

Beholders Of Divine Secrets Mysticism And Myth In The Hekhalot And Merkahav Literature

*A wide-ranging exploration of the Hekhalot and Merkahav literature, a mystical Jewish tradition from late antiquity, including a discussion of the possible cultural context of this material's creators.*

*Mysticism and esotericism are two intimately related strands of the Western tradition. Despite their close connections, however, scholars tend to treat them separately. Whereas the study of Western mysticism enjoys a long and established history, Western esotericism is a young field. The Cambridge Handbook of Western Mysticism and Esotericism examines both of these traditions together. The volume demonstrates that the roots of esotericism almost always lead back to mystical traditions, while the work of mystics was bound up with esoteric or occult preoccupations. It also shows why mysticism and esotericism must be examined together if either is to be understood fully. Including contributions by leading scholars, this volume features essays on such topics as alchemy, astrology, magic, Neoplatonism, Kabbalism, Renaissance Hermetism, Freemasonry, Rosicrucianism, numerology, Christian theosophy, spiritualism, and much more. This handbook serves as both a capstone of contemporary scholarship and a cornerstone of future research.*

*The 24 papers in this volume cover a wide range of topics, all of them concerning the religious world of Judaism and Christianity in the Hellenistic, Roman, and early Byzantine era.*

*This book brings together the perspectives of apocalypticism and early Jewish mysticism to illuminate the New Testament. The first part explores the importance of apocalypticism across the whole of the New Testament, and the second part the relevance of Jewish mystical to the New Testament.*

*Inquiry Into Religious Experience in Early Judaism and Christianity*

*The Malleable Self and the Presence of God*

*The Christian Moses*

*Sufism and Jewish-Muslim Relations*

*Experiencing the Apocalypse at the Limits of Alterity*

*The Derekh Avraham Order in Israel*

*Ascent to Heaven in Islamic and Jewish Mysticism*

In this provocative book, Maria Segal explores the development of the kabbalistic cosmology underlying Western sex magic. Drawing extensively on Jewish myth and ritual, Segol tells the powerful story of the relationship between the divine and the human body in late antique Jewish esotericism, in medieval kabbalah, and in New Age ritual practice. Kabbalah and Sex Magic traces the evolution of a Hebrew microcosm that models the powerful interaction of human and divine bodies at the heart of both kabbalah and some forms of Western sex magic. Focusing on Jewish esoteric and medical sources from the fifth to the twelfth century from Byzantium, Persia, Iberia, and southern France, Segol argues that in its fully developed medieval form, kabbalah operated by ritualizing a mythos of divine creation by means of sexual reproduction. She situates in cultural and historical context the emergence of Jewish cosmological models for conceptualizing both human and divine bodies and the interactions between them, arguing that all these sources position the body and its senses as the locus of culture and the means of reproducing it. Segol explores the rituals acting on these models, attending especially to their inherent erotic power, and ties these to contemporary Western sex magic, showing that such rituals have a continuing life. Asking questions about its cosmology, myths, and rituals, Segol poses even larger questions about the history of kabbalah, the changing conceptions of the human relation to the divine, and even the nature of religious innovation itself. This groundbreaking book will appeal to students and scholars of Jewish studies, religion, sexuality, and magic.

This collection investigates the phenomenon of religious experience in early Judaism and early Christianity. The essays consider such diverse phenomena as scribal inspiration, possession, illness, ascent, therapy, and spiritual transformation wrought by reading, and recognize that the texts are reflective of the lived experiences of ancient religious peoples, which they understood to be encounters with the divine. Contributors use a variety of methodologies, including medical anthropology, neurobiology, and ritual and performance studies, to move the investigation beyond traditional historical and literary methodologies and conclusions to illuminate the importance of experience in constructions of ancient religion. The contributors are Celia Deutsch, Troels Engberg-Pedersen, Frances Flannery, Crispin Fletcher-Louis, Robin Griffith-Jones, Richard A. Horsley, John B. F. Miller, Bert Jan Liettaert Peerbolte, Rollin A. Ramsaran, Nicolae Roddy, Alan F. Segal, Colleen Shantz, Steven M. Wasserstrom, and Rodney A. Werline. The Origins of Jewish Mysticism offers the first in-depth look at the history of Jewish mysticism from the book of Ezekiel to the Merkahav mysticism of late antiquity. The Merkahav movement is widely recognized as the first full-fledged expression of Jewish mysticism, one that had important ramifications for classical rabbinic Judaism and the emergence of the Kabbalah in twelfth-century Europe. Yet until now, the origins and development of still earlier forms of Jewish mysticism have been largely overlooked. In this book, Peter Schäfer sheds new light on Ezekiel's tantalizing vision, the apocalyptic literature of Enoch, the Dead Sea Scrolls, the writings of the Hellenistic Jewish philosopher Philo, the rabbinical writings of the Talmudic period, and the esotericism of the Merkahav mystics. Schäfer questions whether we can accurately speak of Jewish mysticism as a uniform, coherent phenomenon with origins in Judaism's mythical past. Rather than imposing preconceived notions about "mysticism" on a great variety of writings that arose from different cultural, religious, and historical settings, he reveals what these writings seek to tell us about the age-old human desire to get close to and communicate with God.

