

Leibniz And The Kabbalah

Glenn Alexander Magee's pathbreaking book argues that Hegel was decisively influenced by the Hermetic tradition, a body of thought with roots in Greco-Roman Egypt. Magee traces the influence on Hegel of such Hermetic thinkers as Baader, Böhme, Bruno, and Paracelsus, and fascination with occult and paranormal phenomena. Hegel and the Hermetic Tradition covers Hegel's philosophical corpus and shows that his engagement with Hermeticism lasted throughout his career and intensified during his final years in Berlin. Viewing Hegel as a Hermetic thinker has implications for a more complete understanding of the modern philosophical tradition, and German idealism in particular. Bringing together Leibniz's writings on God and religion for the very first time, Leibniz on God and Religion: A Reader reflects the growing importance now placed on Leibniz's philosophical theology. This reader features a wealth of material, from journal articles and book reviews published in Leibniz's lifetime to private notes and essays, as well as items from his correspondence. Organised thematically into the following sections, this reader captures the changes in Leibniz's thinking over the course of his career: The Catholic Demonstrations The existence and nature of God Reason and faith Ethics and the love of God The Bible Miracles and mysteries The churches and their

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doctrines Grace and predestination Sin, evil, and theodicy The afterlife Non-Christian religions In preparing this reader, Strickland has returned to Leibniz's original manuscripts to ensure accurate translations of key texts, the majority of which have not been available in English before. The reader also contains a number of texts previously unpublished in any form. Alongside the translations, this reader contains an introductory essay, explanatory notes on all of the texts, and suggestions for further reading. This valuable sourcebook enables students of all levels to achieve a well-rounded understanding of Leibniz's philosophical theology.

While many scholars have noted Martin Heidegger's indebtedness to Christian mystical sources, as well as his affinity with Taoism and Buddhism, Elliot R. Wolfson expands connections between Heidegger's thought and kabbalistic material. By arguing that the Jewish esoteric tradition impacted Heidegger, Wolfson presents an alternative way of understanding the history of Western philosophy. Wolfson's comparison between Heidegger and kabbalah sheds light on key concepts such as hermeneutics, temporality, language, and being and nothingness, while yielding surprising reflections on their common philosophical ground. Given Heidegger's involvement with National Socialism and his use of antisemitic language, these innovative readings are all the more remarkable for their juxtaposition of incongruent fields of discourse.

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Wolfson's entanglement with Heidegger and kabbalah not only enhances understandings of both but, more profoundly, serves as an ethical corrective to their respective ethnocentrism and essentialism. Wolfson masterfully illustrates the redemptive capacity of thought to illuminate common ground in seemingly disparate philosophical traditions.

Concentrating on both widely known and seldom-read texts from a variety of philosophers, writers, and critics—from Leibniz and Mendelssohn, through Kleist and Hebel, to Benjamin and Irigaray—the book analyzes the genesis and structure of interruption, a topic of growing interest to contemporary literary studies, continental philosophy, legal studies, and theological reflection.

Protogaea

Paths in Heidegger's Later Thought

A Dialogue

Leibniz on the Trinity and the Incarnation

Kabbalah: Secrecy, Scandal and the Soul

Judaism and Enlightenment

Betraying Spinoza

DIV Elijah ben Solomon, the "Genius of Vilna," was perhaps the best-known and most understudied figure in modern Jewish

history. This book offers a new narrative of Jewish modernity based on Elijah's life and influence. While the experience of Jews in modernity has often been described as a process of Western European secularization—with Jews becoming citizens of Western nation-states, congregants of reformed synagogues, and assimilated members of society—Stern uses Elijah's story to highlight a different theory of modernization for European life. Religious movements such as Hasidism and anti-secular institutions such as the yeshiva emerged from the same democratization of knowledge and privatization of religion that gave rise to secular and universal movements and institutions. Claimed by traditionalists, enlighteners, Zionists, and the Orthodox, Elijah's genius and its afterlife capture an all-embracing interpretation of the modern Jewish experience. Through the story of the "Vilna Gaon," Stern presents a new model for understanding modern Jewish history and more generally the place of traditionalism and religious radicalism in modern Western life and thought. /div

