

Interpreting Maimonides Studies In Methodology Metaphysics And Moral Philosophy Chicago Studies In The History Of Judaism

This volume contains fifteen contributions on diverse aspects of twelfth-century moral thought, including monastic morality, (proto-)scholastic virtue ethics, the conception of virtue in various socio-political contexts and ethical traditions in Islamic and Jewish philosophy.

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.

From the Greeks to the Arabs and Beyond written by Hans Daiber, is a six volume collection of Daiber's scattered writings, journal articles, essays and encyclopaedia entries on Greek-Syriac-Arabic translations, Islamic theology and Sufism, the history of science, Islam in Europe, manuscripts and the history of oriental studies. It also includes reviews and obituaries. Vol. V and VI are catalogues of newly discovered Arabic manuscript originals and films/offprints from manuscripts related to the topics of the preceding volumes.

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.

The goal in this introduction to Julius Guttman's and Chaim Rabin's abridgment of Maimonides' Guide of the Perplexed is to introduce the reader to the Guide and its interpretation and to indicate some direction in recent scholarship on Maimonides.

Leo Strauss is widely recognized as one of the foremost interpreters of Maimonides. His studies of the medieval Jewish philosopher led to his rediscovery of esotericism and deepened his sense that the tension between reason and revelation was central to modern political thought. His writings throughout the twentieth century were chiefly responsible for restoring Maimonides as a philosophical thinker of the first rank. Yet, to appreciate the extent of Strauss's contribution to the scholarship on Maimonides, one has traditionally had to seek out essays he published separately spanning almost fifty years. With Leo Strauss on Maimonides, Kenneth Hart Green presents for the first time a comprehensive, annotated collection of Strauss's writings on Maimonides, comprising sixteen essays, three of which appear in English for the first time. Green has also provided careful translations of materials that had originally been quoted in Hebrew, Arabic, Latin, German, and French; written an informative introduction highlighting the original contributions found in each essay; and brought references to out-of-print editions fully up to date. The result will become the standard edition of Strauss's writings on Maimonides.

This book argues that Levi Gersonides articulates a unique model of virtue ethics among medieval Jewish thinkers. Gersonides is recognized by scholars as one of the most innovative Jewish philosophers of the medieval period. His first model of virtue is a response to the seemingly capricious forces of luck through training in endeavor, diligence, and cunning aimed at physical self-preservation. His second model of virtue is altruistic in nature. It is based on the human imitation of God as creator of the laws of the universe for no self-interested benefit, leading humans to imitate God through the virtues of loving-kindness, grace, and beneficence. Both these models are amplified through the institutions of the kingship and the priesthood, which serve to actualize physical preservation and beneficence on a larger scale, amounting to recognition of the political necessity for a division of powers.

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

Each volume of the Dictionary of World Biography contains 250 entries on the lives of the individuals who shaped their times and left their mark on world history. This is not a who's who. Instead, each entry provides an in-depth essay on the life and career of the individual concerned. Essays commence with a quick reference section that provides basic facts on the individual's life and achievements. The extended biography places the life and works of the individual within an historical context, and the summary at the end of each essay provides a synopsis of the individual's place in history. All entries conclude with a fully annotated bibliography.

A collection of essays in which philosophers of widely different interests grapple with the problem of the relative and the absolute in philosophy and religion. A concluding article tries to advance beyond the simple antithesis to a more sophisticated and adequate conception.

Publisher Description

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 philosophic 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.

Publication of Yosef Yerushalmi's Zakhon in 1982 inspired a generation of scholarly inquiry into historical images and myths, the construction of the Jewish past, and the making and meaning of collective memory. Here, eminent scholars in their respective fields extend the lines of his seminal study into topics that range from medieval rabbinics, homiletics, kabbalah, and Hasidism to antisemitism, Zionism, and the making of modern Jewish identity. Essays are clustered around four central themes: historical

consciousness and the construction of memory; the relationship between time and history in Jewish thought; the demise of traditional forms of collective memory; and the writing of Jewish history in modern times.

Examines Maimonides' political thought in light of his medieval Aristotelian and Jewish sources.

Examines the origins of the *En Yaaqov* in the tumultuous medieval period and the motivations of its creator, exiled Spanish rabbi Jacob ibn Habib.

The philosophy discussed in this volume constitutes the intellectual and philosophical ideas of the medieval era, from Aquinas and Anselm, the intellectual philosophy of the Judaic and Arabic traditions, the Twelfth Century Renaissance and the philosophical ideas associated with the emergence of the universities. This volume provides a broad and scholarly introduction to the major authors and issues involved in the philosophical discourse of the medieval era, as well as some original interpretations of the philosophical writings addressed. It includes a glossary of technical terms and a chronological table of philosophical and other cultural events.

