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Moses Maimonides, known variously as the 12th Century Renaissance man (or the renaissance man before there was a Renaissance), the architect of Judaism, the greatest Jewish philosopher of all times, the Aristotelian Rabbi, and the Physician, Lawyer and Counselor to Kings, actually lived from 1135 to 1204.

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A crirical study of the twelfth-century philosopher and physician describes Maimonides’s efforts to reconcile his rationallyalist thinking and scientific knowledge with a faith in God, his remarkable influence as a Jew in a Muslim world, and the lasting legacy of his teachings. Reprint. 20,000 first printing.

A DIFFERENT WAY OF LOOKING AT HERITAGE: For the first time in a boxed set, a perfect addition to your family ’ s library, are 3 of the remarkable titles in the Jewish Encounters series:Betraying Spinoza,Maimonides, andThe Life of David. Discover 3,000 years of Jewish life, history and culture with the series thatThe WashingtonPost calls “ lively and distinguished ” . The critically acclaimed Jewish Encounters series brings together writers of the first rank with people, ideas and events from the Jewish past.

Moses Maimonides—a proud heir to the Andalusian tradition of Aristotelian philosophy—crafted a bold and original philosophical interpretation of Torah and Judaism. His son Abraham Maimonides is a fascinating maverick whose Torah commentary mediates between the philosophical interpretations of his father, the contextual approach of Biblical exegetes such as Saadya, and the Sufi-flavored illuminative mysticism of his Egyptian Pietist circle. This pioneering study explores the intersecting approaches of Moses and Abraham Maimonides to the spark of divine illumination and revelation of the divine name Ehyeh asher Ehyeh, “ I am that I am / I will be who I will be. ”

Many books on Maimonides have been written and still more will appear. Few present Maimonides, as Menachem Kellner does, against the actual religious background that informed his many innovative and influential choices. Kellner not only analyzes the thought of the great religious thinker but contextualizes it in terms of what he calls the 'proto-kabbalistic' Judaism that preceded him. Kellner shows how the Judaism that Maimonides knew had come to conceptualize the world as an enchanted universe, governed by occult affinities. He shows why Maimonides rejected this and how he went about doing it. Kellner argues that Maimonides’ attempted reformation failed, the clearest proof of that being the success of the kabbalistic counter-reformation which his writings provoked. Kellner shows how Maimonides rethought Judaism in different ways. It is in highlighting this process and identifying Maimonides as a religious reformer that this book makes its key contribution. Maimonides created a new Judaism, 'disenchanted, ' depersonalized, and challenging; a religion that is at the same time elitistic and universalistic

Papers from the conference on Priority Issues, Publications Services distributes for the Australian Institution of Engineers. No index. Shows how the 12th-century Hebrew scholar integrated the philosophical systems of Athens and Jerusalem without violating the spirit of either or downplaying their essential incompatibility. Annotation copyrighted by Book News, Inc., Portland, OR

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.

Part of the Jewish Encounter series Taking in everything from the Kingdom of David to the Oslo Accords, Ruth Wisse offers a radical new way to think about the Jewish relationship to power. Traditional Jews believed that upholding the covenant with God constituted a treaty with the most powerful force in the universe; this later transformed itself into a belief that, unburdened by a military, Jews could pursue their religious mission on a purely moral plain. Wisse, an eminent professor of comparative literature at Harvard, demonstrates how Jewish political weakness both increased Jewish vulnerability to scapegoating and violence, and unwittingly goaded power-seeking nations to cast Jews as perpetual targets. Although she sees hope in the State of Israel, Wisse questions the way the strategies of the Diaspora continue to drive the Jewish state, echoing Abba Eban’s observation that Israel was the only nation to win a war and then sue for peace. And then she draws a persuasive parallel to the United States today, as it struggles to figure out how a liberal democracy can face off against enemies who view Western morality as weakness. This deeply provocative book is sure to stir debate both inside and outside the Jewish world. Wisse’s narrative offers a compelling argument that is rich with history and bristling with contemporary urgency.

In Maimonides and the Merchants, Mark R. Cohen reveals the extent of pragmatic revisions to the halakha, or body of Jewish law, introduced by Moses Maimonides in his Mishneh Torah, the comprehensive legal code he compiled in the late twelfth century.

Eleven contributions by Muslim and Jewish scholars--philosophers, historians, political scientists, and theologians--examine such topics as Moroccan saint veneration, nationalism and religion in Jewish and Muslim fundamentalism, the social psychology of religious disappointment, and Kabbalah and Sufism. Editor Selengut (religious studies, Drew University) provides an introduction. There is no index. c. Book News Inc.

In the year 1985, presumed to mark the 850th anniversary of Maimonides' birth, the Sixth Jerusalem Philosophical Encounter was dedicated to Maim onides as philosopher. We did not enter into the other aspects of his work, rabbinical, legal, medical, etc., except in so far as the relation between his philosophy and his work in halakha (Jewish law) is itself a philosophical question. That no one is quite certain about Maimonides' date of birth is symbolic of the state of his philosophy as well. Maimonides' thought poses various enigmas, lends itself to contradictory interpretations and gives rise today, as it did in the Middle Ages, to sustained controversies. Some of the contribu tions to the present volume deal with these and cognate topics. Others deal with certain aspects of the philosophical tradition in which Maimonides was rooted, with some traits peculiar to the Islamic society in the midst of which he lived, and with his influence on Christian scholasticism. Maimonides' thought had many facets, and for this and other reasons the question as to his place and stature in the history of philosophy admits of no simple answer. In this volume an attempt has been made to draw atten tion to some of these complexities.