Protogaea, an ambitious account of terrestrial history, was central to the development of the earth sciences in the eighteenth century and provides key philosophical insights into the unity of Gottfried Wilhelm Leibniz's thought and writings. In the book, Leibniz offers observations about the formation of the earth, the actions of fire and water, the genesis of rocks and minerals, the origins of salts and springs, the formation of fossils, and their identification as the remains of living organisms. Protogaea also includes a series of engraved plates depicting the remains of animals—in particular the famous reconstruction of a “fossil unicorn”—together with a cross section of the cave in which some fossil objects were discovered. Though the works of Leibniz have been widely translated, Protogaea has languished in its original Latin for centuries. Now Claudine Cohen and Andre Wakefield offer the first English translation of this central text in natural philosophy and natural history. Written between 1691 and 1693, and first published after Leibniz's death in 1749, Protogaea reemerges

in this bilingual edition with an introduction that carefully situates the work within its historical context. Investigates the philosophical and political significance of Judaism in seventeenth and eighteenth century Europe. If he had lived among the Greeks, he would now be numbered among the stars. So wrote Gottfried Wilhelm Leibniz in his epitaph for Francis Mercury van Helmont. With his friend Christian Knorr von Rosenroth, van Helmont edited the Kabbala Denudata (1677–1684), the largest collection of Lurianic Kabbalistic texts available to Christians up to that time. Because the subject matter of this work appears so difficult and arcane, it has never been appreciated as a significant text for understanding the emergence of modern thought. However, one can find in it the basis for the faith in science, the belief in progress, and the pluralism characteristic of later western thought. The Lurianic Kabbalah thus deserves a place it has never received in histories of western scientific and cultural developments.

Arresting Language

Reason and Revelation in the Seventeenth Century

Essays in Honor of David B. Ruderman edited by Richard I.

Cohen, Natalie B. Dohrmann, Adam Shear and Elchanan Reiner

Historical Dictionary of Leibniz's Philosophy

Leibniz's Metaphysics

Tsimtsum and Modernity

Anne Conway: The Principles of the Most Ancient and Modern

Philosophy

If one takes Heidegger at his word then his philosophy is about pursuing different "paths" of thought rather than defining a single set of truths. This volume gathers the work of an international group of scholars to present a range of ways in which Heidegger can be read and a diversity of styles in which his thought can be continued. Despite their many approaches to Heidegger, their hermeneutic orientation brings these scholars together. The essays span themes from the ontic to the ontological, from the specific to the speculative. While the volume does not aim to present a comprehensive interpretation of Heidegger's later thought, it covers much of the terrain of his later thinking and presents new directions for how Heidegger should and should not be read today. Scholars of Heidegger's later thought will find rich and original readings that expand

considerations of Heidegger's entire oeuvre.

Over the past generation, scholars have devoted increasing attention to the diverse forms that Jewish mysticism has taken both in the past and today: what was once called nonsense by Jewish scholars has generated important research and attention both within the academy and beyond, as demonstrated by the popular fascination with figures such as Madonna and Demi Moore and the growing interest in spirituality. In *Jewish Mysticism and Kabbalah*, leading experts introduce the history of this scholarship as well as the most recent insights and debates that currently animate the field in a way that is accessible to a broad audience. From mystical outpourings in ancient Palestine to the Kabbalah Centre, and from attitudes towards gender to mystical contributions to Jewish messianic movements, this volume explores the various expressions of Jewish mysticism from antiquity to the present day in an engaging style appropriate for students and non-specialists alike. Contributors: Allison P. Coudert, Lawrence Fine, Eitan P. Fishbane, Pinchas Giller, Matt Goldish, Hartley Lachter, Shaul Magid, Jody Myers, Michael D. Swartz, Hava Tirosh-Samuels, and Elliot R. Wolfson. Frederick E. Greenspahn is Gimelstob Eminent Scholar in Judaic studies at Florida Atlantic University. He is the author/ editor of numerous other titles including *The Hebrew Bible: New Insights and Scholarship* and *Women and*

Judaism: New Insights and Scholarship (both published by NYU Press).