Since the publication of her first book, *Emmanuel Levinas: The Problem of Ethical Metaphysics*, in 1974—the first book about Levinas published in English—Edith Wyschogrod has been at the forefront of the fields of Continental philosophy and philosophy of religion. Her work has crossed many disciplinary boundaries, making peregrinations from phenomenology and moral philosophy to historiography, the history of religions (both Western and non-Western), aesthetics, and the philosophy of biology. In all of these discourses, she has sought to cultivate an awareness of how the self is situated and influenced, as well as the ways in which a self can influence others. In this volume, twelve scholars examine and display the influence of Wyschogrod's work in essays that take up the thematics of influence in a variety of contexts: Christian theology, the saintly behavior of the villagers of Le Chambon sur Lignon, the texts of the medieval Jewish mystic Abraham Abulafia, the philosophies of Levinas, Derrida, and Benjamin, the practice of intellectual history, the cultural memory of the New Testament, and pedagogy. In response, Wyschogrod shows how her interlocutors have brought to light her multiple authorial personae and have thus marked the ambiguity of selfhood, its position at the nexus of being influenced by and influencing others.

How do ethical norms relate to human nature? This comprehensive and interdisciplinary volume surveys the latest thinking on natural law.

This edited volume examines the ways in which theological considerations have figured in natural law theorizing, from Plato to Spinoza. Theological considerations have long had a pronounced role in Catholic natural law theories, but have not been seriously 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.

The editors, working with a team of 325 renowned authorities in the field of ethics, have revised, expanded and updated this classic encyclopedia. Along with the addition of 150 new entries, all of the original articles have been newly peer-reviewed and revised, bibliographies have been updated throughout, and the overall design of the work has been enhanced for easier access to cross-references and other reference features. New entries include * Cheating * Dirty hands * Gay ethics * Holocaust * Journalism * Political correctness * and many more.

What is the Good Life? Learn from some of the greatest minds in Greek, Jewish, and Christian thought. Comparing their thought reveals a new apex reached in the age-old question concerning the relationship of Jerusalem and Athens, faith and reason. Few have been more influential in Judaism and Christianity than Moses Maimonides and Thomas Aquinas, yet Aristotle influenced them both in significant ways. By adopting and adapting some of Aristotle's best thinking, we can appreciate Maimonides' and Aquinas' search for the Good Life from their respective views, ranging from the fall to human perfectibility. This examines human nature, the human telos, and how each would prescribe the route to the Good Life. For all three, it is ultimately about the knowledge of God. But what does that mean? The comparative approach is more illuminating than if considered in isolation. Comparatively, Aristotle's approach may be characterized as informational, Maimonides' as instructional, and Aquinas' as pneumatic-relational. The role of faith as a virtue in both Maimonides and Aquinas makes a substantive difference over Aristotle's in philosophical and practical ways. It is used to exploit their accounts of the human fall, moral perfection, and ultimate human perfection—the knowledge of God.

What does it mean to wonder in awe or terror about the world? How do you philosophically understand Judaism? In *How to Measure a World?: A Philosophy of Judaism*, Martin Shuster provides answers to these questions and more. Emmanuel Levinas suggested that Judaism is best understood as an anachronism. Shuster attempts to make sense of this claim by alternatively considering questions of the inscrutability of ultimate reality, of the pain and commonness of human suffering, and of the ways in which Judaism is entangled with the world. Drawing on phenomenology and Jewish thought, Shuster offers novel readings of some of the classic figures of Jewish philosophy while inserting other voices into the tradition, from Moses Maimonides to Theodor W. Adorno to Walter Benjamin to Stanley Cavell. *How to Measure a World?* examines elements of the Jewish

philosophical record to get at the full intellectual scope and range of Levinas's proposal. Shuster's view of anachronism thereby provokes an assessment of the world and our place in it. A particular understanding of Jewish philosophy emerges, not only through the traditions it encompasses, but also through an understanding of the relationship between humans and their world. In the end, Levinas's suggestion is examined theoretically as much as practically, revealing what's at stake for Judaism as much as for the world.

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.

