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Nota di contenuto	Preliminary Material -- Introduction / Tamar Herzig -- Eruditio Ancilla Reformationis: Theodore Beza and the Uses of History in the Icones / Myriam Yardeni -- General Confession and Self-Knowledge in Early Modern Catholicism / Moshe Sluhovsky -- Imagination, Passions, and the Production of Knowledge in Early Modern Europe: From Lipsius to Descartes / Raz Chen-Morris -- Love for All: The Medical Discussion of Lovesickness in Jacob Zahalon's The Treasure of Life (Otzar ha-ayyim) / Michal Altbauer-Rudnik -- Religious Rituals and Ethnographic Knowledge: Sixteenth-Century Descriptions of Circumcision / Yaacov Deutsch -- Islam, Eastern Christianity, and Superstition according to Some Early Modern English Observers / Zur Shalev -- Pagan Gods in Late Seventeenth- and Eighteenth-Century German Universities: A Sketch / Asaph Ben-Tov -- Between Representation and Impersonation: Rousseau on Theatre and Politics / David Heyd -- The Invention of the Counter-Enlightenment: The Case for the Defense / Joseph Mali -- Afterword: The Changing Contours of Early Modern Intellectual History / Theodore K. Rabb -- Michael Heyd: Selected Bibliography.

## Sommario/riassunto

The interplay between knowledge and religion forms a pivotal component of how early modern individuals and societies understood themselves and their surroundings. Knowledge of the self in pursuit of salvation, humanistic knowledge within a confessional education, as well as inherently subversive knowledge acquired about religion(s) offer instructive instances of this interplay. To these are added essays on medical knowledge in its religious and social contexts, the changing role of imagination in scientific thought, the philosophical and political problems of representation, and attempts to counter Enlightenment criteria of knowledge at the end of the period, serving here as multifaceted studies of the dynamics and shifts in sensitivity and stress in the interplay between knowledge and religion within evolving early modern contexts.

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