A newly translated edition of Conway's radical and influential philosophical treatise.

Reveals the Hermetic underpinnings of modern scientific theories □ Offers a full reconsideration of the history of science from Newton to the present day as well as a Platonic-Hermetic perspective on modern technology □ Examines Hermetic resonances among the ideas of Gurdjieff, Robert Fludd, Marsilio Ficino, and cybernetics; Einstein and the Tibetan Bardo; Neoplatonism and artificial intelligence; and Rosicrucianism and the internet □ Shows how Hermetic doctrine is at the heart of what modern physics is now rediscovering: that consciousness permeates everything Contemporary scientific disciplines such as chaos and complexity theory, artificial intelligence, and cognitive science treat themselves as new fields of inquiry, but many of these ideas can be traced back to Hermeticism, the European intellectual tradition sparked by the rediscovery of the Corpus Hermeticum and Platonic texts in the 15th century. Building a map of the progression of scientific thought across centuries and continents, Leon Marvell examines the ancient roots of Hermeticism, its rise during the Renaissance, and its suppression during the scientific revolution of the Enlightenment. He reveals how three main Hermetic ideas--the divine spark within each individual, the

subtle body, and the anima mundi or world soul--have continually emerged at the cutting edge of science and philosophy throughout the ages because these ideas represent universal truths recognized by each era of human civilization. Marvell examines Hermetic resonances among the ideas of Gurdjieff, Robert Fludd, Marsilio Ficino, and cybernetic theory; Einstein and the Tibetan Bardo; and Neoplatonism and the work of AI scientist Christopher Langton. He reveals how the Rosicrucian description of the Invisible College also describes the instant availability of knowledge via the Internet, and he shows how Hermetic thought is at the heart of what modern physics is rediscovering: that consciousness permeates everything and the universe cannot be reduced to the random play of matter. Offering a full reconsideration of the history of science from Newton to the present day as well as a Platonic-Hermetic perspective on modern technology, Marvell reveals the pattern that connects the sciences, philosophy, and ancient knowledge and opens a potentially rich field of inquiry for 21st-century science.

A Reader

From Leibniz to Benjamin

New Insights and Scholarship

Newton and Religion

Leibniz, Mysticism and Religion

Welches Sind Die Wirklichen Fortschritte Die Die Metaphysik Seit Leibnitzens und Wolf's & Zeiten in Deutschland Gemacht Hat?

A Survey

Moses Mendelssohn has been cast by some scholars as a Jewish traditionalist who uses enlightened German philosophy to bolster his pre-modern religious beliefs, by others as a radical Deist who defends Judaism in order to avoid opposition from his co-religionists, while facilitating their social integration into enlightened European society. Michah Gottlieb offers a new reading of Mendelssohn's life and writings, arguing that he defends pre-modern Jewish religious concepts sincerely, but unconsciously gives them a humanistic valence appropriate to life in a diverse, enlightened society.

A portrait of the seventeenth-century philosopher and mathematician looks at his interest in mysticism and probable membership in the occult brotherhood of Rosicrucians, and his secret notebook, which he kept in code, attempting to redecipher the contents of the long-lost volume. This volume publishes the symposium papers of a joint conference held in Bochum, Germany in 1998 between the University of Tel Aviv, Israel, and the University of the Ruhr, Bochum. The aim of the conference was to show that the close cooperation of Jewish and Christian biblical scholars on both sides to a deeper understanding of their common biblical heritage. This collection focuses particularly on the theme of 'Justice and Righteousness'. This volume is also a Festschrift for Benjamin Uffenheimer, who was instrumental in forming the symposium.