What did the friends, who defended God, misperceive? Why did they not see the situation correctly? How does one explain Job's perceptual superiority over his friends? These texts raise basic questions about the human capacity for knowledge: Can suffering, particularly inexplicable suffering, elevate human understandings about God and self? Can humans truly perceive the workings of providence in their personal lives? Are evil and injustice a reality that we must confront before finding wisdom? In her final chapter, Schreiner shows that such concerns are not abandoned in modern critical commentaries and literary transformations of the Joban legend. Her study concludes by tracing the trajectory of these concerns through the wide array of twentieth-century interpretations of Job, including modern biblical commentaries, the work of Carl Jung, and literary transfigurations by Wells, MacLeish, Wiesel, and Kafka

A publishing sensation long at the top of the best-seller lists in Israel, the original Hebrew edition of Maimonides and the Book That Changed Judaism has been called the most successful book ever published in Israel on the preeminent medieval Jewish thinker Moses Maimonides. The works of Maimonides, particularly *The Guide for the Perplexed*, are reckoned among the fundamental texts that influenced all subsequent Jewish philosophy and also proved to be highly influential in Christian and Islamic thought. Spanning subjects ranging from God, prophecy, miracles, revelation, and evil, to politics, messianism, reason in religion, and the therapeutic role of doubt, *Maimonides and the Book That Changed Judaism* elucidates the complex ideas of *The Guide* in remarkably clear and engaging prose. Drawing on his own experience as a central figure in the current Israeli renaissance of Jewish culture and spirituality, Micah Goodman brings Maimonides's masterwork into dialogue with the intellectual and spiritual worlds of twenty-first-century readers. Goodman contends that in Maimonides's view, the Torah's purpose is not to bring clarity about God but rather to make us realize that we do not understand God at all; not to resolve inscrutable religious issues but to give us insight into the true nature and purpose of our lives.

Maimonides's rationalist rejection and interpretation of anthropomorphism play a major part in his reading of the problem of evil and providence in the guide of the perplexed. The debate has been on finding an explanation as to why the righteous suffer and the vicious prosper in a world under the providence of a divine Creator. The anthropomorphic bent given to the legendary case of the biblical Job has given us the concept of God as a personal agent. But confronted with the reality of his innocent suffering, this image of God leaves much to be desired. We shall argue that Maimonides's theory of providence as consequent upon the intellect and evil as consequent upon the absence of intellectual perfection are based on the concept of God as existence. It is the absence of intellectual perfection that marks man qua animal and leaves him open to chance occurrences and evil. A Promotional Write-Up: "The present work places before us the strange position and –it must be said—a little bit shocking to us, of the great Jewish thinker on the question of providence. Only the intelligent, that is to say, the human beings who have effectively actualized their intellects and have come to an accomplished knowledge, are considered and personally protected by the Eternal. In other words, the traditional piety that is usually asked of the believers by religious authorities is not sufficient. This piety is still marked by illusion and does not procure for man the true knowledge of God which is worthy of him. The individual ought to overcome pietistic representations in order to open himself to divine truth which is accessible only through knowledge. This is what the Book of Job illustrates . . . At the time when the actuality does not cease to present before us the question of the status of religion and the religious within modernity, the attempt by Maimonides to articulate these two styles carries an indisputable force of conviction as shown with abundant evidence in the work presented by Modestus Anyaegbu." —Jean-Michel Counet, president of the Institut Supérieur de Philosophie, Université Catholique de Louvain, Belgium.

This book focuses on the reception of classical political ideas in the political thought of the fourteenth-century Italian writer Marsilius of Padua. Vasileios Syros provides a novel cross-cultural perspective on Marsilius's theory and breaks fresh ground by exploring linkages between his ideas and the medieval Muslim, Jewish, and Byzantine traditions. Syros investigates Marsilius's application of medical metaphors in his discussion of the causes of civil strife and the desirable political organization. He also demonstrates how Marsilius's demarcation between ethics and politics and his use of examples from Greek mythology foreshadow early modern political debates (involving such prominent political authors as Niccolò Machiavelli and Paolo Sarpi) about the political dimension of religion, church-state relations, and the emergence and decline of the state.

This volume provides a scholarly introduction to authors and issues involved in the philosophical discourse of the medieval era.

In this companion work to *The Mystery of Manna*, Dan Merkur sheds new light on the use of psychedelics in the Western mystery tradition.. He discusses certain teachings of Philo of Alexandria, Rabbi Moses Maimonides, and St. Bernard of Clairvaux, which refer to special meditations to be performed while partaking of the "psychedelic sacrament."

A unique synthesis of religious belief and philosophy which puts an entirely new complexion on creation.

Jewish Studies, the first volume in a groundbreaking new series, *Key Words in Jewish Studies*, introduces the basic approach of the series by organizing discussion around key concepts in the field that have emerged over the last two centuries: history and science, race and religion, self and community, identity and memory. The book is oriented by contemporary critical theory, especially feminist and postcolonial studies, and the multidisciplinary approaches of cultural studies. By looking backward and forward—and across continents and disciplines—to unearth the evolution of the scholarly study of Jews, Andrew Bush provides a comprehensive introduction to the development of Jewish studies from the turn of the nineteenth century to the present. In the

course of engaging scholarship on periods from the classical to the contemporary and from the disciplines of history, philosophy, sociology, anthropology, psychology, and literary studies, Bush questions male-dominated and Ashkenazi-centric visions of the field. He concludes with an experimental exposition of a new Jewish studies for a time where attention to difference has overtaken the security of canons and commonalities.

