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Altri autori (Persone)	MonselicePinchas SteinBatya
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Note generali	Includes the text of Tiferet bahurim by Pinchas Monselice.
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Nota di contenuto	Preliminary Material / R. Weinstein -- Chapter One. Tiferet Bahurim: A Reading Proposal / R. Weinstein -- Chapter Two. Tiferet Bahurim: Structure And Themes / R. Weinstein -- Chapter Three. Musar Literature: A Proposal For A Historical Reading / R. Weinstein -- Chapter Four. The Originality Of The Work / R. Weinstein -- Chapter Five. A Book Of Advice And Sexual Morality / R. Weinstein -- Chapter Six. Continuity And Innovation In Tiferet Bahurim / R. Weinstein -- Chapter Seven. Suppressed Voices / R. Weinstein -- Chapter Eight. Tiferet Bahurim: Circles Of Action / R. Weinstein -- Chapter Nine. Between Publication And Concealment / R. Weinstein -- Chapter Ten. The Catholic Circle Between Counter-Reformation And 'Christian Civilization' / R. Weinstein -- Chapter Eleven. Halakhah Vs. Kabbalah /

R. Weinstein -- Chapter Twelve. Tiferet Bahurim As A Pietistic Work: Dealing With Death / R. Weinstein -- Chapter Thirteen. Tiferet Bahurim: A Work On Household Management / R. Weinstein -- Chapter Fourteen. Tiferet Bahurim: A Link In The Civilizing Process / R. Weinstein -- Chapter Fifteen. The Preaching Section Of Tiferet Bahurim / R. Weinstein -- Chapter Sixteen. A Testament To The Children / R. Weinstein -- Chapter Seventeen. Tiferet Bahurim: Summing Up / R. Weinstein -- The Text Of Tiferet Bahurim / R. Weinstein -- Bibliography / R. Weinstein -- Index / R. Weinstein.

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#### Sommario/riassunto

This book provides the first publication of the tract *Tiferet Bahurim* (The Glory of Youth) which was written in the mid-seventeenth century by R. Pinhas Barukh ben Pelatiyah Monselic in Ferrara, Italy. The tract was written as a guide for young men about to marry regarding their family life and their sexual deportment. By analyzing the *Tiferet Bahurim* Roni Weinstein addresses the following questions: What was the source of the growing interest in sexuality, and controlling juvenile sexuality? How is this tract related to centuries-old Jewish ethical literature, as well as literature in contemporary Catholic Italy? Is the *Tiferet Bahurim* part of the religious and cultural fermentation of the Counter-Reformation? Finally, did Jewish mysticism and pietism of Kabbalah tradition play a role in the composition of this tract?

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