The general view of scholars is that the Kabbalah had no meaningful influence on Leibniz's thought. } But on the basis of new evidence I am convinced that the question must be reopened. The K

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did influence Leibniz, and a recognition of this will lead to both a better understanding of the supposed "quirkiness" of Leibniz's philosophy and an appreciation of the Kabbalah as an integral but hitherto ignored factor in the emergence of the modern secular and scientifically oriented world. During the past twenty years there has been increasing willingness to recognize the importance of which mystical and occult thinking contributed to the development of science and the emergence of modern toleration. However, the Kabbalah, particularly the Lurianic Kabbalah with its monistic vitalism and optimistic philosophy of perfectionism and universal salvation, has not yet been integrated into the new historiography, although it richly deserves to be. On the basis of manuscripts in libraries in Göttingen, Hanover and Wolfenbüttel, it is clear that Leibniz's relationship with Francis Mercury van Helmont (1614- 1698) and Christian Knorr von Rosenroth (1636-1689), the two leading Christian Kabbalists of the period, was much closer than previously imagined and that his direct knowledge of their work, especially the collection of 4 kabbalistic texts they published in the *Kabbala Denudata*, was far more detailed than most scholars have realized. During 1688 Leibniz spent more than a month at Sulzbach with von Rosenroth.

Leibniz on God and Religion

Biblical Themes and their Influence

Kabbalah and Postmodernism

Jewish Mysticism and Kabbalah

Editio princeps plena with Translation and Introduction

The Renegade Jew Who Gave Us Modernity

Leibniz and the Kabbalah Springer Science & Business Media

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This book tells the story of the mystical Jewish system known as Kabbalah, from its earliest origins until the present day. We trace Kabbalah's development, from the second century visionaries who visited the divine realms and brought back tales of their glories and splendours, through the unexpected arrival of a book in Spain that appeared to have lain unconcealed for over a thousand years, and on to the mystical city of Safed where souls could be read and the history of heaven was an open book. Kabbalah's Christian counterpart, Cabala, emerged during the Renaissance, becoming allied to magic, alchemy and the occult sciences. A Kabbalistic heresy tore apart seventeenth century Jewish communities, while closer to our time Aleister Crowley hijacked it to proclaim 'Do What Thou Wilt'. Kabbalah became fashionable in the late 1960s in the wake of the hippy counter-culture and with the approach of the new age, and enjoyed its share of fame, scandal and disrepute as the twenty first century approached. This concise, readable and thoughtful history of Kabbalah tells its story as it has never been told before. It demands no knowledge of Kabbalah, just an interest in asking the questions 'why?' and 'how?'

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No one theory of time is pursued in the essays of this volume, but a major theme that threads them together is Wolfson's signature idea of the timeswerve as a linear circularity or a circular linearity, expressions that are meant to avoid the conventional split between the two temporal modalities of the line and the circle.

Gottfried Wilhelm Leibniz (1646-1716) was one of the first Modern philosophers, and as such, one of the most significant. His contributions were often pathbreaking and his imprint still remains on fields such as logic, mathematics, science, international law, and ethics. While publishing relatively little during his life, he was in regular correspondence with important philosophers and even political leaders. The Historical Dictionary of Leibniz's Philosophy sheds light not only on his philosophical thought but also the impact it had on the thinking of his contemporaries. They, and he, are described in numerous cross-referenced dictionary entries. Also included are other entries that present his writings, explain his concepts, and trace his action in specific fields. The introduction sums much of this up and along with the

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bibliography_provides a strong foundation for further study.

Alsted and Leibniz

The Life and Thought of Francis Mercury Van Helmont (1614-1698)

Judaism in the Theology of Sir Isaac Newton

Moses Germanus y Leibniz

The Oxford Handbook of Spinoza

Philosophy, Cybernetics and the Hermetic Imaginary

Hegel and the Hermetic Tradition

Some scholars in the history of ideas have had a growing interest in examining Leibniz's many discussions of various aspects of religion, Christian, Jewish and far eastern. Leibniz, with his voracious interest and concern for so many aspects of human intellectual and spiritual life, read a wide variety of books on the various religions of mankind. He also was in personal contact with many of those who espoused orthodox and non-orthodox views. He annotated his copies of many books on religious subjects. And he was working on schemes for reuniting the various Catholic and Protestant churches in Europe. Studies on Leibniz's views on Judaism, on the Kabbalah, on Chinese thought have been appearing over the last decades. It was decided by some of us that since there has been a growing interest in this side of Leibniz's thought it would be a good idea to bring together

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a group of scholars working on different aspects of Leibniz's views on religion, mysticism and spiritualism, in order to have them present papers on their current researches, and to have the opportunity for lengthy discussion, formal and informal, in the most pleasant academic ambiance of the William Andrews Clark Library in Los Angeles. Under the sponsorship of the UCLA Center for Seventeenth and Eighteenth Century Studies, a workshop conference was held November 18-19, 1994.

