learning about Judaism through the medium of the well written word they are remarkably supportive of my
 literary efforts as author and editor I am in their debt and am pleased to acknowledge that debt formally here and whenever I
 publish my own work or the work of others Michael Fishbane: Jewish Hermeneutical Theology Hava
 Tirosh-Samuelson, Aaron W. Hughes, 2015-09-29 Michael Fishbane is Nathan Cummings Distinguished Service Professor of
 Jewish Studies at the University of Chicago Divinity School Trained in biblical studies and the ancient Near East at Brandeis
 University he has written on rabbinic interpretation medieval Jewish philosophy and mysticism Hasidism modern Jewish
 philosophy and Hebrew poetry His earlier groundbreaking historical work has provided the foundation for his more recent
 constructive hermeneutic theology Among his numerous books are the award winning Biblical Interpretation in Ancient
 Israel 1985 and Kiss of God 1994 Biblical Myth and Rabbinic Mythmaking 2003 and Sacred Attunement A Jewish Theology
 2008 He is in addition an elected member of the American Academy of Jewish Research and the American Academy of Arts
 and Sciences America Goes Green Kim Kennedy White, 2012-11-12 This three volume encyclopedia explores the evolution
 of green ideology and eco friendly practices in contemporary American culture ranging from the creation of regional and
 national guidelines for green living to the publication of an increasing number of environmental blogs written from the
 layperson's perspective Evidence of humanity's detrimental impact on the environment is mounting As Americans we are
 confronted daily with news stories blogs and social media commentary about the necessity of practicing green behaviors to
 offset environmental damage This essential reference is a fascinating review of the issues surrounding green living including
 the impact of this lifestyle on Americans time and money the information needed to adhere to green principles in the 21st
 century and case studies and examples of successful implementation America Goes Green An Encyclopedia of Eco Friendly
 Culture in the United States examines this gripping topic through 3 volumes organized by A Z entries across 11 themes state
 by state essays grouped by region and references including primary source documents bibliography glossary and green
 resources This timely encyclopedia explores the development of an eco friendly culture in America and entries present the
 debates viewpoints and challenges of green living Jewish Choices, Jewish Voices Elliot N. Dorff, Danya Ruttenberg, 2010
 How do we expand health care coverage to more Americans Are hate crimes legislation and affirmative action fair What
 sacrifices must we make to protect the environment Is the death penalty morally acceptable Contributors include Jill Jacobs
 of Jewish Funds for Justice Arthur Waskow director of The Shalom Center and TV commentator and UCLA law professor
 Laurie Levenson **Jewish Tradition and the Challenge of Darwinism** Geoffrey Cantor, Marc Swetlitz, 2008-09-15

Darwin's theory of evolution transformed the life sciences and made profound claims about human origins and the human condition topics often viewed as the prerogative of religion As a result evolution has provoked a wide variety of religious responses ranging from angry rejection to enthusiastic acceptance While Christian responses to evolution have been studied extensively little scholarly attention has been paid to Jewish reactions Jewish Tradition and the Challenge of Darwinism is the first extended meditation on the Jewish engagement with this crucial and controversial theory The contributors to Jewish Tradition and the Challenge of Darwinism from several academic disciplines and two branches of the rabbinate present case studies showing how Jewish discussions of evolution have been shaped by the intersections of faith science philosophy and ideology in specific historical contexts Furthermore they examine how evolutionary theory has been deployed when characterizing Jews as a race both by Zionists and by anti Semites Jewish Tradition and the Challenge of Darwinism addresses historical and contemporary as well as progressive and Orthodox responses to evolution in America Europe and Israel ultimately extending the history of Darwinism into new religious domains *Reflections on Pope Francis's Encyclical, Laudato si'* John Arthur Orr, Harry Schnitker, Mary Mills SHCJ, 2020-05-15 This volume represents a collection of essays by emerging and well established Catholic scholars on Laudato si Pope Francis's encyclical on the environment All contributors are connected with the Maryvale Institute in Birmingham the only Vatican approved Higher Institute of Religious Sciences in the English speaking world When it appeared Laudato si was widely welcomed by many and strongly criticised by others All agreed that the encyclical was an important voice in the environmental debate As this book suggests however Laudato si is more than an encyclical on the environment it is a thorough examination of the human condition in the early twenty first century Essays in this volume focus on the philosophical textual ecological anthropological and theological aspects of Laudato si place it in a specific history of ideas and contemplate its meaning for the modern world Laudato si has been widely discussed in religious and secular circles alike and this book will enhance the understanding of the text for both

