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Nota di contenuto	Part I. Approaches to the study of Maimonides -- Introduction to part one, Approaches to the study of Maimonides -- Reading Rambam--approaches to the interpretation of Maimonides -- Strauss' Maimonides vs. Maimonides' Maimonides : could Maimonides have been both enlightened and Orthodox? -- The literary character of the Mishneh Torah : on the art of writing in Maimonides' Halakhic works -- Is Maimonides' ideal person austerely rationalist? -- Part II. Religious faith and dogma -- Introduction to part two: Religious faith and dogma -- Heresy and the nature of faith in medieval Jewish philosophy -- What is heresy? -- Maimonides' thirteen principles and the structure of the Guide of the perplexed -- Maimonides, Crescas, and Abravanel on Ex. 20:2 : a medieval Jewish exegetical dispute -- Could Maimonides get into Rambam's heaven? -- Returning the crown to its ancient glory : Marc Shapiro's the limits of Orthodox theology : Maimonides' thirteen principles reappraised -- The virtue of faith -- Part III. Science and Torah -- Introduction to part three: Science and Torah -- On the status of the astronomy and physics in Maimonides' Mishneh Torah and Guide of the perplexed : a chapter in the history of science -- Maimonides on the science of the Mishneh Torah : provisional or permanent? -- Maimonides' allegiances to science and Judaism -- Faith, science, and orthodoxy -- Part IV. Universalism -- Introduction to part four: Universalism -- Chosenness not chauvinism : Maimonides on the chosen people -- Was Maimonides truly universalist? -- Maimonides' true religion : for Jews, or all humanity? -- Spirituality and a life of

holiness : how one lives a holy life and who can do it.

Sommario/riassunto

Science in the Bet Midrash explores the religious thought of Moses Maimonides (1138-1204), one of the most influential Jews of the last thousand years. While covering many aspects of his religious philosophy, these essays focus on the way Maimonides elucidated and expressed the universalistic thrust of the Jewish tradition. Maimonides construed the election of Israel as a challenge, not an endowment. This challenge is ultimately addressed to all human beings, not just to Jews.