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.

Hermann Cohen's essay on Maimonides' ethics is one of the most fundamental texts of twentieth-century Jewish philosophy, correlating Platonic, prophetic, Maimonidean, and Kantian traditions. Almut Sh. Bruckstein provides the first English translation and her own extensive commentary on this landmark 1908 work, which inspired readings of medieval and rabbinic sources by Leo Strauss, Franz Rosenzweig, and Emmanuel Levinas. Cohen rejects the notion that we should try to understand texts of the past solely in the context of their own historical era. Subverting the historical order, he interprets the ethical meanings of texts in the light of a future yet to be realized. He commits the entire Jewish tradition to a universal socialism prophetically inspired by ideals of humanity, peace, and universal justice. Through her own probing commentary on Cohen's text, like the margin notes of a medieval treatise, Bruckstein performs the hermeneutical act that lies at the core of Cohen's argument: she reads Jewish sources from a perspective that recognizes the interpretive act of commentary itself.

Examines the perennial issues that keep science and religion at arm's length, clarifies those issues, and fits them into an historical framework—from Plato, to Aquinas, to today's thinkers.

Providing an excellent overview of the latest thinking in Maimonides studies, this book uses a novel philosophical approach to examine whether Maimonides' Guide for the Perplexed contains a naturalistic doctrine of salvation after death. The author examines the apparent tensions and contradictions in the Guide and explains them in terms of a modern philosophical interpretation rather than as evidence of some esoteric meaning hidden in the text.

No one theory of time is pursued in the essays of this volume, but a major theme that threads them together is Wolfson's signature idea of the timeswerve as a linear circularity or a circular linearity, expressions that are meant to avoid the conventional split between the two temporal modalities of the line and the circle.

The epitaph on Maimonides's tombstone reads, "From Moses (the prophet) to Moses, there was none like Moses (Maimonides)." The name, "Moses Maimonides" (1138-1204) is an acronym for his Hebraic name Moses ben Maimon). For centuries, yeshiva scholars and students alike affectionately refer to him by the epithet, "the Rambam." Just as the original Moses became the founder of the religion of ancient Israel, Moses Maimonides redefined Judaism for the future generations—more so than any other Judaic thinker or Halakhic scholar who came before or after him. Modern Judaism owes its conceptual and legal foundations to this remarkable thinker. This remarkable person occupies a rare position in the annals of Jewish history and is widely considered as one of the greatest Jewish thinkers and philosophers who ever lived. Maimonides stature reached almost mythic proportions. Jews of all modern religious persuasions—from the ultra-liberal to the Haredi branches of Orthodoxy each claim Maimonides as their patron hero. Both Christian and Islamic thinkers held Maimonides (who refer to him as Musa ibn Maymun in Arabic writings) in high regard. I have been impressed with the writings of Rabbi Michael Leo Samuel ever since I read his first book on Philo. I enjoyed the comprehensive nature of his writings and the many insights in his books. I liked that he described Philo's views in an easy to read manner and compared Philo views with those of many ancient and modern writers. Since that time, I wrote six reviews of his Philo books and praised them all. There is much in them that will interest and teach both scholars and readers who had no idea beforehand about this first century philosopher, or just a little information about him. Reading Rabbi Samuel's books will introduce readers to a large number of Philo ideas, those of other thinkers on the ideas, including the Talmuds and Midrashim, and about philosophy and Judaism generally. Thus, when Rabbi Samuel asked me to write the Foreword to his first book on Maimonides, I was very pleased to accept his offer, both out of respect for his scholarship and because I wrote many books and articles on Maimonides myself. – Rabbi Dr. Israel Drazin

Islamic philosophy has often been treated as being largely of historical interest, belonging to the history of ideas rather than to philosophical study. This volume successfully overturns that view. Emphasizing the living nature and rich diversity of the subject, it examines the main thinkers and schools of thought, discusses the key concepts of Islamic philosophy and covers a vast geographical area. This indispensable reference tool includes a comprehensive bibliography and an extensive index.

In Knowledge of God and the Development of Early Kabbalah, Jonathan Dauber offers a fresh consideration of the emergence of Kabbalah against the backdrop of a re-evaluation of the relationship between Kabbalistic and philosophic discourse.

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