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Interpreting Maimonides: Studies in Methodology ...
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In this comprehensive study, Marvin Fox offers an approach to Moses Maimonides that illuminates the intersections of his philosophical, religious, and Jewish visions—ideas that have embattled readers of Maimonides since the twelfth century.
This book investigates the substance and presentation of major metaphysical themes in Maimonides' Guide for the Perplexed. Using rigorous philosophy it seeks to refute the view that the Guide hides an "esoteric" philosophical meaning beneath a traditional veneer, and offers a new explanation of his esotericism.

It is not common to think that Jews were interested in happiness or that Judaism has anything to say about happiness. On the contrary, the concept of happiness was a central concern of Jewish thinkers. Hava Tirosh-Samuelson shows that rabbinic Judaism regarded itself primarily as a prescription for the attainment of happiness, and that the discourse on happiness captures the evolution of Jewish intellectual history from antiquity to the seventeenth century. These claims make sense if one understands happiness as human flourishing on the basis of Aristotle's thought in the Nichomachean Ethics. Linking virtue, knowledge, and well-being, Aristotle's analysis of happiness can be traced in Jewish understanding of human flourishing as early as the Greco-Roman world, but the fusion of Greek and Judaic perspectives on happiness reached its zenith in in the Middle Ages in the thought of Moses Maimonides and his followers. Even the controversies about Maimonides' ideas could be viewed as discussions about the meaning of happiness and the way to attain it within Judaism. Much of this book, then, concerns the reception of Aristotle's Ethics in medieval Jewish philosophy. This book shows how a certain notion of happiness reflects the intellectual culture of a given period, including cultural exchanges among Judaism, Islam, and Christianity. Demonstrating the discourse on happiness as a dramatic interplay between Wisdom and Torah, between philosophy and religion, between reason and faith, Hava Tirosh-Samuelson presents, to specialists and non-specialists alike, a fascinating tour of Jewish intellectual history.

This interdisciplinary handbook provides extensive information about research in medieval studies and its most important results over the last decades. The handbook is a reference work which enables the readers to quickly and purposely gain insight into the important research discussions and to inform themselves about the current status of research in the field. The handbook consists of four parts. The first, large section offers articles on all of the main disciplines and discussions of the field. The second section presents articles on the key concepts of modern medieval studies and the debates therein. The third section is a lexicon of the most important text genres of the Middle Ages. The fourth section provides an international bio-bibliographical lexicon of the most prominent medievalists in all disciplines. A comprehensive bibliography rounds off the compendium. The result is a reference work which exhaustively documents the current status of research in medieval studies and brings the disciplines and experts of the field together.

Breaking with strictly historical or textual perspectives, this book explores Jewish philosophy as philosophy. Often regarded as too technical for Judaic studies and too religious for philosophy departments, Jewish philosophy has had an ambiguous position in the academy. These provocative essays propose new models for the study of Jewish philosophy that embrace wider intellectual arenas—including linguistics, poetics, aesthetics, and visual culture—as a path toward understanding the particular philosophical concerns of Judaism. As they reread classic Jewish texts, the essays articulate a new set of questions and demonstrate the vitality and originality of Jewish philosophy.

Jewish philosophy is often presented as an addendum to Jewish religion rather than as a rich and varied tradition in its own right, but the History of Jewish Philosophy explores the entire scope and variety of Jewish philosophy from philosophical interpretations of the Bible right up to contemporary Jewish feminist and postmodernist thought. The links between Jewish philosophy and its wider cultural context are stressed, building up a comprehensive and historically sensitive view of Jewish philosophy and its place in the development of philosophy as a whole. Includes: - Detailed discussions of the most important Jewish philosophers and philosophical movements - Descriptions of the social and cultural contexts in which Jewish philosophical thought developed throughout the centuries - Contributions by 35 leading scholars in the field, from Britain, Canada, Israel and the US - Detailed and extensive bibliographies

This book focuses on Abraham Abulafia's esoteric thought in relation to Maimonides, Maimonideans, and Islamic thought in the line of Leo Strauss' theory of the history of philosophy. A survey of Abulafia's sources leads into an analysis of the esoteric meaning on the famous parable of the three rings, considering also the possible connection between this parable, which Abulafia inserted into a book dedicated to his student, the 13th century rabbi Nathan the wise, and the Lessing's Play "Nathan the Wise." The book also examines Abulafia's universalistic understanding of the nature of the Bible, the Hebrew language, and the people of Israel (or the Sinaiic revelation). The universal aspects of Abulafia's thought have been put in relief against the more widespread Kabbalistic views which are predominantly particularistic. A number of texts have also been identified here for the first time as authored by Abulafia.

Jewish thought since the Middle Ages can be regarded as a sustained dialogue with Moses Maimonides, regardless of the different social, cultural, and intellectual environments in which it was conducted. Much of Jewish intellectual history can be viewed as a series of engagements with him, fueled by the kind of 'Jewish' rabbinic and esoteric writing Maimonides practiced. This book examines a wide range of theologians, philosophers, and exegetes who share a passionate engagement with Maimonides: assaulting, adopting, subverting, or adapting his philosophical and jurisprudential thought. This ongoing enterprise is critical to any appreciation of the broader scope of Jewish law, philosophy, biblical interpretation, and Kabbalah. Maimonides's legal, philosophical, and exegetical corpus became canonical in the sense that many subsequent Jewish thinkers were compelled to struggle with it in order to advance their own thought. As such, Maimonides joins fundamental Jewish canon alongside the Bible, the Talmud, and the Zohar.

This book examines the impact of changing modes of cultural transmission on Jewish and Western cultures over the past two thousand years. The contributors to the volume survey some of the ways -- conscious and subconscious -- in which cultural elements are selected, shaped, and transmitted, and some of the ways they in turn shape the future of their cultures. Focusing on a range of Jewish cultures from late antiquity, the Middle Ages, and the modern period, the authors consider both the transformation of traditions in their travels from one contemporaneous cultural context to another and their transformation within a single culture overtime. Some of the studies in the book deal with the transition from mixed oral-written cultures to ones in which written-print is nearly exclusive. Other chapters deal with the processes of transmission such as anthologizing, translating, teaching, and sermonizing. By contextualizing Jewish culture within Western culture and including a comparative perspective, the book makes an important contribution to Judaic studies as well as to other areas of the humanities concerned with questions of textuality and culture.

This edited volume examines the realizations between theological considerations and natural law theorizing, from Plato to Spinoza. Theological considerations have long had a pronounced role in Catholic natural law theories, but have not been as thoroughly examined from a wider perspective. The contributors to this volume take a more inclusive view of the relation between conceptions of natural law and theistic claims and principles. They do not jointly defend one particular thematic claim, but articulate diverse ways in which natural law has both been understood and related to theistic claims. In addition to exploring Plato and the Stoics, the volume also looks at medieval Jewish thought, the thought of Aquinas, Scotus, and Ockham, and the ways in which Spinoza's thought includes resonances of earlier views and intimations of later developments. Taken as a whole, these essays enlarge the scope of the discussion of natural law through study of how the naturalness of natural law has often been related to theses about the divine. The latter are often crucial elements of natural law theorizing, having an integral role in accounting for the metaethical status and ethical bindingness of natural law. At the same time, the question of the relation between natural law and God-and the relation between natural law and divine command-has been addressed in a multiplicity of ways by key figures throughout the history of natural law theorizing, and these essays accord them the explanatory significance they deserve.

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