Religion, Language and Power shows that the language of 'religion' is far from neutral, and that the packaging and naming of what English speakers call 'religious' groups or identities is imbued with the play of power. Religious Studies has all too often served to amplify voices from other centers of power, whether scripturalist or otherwise normative and dominant. This book's de-centering of English classifications goes beyond the remit of most postcolonial studies in that it explores the classifications used in a range of languages — including Arabic, Sanskrit, Chinese, Greek and English — to achieve a comparative survey of the roles of language and power in the making of 'religion'. In contextualizing these uses of language, the ten contributors explore how labels are either imposed or emerge interactively through discursive struggles between dominant and marginal groups. In dealing with the interplay of religion, language and power, there is no other book with the breadth of this volume.

*Abraham Abulafia's Esotericism*

*Enoch from Antiquity to the Middle Ages*

*Interaction Between Judaism and Christianity in History, Religion, Art, and Literature*

*Vision, Authority, and the Limits of Humanity in the New Testament and Early Christianity*

*A Mythical-Ritual Genealogy*

*The Literary Expression of Freedom*

*Two verses about Moses in the Bible have been the subject of debate since the first century. In Exodus 33:20, God tells Moses that no one can see God and live, but Numbers 12:8 says that Moses sees the form of the Lord. How does one reconcile these two opposing statements? Did Moses see God, and who gets to decide? The Christian Moses investigates how ancient Christians from the New Testament to Augustine of Hippo resolved questions of who can see God, how one can see God, and what precisely one sees. Jared Calaway explains that the decision about whether and how Moses saw God was not a neutral exercise for an early Christian. Rather, it established the interpreter's authority to determine what was possible in divine-human relations and set the parameters for the nature of humanity. As a result, Calaway argues, interpretations of Moses' visions became a means for Jews and Christians to jockey for power, allowing them to justify particular social arrangements, relations, and identities, to assert the limits of humans in the face of divinity, and to create an Other. Seeing early Christians with new eyes, The Christian Moses reassesses how debates on Moses' visions from the first through the fifth centuries were, in reality, debates on the boundaries of humanity.*

*Across the ancient and medieval literature of Judaism, Christianity, and Islam, one finds references to the antediluvian sage Enoch. Both the Book of the Watchers and the Astronomical Book were long known from their Ethiopic versions, which are preserved as part of Mashafa Henok Nabi ('Book of Enoch the Prophet')—an Enochic compendium known in the West as 1 Enoch. Since the discovery of Aramaic fragments among the Dead Sea Scrolls, these books have attracted renewed attention as important sources for ancient Judaism. Among the results has been the recognition of the surprisingly long and varied tradition surrounding Enoch. Within 1 Enoch alone, for instance, we find evidence for intensive literary creativity. This volume provides a comprehensive set of core references for easy and accessible consultation. It shows that the rich afterlives of Enochic texts and traditions can be studied more thoroughly by scholars of Second Temple Judaism and early Christianity as well as by scholars of late antique and medieval religions. Specialists in the Second Temple period-era in which Enochic literature first appears-will be able to trace (or discount) the survival of Enochic motifs and mythemes within Jewish literary circles from late antiquity into the Middle Ages, thereby shedding light on the trajectories of Jewish apocalypticism and its possible intersections with Jewish mysticism. Students of Near Eastern esotericism and Hellenistic philosophies will have further data for exploring the origins of 'gnosticism' and its possible impact upon sectarian currents in Judaism, Christianity, and Islam. Those interested in the intellectual symbiosis among Jews, Christians, and Muslims in the Middle Ages-and especially in the transmission of the ancient sciences associated with Hermeticism (e.g., astrology, theurgy, divinatory techniques, alchemy, angelology, demonology)-will be able to view a chain of tradition reconstructed in its entirety for the first time in textual form. In the process, we hope to provide historians of religion with a new tool for assessing the intertextual relationships between different religious corpora and for understanding the intertwined histories of the major religious communities of the ancient and medieval Near East.*

