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Interpreting Maimonides: Studies in Methodology ...

Get this from a library! Interpreting Maimonides : studies in methodology, metaphysics, and moral philosophy. [Marvin Fox]

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

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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.

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.

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

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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.

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.

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.

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.

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

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line and the circle.

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.

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