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Nota di contenuto	Front matter -- Contents -- Acknowledgments -- Introduction -- 1: From Philosophy to Kabbalah: Yeiyel Nissim of Pisa and the Critique of Aristotelianism -- 2: Can Fundamentalism be Modern? The Case of Avraham Portaleone, the Repentant Scientist -- 3: Allegorical Space and Geometrical Space: Representations of the Temple of Jerusalem in the Works of Italian Jewish Authors -- 4: The Myth of Politics in the Jewish Communities of the Italian City-States -- 5: A Link to Humanity: Judaism as Nation and Universal Religion -- 6: The Italian and Latin Works of Lazzaro da Viterbo, Sixteenth-Century Jewish Humanist -- 7: Leone Modena's Magen we-erev as an Anti-Catholic Apologia -- 8: The Immortality of the Soul and Opening Up to the Christian World -- 9: Kabbalah and Rationalism in the Works of Mosheh ayyim Luzzatto and some Kabbalists of his time -- Notes -- Index
Sommario/riassunto	Between the years 1550 and 1650, Italy's Jewish intellectuals created a

unique and enduring synthesis of the great literary and philosophical heritage of the Andalusian Jews and the Renaissance's renewal of perspective. While remaining faithful to the beliefs, behaviors, and language of their tradition, Italian Jews proved themselves open to a rapidly evolving world of great richness. The crisis of Aristotelianism (which progressively touched upon all fields of knowledge), religious fractures and unrest, the scientific revolution, and the new perception of reality expressed through a transformation of the visual arts: these are some of the changes experienced by Italian Jews which they were affected by in their own particular way. This book explores the complex relations between Jews and the world that surrounded them during a critical period of European civilization. The relations were rich, problematic, and in some cases strained, alternating between opposition and dialogue, osmosis and distinction.