An unprecedented annotated anthology of the most important Jewish mystical works, A Kabbalah and Jewish Mysticism Reader is designed to facilitate teaching these works to all levels of learners in adult education and college classroom settings. Daniel M. Horwitz’s insightful introductions and commentary accompany readings in the Talmud and Zohar and writings by Ba’al Shem Tov, Rav Kook, Abraham Joshua Heschel, and others. Horwitz’s introduction describes five major types of Jewish mysticism and includes a brief chronology of their development, with a timeline. He begins with biblical prophecy and proceeds through the early mystical movements up through current beliefs. Chapters on key subjects characterize mystical expression through the ages, such as Creation and deveikut (“cleaving to God”); the role of Torah; the erotic; inclinations toward good and evil; magic; prayer and ritual; and more. Later chapters deal with Hasidism, the great mystical revival, and twentieth-century mystics, including Abraham Isaac Kook, Kalonymous Kalman Shapira, and Abraham Joshua Heschel. A final chapter addresses today’s controversies concerning mysticism’s place within Judaism and its potential for enriching the Jewish religion.

Jewish Mysticism

Beholders of Divine Secrets

Demonic Mimesis in Early Jewish Mysticism

Teaching Mysticism

Ontological Aspects of Early Jewish Anthropology

Art, History and the Historiography of Judaism in Roman Antiquity

The Mystery of God: Early Jewish Mysticism and the New Testament

This volume comprises forty-eight essays, presented by friends, colleagues and students in honour of Florentino Garc i a Mart i nez. The articles are primarily in the field of the Dead Sea Scrolls, but also cover many other fields of Second Temple Judaism, from late biblical texts and Septuagint up to the pseudepigrapha and early rabbinic writings.

Natural theology, in the view of many, is in crisis. In this long-awaited book, Alister McGrath sets out a new vision for natural theology, re-establishing its legitimacy and utility. A timely and innovative resource on natural theology, the exploration of Knowledge of God as it is observed through nature Written by internationally regarded theologian and author of numerous bestselling books, Alister McGrath Develops an intellectually rigorous vision of natural theology as a point of convergence between the Christian faith, the arts and literature, and the natural sciences, opening up important possibilities for dialogue and cross-fertilization Treats natural theology as a cultural phenomenon, broader than Christianity itself yet always possessing a distinctively Christian embodiment Explores topics including beauty, goodness, truth, and the theological imagination; how investigating nature gives rise to both theological and scientific theories; the idea of a distinctively Christian approach to nature; and how natural theology can function as a bridge between Christianity and other faiths

Vita Daphna Arbel investigates depictions of the emblematic Eve that are embedded in one of the most influential accounts of Adam and Eve after the Hebrew Bible, namely the apocryphal Greek Life of Adam and Eve (GLAE) from late antiquity.

A revision of the author's thesis (doctoral)—Hebrew University,Jerusalem, 2008.

The Cambridge History of Judaism: Volume 4, The Late Roman-Rabbinic Period

Emotions, Empathy, and Engagement with God

Enoch from Antiquity to the Middle Ages, Volume I

Studies in the Dead Sea Scrolls, Early Jewish Apocalypticism, Magic and Mysticism in Honor of Rachel Elior

The Passion of Perpetua and Felicitas and Tertullian

The Open Secret

Experientia

*In Ontological Aspects of Early Jewish Anthropology, Tyson L. Putthoff combines contemporary theory and sound exegesis to understand early Jewish beliefs about how the human self reacts ontologically in God's presence.*

*This volume provides a comprehensive set of core references to "1 Enoch". It shows that the rich afterlives of Enochic texts and traditions can be studied more thoroughly by scholars of Second Temple Judaism and early Christianity as well as by scholars of late antique and medieval religions.*

*Making use of postclassical naratology this book proposes a reading experience of the Apocalypse that underlines the role of the reader or listener for meaning creation and interpretation, based on their own life experiences and the imagistic quality of the text.*