Nature, Space and the Sacred S. Bergmann, H. Bedford-Strohm, 2016-12-05 Nature Space and the Sacred offers the first investigative mapping of a new and highly significant agenda the spatial interactions between religion nature and culture In this ground breaking work different concepts of religion theology space and place and their internal relations are discussed in an impressive range of approaches Weaving together a diversity of perspectives this book presents an innovative and truly transdisciplinary environmental science Its broad range offers a rich exchange of insights methods and theoretical engagements *Space and Place in Jewish Studies* Barbara E. Mann, 2012-02-10 Scholars in the humanities have become increasingly interested in questions of how space is produced and perceived and they have found that this consideration of human geography greatly enriches our understanding of cultural history This spatial turn equally has the potential to revolutionize Jewish Studies complicating familiar notions of Jews as people of the Book displaced persons with only a common religious tradition and history to unite them Space and Place in Jewish Studies embraces these exciting critical

developments by investigating what space has meant within Jewish culture and tradition and how notions of Jewish space diaspora and home continue to resonate within contemporary discourse bringing space to the foreground as a practical and analytical category Barbara Mann takes us on a journey from medieval Levantine trade routes to the Eastern European shtetl to the streets of contemporary New York introducing readers to the variety of ways in which Jews have historically formed communities and created a sense of place for themselves Combining cutting edge theory with rabbinics anthropology and literary analysis Mann offers a fresh take on the Jewish experience *Troubled Waters* Gary Chamberlain,2008 *Troubled Waters* provides readers with an appreciation of the central role of religious meanings and ritual practices surrounding water arriving at creative new ways to approach the growing water crisis worldwide **Jewish Ethics: The Basics** Geoffrey D. Claussen,2024-12-04 *Jewish Ethics The Basics* demonstrates how ancient and contemporary ideas have shaped and reshaped Jewish traditions about how to act toward others Readers are introduced to foundational questions controversies and diverse ethical conclusions developed by Jewish thinkers throughout the ages Topics addressed include Assumptions about Authority Love Compassion Justice and Humility Human Rights War Land and Power Gender and Sexuality Personal and Social Ethics Environmental and Animal Ethics Bioethical Issues Concise readable and engaging this is the ideal introduction for anyone interested in religious ethics secular traditions Judaism and the field of Jewish ethics J. David Bleich: Where Halakhah and Philosophy Meet Hava Tirosh-Samuelsan,Aaron W. Hughes,2015-08-25 Rabbi J David Bleich is Professor of Talmud Rosh Yeshiva at the Rabbi Isaac Elchanan Theological Seminary an affiliate of Yeshiva University as well as the Director of its Postgraduate Institute for the study of Talmudic Jurisprudence and Family Law In addition he holds the Herbert and Florence Tenzer Chair of Jewish Law and Ethics at Yeshiva University and is Professor of Law at the Cardozo School of Law A foremost authority on Jewish law and ethics he has written extensively on medical ethics Jewish law and contemporary social issues and the interface of Jewish law and the American legal system As the spiritual leader of Congregation B nai Jehuda in Manhattan Rabbi Bleich teaches weekly Talmud classes and lectures on Jewish law and philosophy **The Legacy of Hans Jonas** Hava Tirosh-Samuelsan,Christian Wiese,2008-08-31 Hans Jonas 1903 1993 was one of the most creative and original Jewish thinkers of the twentieth century This volume offers a retrospective of Jonas s life and works by bringing together historians of modern Germany Judaica scholars philosophers bioethicists and environmentalists to reflect on the meaning of his legacy today From a historian of religions who wrote a path breaking monograph on Gnosticism Jonas turned to the philosophy of nature extending his existential philosophy and phenomenological analysis to include all forms of life Unique among twentieth century Jewish philosophers Jonas argued for the possibility of a genuinely symbiotic relationship between humanity and nature which he believed had been suppressed by modern technology Jonas spoke against the human domination of nature on the basis of Jewish sources especially the Bible and Lurianic Kabbalah and he was among the first to define the ethical challenges that modern technology poses to humanity Key Thinkers in Religion and Environment Lucas

F. Johnston, 2024-07-01 Key Thinkers in Religion and Environment provides a theoretical foundation for scholarship related to the intersection of religions natures and cultures across disciplines The text introduces students to the major names theoretical issues and methodological orientations of the field while giving professors maximum freedom to insert case studies and examples as they wish Students will come away with an understanding of the most important scholars their theoretical contributions and the scholarly conundrums with which they wrestled The book includes figures who are foundational to the field of religious studies more broadly foregrounding key themes in their works which highlight the nature in of their argumentation whilst also highlighting the voices of women and people of color The thinkers come from a range of fields including religious studies philosophy anthropology sociology American Indian studies ethology agroecology theology and environmental history demonstrating the importance and impact of interdisciplinary research The book also offers a theoretical orientation which illuminates methodological and theoretical deficits in religious studies more generally whilst opening new avenues for thinking about environmental ethics It is a must read for all students and researchers of religion and the environment

Biology, Religion, and Philosophy Michael Peterson, Dennis Venema, 2021-04-08 A comprehensive and accessible survey of the major issues at the biology religion interface

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