*The ideology and imagery in the Passion of Perpetua are mediated heavily by traditional Graeco-Roman culture; in particular, by traditional notions of the afterlife and of the ascent of the soul. This context for understanding the Passion of Perpetua aligns well with the available material evidence, and with the writings of Tertullian, with whose ideology the text of Perpetua is in an implicit polemical dialogue.Elizeer Gonzalez analyzes how the Passion of Perpetua provides us with early literary evidence of an environment in which the Graeco-Roman and Christian cults of the dead, including the cults of the martyrs and saints, appear to be very much aligned. He also shows that the text of the Passion of Perpetua and the writings of Tertullian provide insights into an early stage in the polemic between these two conceptualisations of the afterlife of the righteous.*

*Forming Femininity in Antiquity*

*Eve, Gender, and Ideologies in the Greek Life of Adam and Eve*

*Rabbi Joseph Gikatilla's Hermeneutics*

*Flores Florentino*

**רוח לחיותנוב**

*Yahoel and Metatron*

*The Cambridge Handbook of Western Mysticism and Esotericism*

*Sheds light on the complex Jewish debates about the nature of priesthood in the early centuries of the Common Era.*

*John's Gospel has traditionally been regarded as the least apocalyptic document in the New Testament. This exciting new collection redresses the balance by exploring the ways in which the apocalyptic literature of Second Temple Judaism has contributed to the theology and outlook of John's Gospel. Given that John, like the Jewish apocalyptic texts, is primarily concerned with the theme of revelation, the contributors examine how apocalyptic ideas can help to explain the Johannine portrayal of Jesus as the messenger sent from heaven to reveal the divine mysteries, as well as the Gospel's presentation of the activity of the Spirit, its understanding of evil, and the intended effects of this 'apocalypse in reverse' on its readers and hearers. The highly distinguished contributors include, John Ashton, Christopher Rowland, April DeConick, Judith Lieu and Jorg Frey.*

*Explores the paradoxical symmetry between the divine and demonic in early Jewish mystical texts. Divine Scapegoats is a wide-ranging exploration of the parallels between the heavenly and the demonic in early Jewish apocalyptic accounts. In these materials, antagonists often mirror features of angelic figures, and even those of the Delyt himself, an inverse correspondence that implies a belief that the demonic realm is maintained by imitating divine reality. Andrei A. Orlov examines the sacerdotal, messianic, and creational aspects of this mimetic imagery, focusing primarily on two texts from the Slavonic pseudepigrapha: 2 Enoch and the Apocalypse of Abraham. These two works are part of a very special cluster of Jewish apocalyptic texts that exhibit features not only of the apocalyptic worldview but also of the symbolic universe of early Jewish mysticism. The Yom Kippur ritual in the Apocalypse of Abraham, the divine light and darkness of 2 Enoch, and the similarity of mimetic motifs to later developments in the Zohar are of particular importance in Orlov's consideration.*

*In this groundbreaking work of comparative religion, Algis Uzdavinys takes us deeply into the "closed and blessed gardens of myth", showing us the capital importance of the many varieties of "ascent to heaven". From the Pyramid Texts down to Second Temple Judaism and apocalyptic Christian literature; and, in parallel, down the theurgic path of Platonic and Hermetic literature to the sanctum of the Islamic revelation in Mecca, we are vividly presented with the sacramental impact of anagoge: elevation to the domain of the supernal archetypes and heavenly principles. As with other books by the author, the face of antiquity is revealed anew, full of intriguing, challenging and enraptured insights.*

*Secrets and Doubts*

*Aural Apocalypticism and the Origins of Early Jewish Mysticism*

*Judaism*

*Academic Scholarship, National Theology, and New Age Spirituality*

*Essays on Early Jewish and Christian Mysticism*

*Maimonides*

*Elenchus of Biblica*

Prayer as Divine Experience examines the emotional language in the prayer preludes contained in 4 Ezra and the hymns recounted in John's Apocalypse. Based on studies in neuropsychology, readers or hearers of the emotional language could potentially achieve a divine experience similar to what is described in this literature.

In Israel there are Jews and Muslims who practice Sufism together. The Sufi activities that they take part in together create pathways of engagement between two faith traditions in a geographical area beset by conflict. Sufism and Jewish Muslim Relations investigates this practice of Sufism among Jews and Muslims in Israel and examines their potential to contribute to peace in the area. It is an original approach to the study of reconciliation, situating the activities of groups of grass-roots peace initiatives. The author conducted in-depth interviews with those practicing Sufism in Israel, and these are both collected in an appendix and used throughout the work to analyse the approaches of individuals to Sufism and the challenges they face. It finds that participants understand encounters between Muslim and Jewish mystics in the medieval Middle East as a common heritage to Jews and Muslims practising Sufism together today, and it explores how the practices to pursue a path of spiritual progression. The first examination of the Derekh Avraham Jewish-S?? Order, this is a valuable resource for students and scholars of Sufi studies, as well as those interested in Jewish-Muslim relations.

Mysticism, which transcends the boundaries of time and space and refers to a reality not grasped by means of ordinary human cognition, is one of the central sources of inspiration of religious thought. It is an attempt to decode the mystery of divine existence by penetrating to the depths of consciousness through language, memory, myth, and symbolism. Delving deep into the psyche, mystics strive to redeem perceived reality from its immediate meaning. Mystical texts constitute divine structure underlying the chaos of reality and thereby endow life with hope and purpose. By offering an alternative perspective on the world that gives expression to yearnings for freedom and change, mysticism engenders new modes of authority and leadership: as such it plays a decisive role in moulding religious and social history. For all these reasons, the mystical corpus deserves study and discussion in the framework of cultural criticism and research. This study is a lyrical close reading of the hundreds of volumes written by Jewish mystics and incorporates mystical testimonies drawn from the different countries and cultural environments in which Jews have lived. Rachel Elior's purpose is to present, as accurately as possible, the meanings of the mystical works as they were perceived by their creators and readers. At the same time, she contextualizes them within the boundaries of the religion, culture, language, and spiritual and historical circumstances author succeeds in drawing the reader into a mystical world. With great intensity, she conveys the richness of the mystical experience in discovering the infinity of meaning embedded in the sacred text: teasing out the recurring themes, she explains the multivalent symbols. Using copious extracts from Jewish mystical sources, she illustrates the varieties of the mystical experience from antiquity to the twentieth century. She succeeds in eloquently conveying how mystics try to transcend spiritual powers symbolically, imaginatively, or visually: how hidden truths are revealed in visions or dreams, in an epiphany or as 'lightning': how they are 'engraved' in the mind or illuminate in the soul. Most of the texts she draws on are written in very obscure language, but the skilful translations communicate the mystical experiences vividly and make it easy for the reader to understand how Elior uses them to explain the relationship between the revealed world and traditional religious world, with all the social and religious tensions this has caused.

Most scholars of Judaism take the term "Jewish mysticism" for granted, and do not engage in a critical discussion of the essentialist perceptions that underlie it. Mystifying Kabbalah studies the evolution of the concept of Jewish mysticism. It examines the major developments in the academic study of Jewish mysticism and its impact on modern Kabbalistic movements in the contexts of Jewish nationalism and New Age spirituality. Boaz Huss argues that Jewish mysticism is a modern and Hasidism as forms of mysticism, which appeared for the first time in the nineteenth century and has become prevalent since the early twentieth, shaped the way in which Kabbalah and Hasidism are perceived and studied today. The notion of Jewish mysticism was established when western scholars accepted the modern idea that mysticism is a universal religious phenomenon of a direct experience of a divine or transcendent reality and applied it to Kabbalah and Hasidism. "Jewish mysticism" is a modern academic research of these topics. This book explores the historical, cultural, and political contexts that led to the identification of Kabbalah and Hasidism as Jewish mysticism, exposing the underlying ideological and theological presuppositions and revealing the impact of this "mystification" on contemporary forms of Kabbalah and Hasidism.

Mysticism and Myth in the Hekhalot and Merkahav Literature

Prayer as Divine Experience in 4 Ezra and John's Apocalypse

John's Gospel and Intimations of Apocalyptic

Sources from Judaism, Christianity, and Islam, Volume I

International Review of Biblical Studies, Volume 50 (2003-2004)

Dead Sea Scrolls and Other Early Jewish Studies in Honour of Florentino Garcia Martinez

*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 Abdalafia 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 Sinaic 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.*

*"In this work, Andrei A. Orlov examines the apocalyptic profile of the angel Yahoel as the mediator of the divine Name, demonstrating its formative influence not only on rabbinic and Hekhalot beliefs concerning the supreme angel Metatron, but also on the unique aural ideology of early Jewish mystical accounts."--Back of dust jacket.*

*This fourth volume covers the late Roman period to the rise of Islam.*

*This collection of essays is a tribute to Rachel Elior s decades of teaching, scholarship and mentoring. If a Festschrift reflects the individuality of the honoree, then this volume offers insights into the scope of Rachel Elior s interests and scholarly achievements in the study of the Dead Sea Scrolls, Jewish apocalypticism, magic, and mysticism from the Second Temple period to the later rabbinic and Hekhalot developments. The majority of articles included in the volume deal with Jewish and Christian apocalyptic and mystical texts constituting the core of experiential dimension of these religious traditions."*

*A New Vision for Natural Theology*

*The Life and World of One of Civilization's Greatest Minds*

*The Fate of the Dead in Early Third Century North African Christianity*

*Sources From Judaism, Christianity, and Islam*

*A Kabbalah and Jewish Mysticism Reader*

*Studies in Ancient Judaism and Early Christianity*

*The E-Book*

Art, History, and the Historiography of Judaism in Roman Antiquity explores the complex interplay between visual culture, texts and their interpretations, arguing for an open-ended and self-aware approach to understanding Jewish culture from the first century CE through the rise of Islam.

The term "mysticism" has never been consistently defined or employed, either in religious traditions or in academic discourse. The essays in this volume offer ways of defining what mysticism is, as well as methods for grappling with its complexity in a classroom. This volume addresses the diverse literature surrounding mysticism in four interrelated parts. The first part includes essays on the tradition and context of mysticism, devoted to drawing out and examining the mystical element in many religious traditions. The second part engages traditions and religio-cultural strands in which "mysticism" is linked to other terms, such as shamanism, esotericism, and Gnosticism. The volume's third part focuses on methodological strategies for defining "mysticism," with respect to varying social spaces. The final essays show how contemporary social issues and movements have impacted the meaning, study, and pedagogy of mysticism. Teaching Mysticism presents pedagogical reflections on how best to communicate mysticism from a variety of institutional spaces. It surveys the broad range of meanings of mysticism, its utilization in the traditions, the theories and methods that have been used to understand it, and provides critical insight into the resulting controversies.

This volume contains essays dealing with complex relationships between Judaism and Christianity, taking a bold step, assuming that no historical period can be excluded from the interactive process between Judaism and Christianity, conscious or unconscious, as either rejection or appropriation

This authoritative biography of Moses Maimonides, one of the most influential minds in all of human history, illuminates his life as a philosopher, physician, and lawyer. A biography on a grand scale, it brilliantly explicates one man's life against the background of the social, religious, and political issues of his time. Maimonides was born in Córdoba, in Muslim-ruled Spain, in 1138 and died in Cairo in 1204. He lived in an Arab-Islamic environment from his early years in Spain and North Africa to his later years in Egypt, where he was immersed in its culture and society. His life, career, and writings are the highest expression of the intertwined worlds of Judaism and Islam. Maimonides lived in tumultuous times, at the peak of the Reconquista in Spain and the Crusades in Palestine. His monumental compendium of Jewish law, the Mishneh Torah, became a basis of all subsequent Jewish legal codes and brought him recognition as one of the foremost lawgivers of humankind. In Egypt, his training as a physician earned him a place in the entourage of the great Sultan Saladin, and he wrote medical works in Arabic that were translated into Hebrew and Latin and studied for centuries in Europe. As a philosopher and scientist, he contributed to mathematics and astronomy, logic and ethics, politics and theology. His Guide of the Perplexed, a masterful interweaving of religious tradition and scientific and philosophic thought, influenced generations of Christian, Muslim, and Jewish thinkers. Now, in a dazzling work of scholarship, Joel Kraemer tells the complete story of Maimonides' rich life. MAIMONIDES is at once a portrait of a great historical figure and an excursion into the Mediterranean world of the twelfth century. Joel Kraemer draws on a wealth of original sources to re-create a remarkable period in history when Jewish, Christian, and Muslim traditions clashed and mingled in a setting alive with intense intellectual exchange and religious conflict.

The Lives of Adam and Eve as Cultural Transformative Story

Mystifying Kabbalah  
Paradise Now  
...And So They Went Out  
Kabbalah and Sex Magic  
Divine Scapgoats  
Heavenly Priesthood in the Apocalypse of Abraham