This book offers a major reassessment of Leibniz's metaphysics. Christia Mercer has exposed the underlying doctrines of Leibniz's philosophy. By analysing Leibniz's early works she demonstrates that the metaphysics of pre-established harmony developed many years earlier than previously believed and for reasons which have not been understood. As a result of this analysis she has unearthed a philosophical school that Leibniz scholars have not recognized. A much deeper understanding of some of Leibniz's key doctrines emerges. Moreover, since the Leibniz that is revealed here does not fit neatly into the standard accounts of the history of philosophy and science, Christia Mercer's study will prompt scholars to reconsider their basic assumptions about early modern philosophy and science. *Kabbalah and Postmodernism: A Dialogue* challenges certain long-held philosophical and theological beliefs, including the assumptions that the insights

of mystical experience are unavailable to human reason and inexpressible in linguistic terms, that the God of traditional theology either does or does not exist, that «systematic theology» must provide a univocal account of God, man, and the world, that «truth» is «absolute» and not continually subject to radical revision, and that the truth of propositions in philosophy and theology excludes the truth of their opposites and contradictions. Readers of Kabbalah and Postmodernism will be exposed to a comprehensive mode of theological thought that incorporates the very doubts that would otherwise lead one to challenge the possibility of theology and religion, and which both preserves the riches of the Jewish tradition and extends beyond Judaism to a non-dogmatic universal philosophy and ethic.

Combining philosophy, psychology, religion, and even a bit of physics, Marshall establishes an expanded consciousness that proves the existence of a deeper being common to us all. Addressing the origin of the universe, evolution, reincarnation, suffering, and the nature of God, Marshall delivers what will prove an instant intellectual classic.

The Genius

Messias Puer: Christian Knorr von Rosenroth ' s Lost Exegesis of Kabbalistic Christianity

Moses Mendelssohn's Theological-Political Thought

What Mystical Experience Tells Us about Ourselves and Reality

A True Tale of Mathematics, Mysticism, and the Quest to Understand the Universe

Faith and Freedom

The Influence of Abraham Cohen de Herrera's Kabbalah on Spinoza's Metaphysics

Until recently, Spinoza's standing in Anglophone studies of philosophy has been relatively low and has only seemed to confirm Friedrich Heinrich Jacobi's assessment of him as a dead dog. However, an exuberant outburst of excellent scholarship on Spinoza has of late come to dominate work on early modern philosophy. This resurgence is due in no small part to the recent revival of metaphysics in contemporary philosophy and to the increased appreciation of Spinoza's role as an unorthodox, pivotal figure - indeed, perhaps the pivotal figure - in the development of Enlightenment thinking. Spinoza's penetrating articulation of his extreme rationalism makes him a demanding philosopher who offers deep and prescient challenges to all subsequent, inevitably less radical approaches to philosophy. While the twenty-six essays in this volume - by many of the world's leading Spinoza specialists - grapple directly with Spinoza's most important arguments, these essays also seek to identify and explain Spinoza's debts to

previous philosophy, his influence on later philosophers, and his significance for contemporary philosophy and for us.

*This book sets out to convey the breadth of philosophical interest in life and death during the early modern period. It ranges over debates in metaphysics, the life sciences (as we now call them), epistemology, the philosophy of mathematics, philosophical psychology, the philosophy of religion, the philosophy of education, and ethics. At the same time, it aims to illuminate the relationships between the problems explored under these headings. Much of the fascination of early modern discussions of life and death lies in the way apparently disparate commitments merge into strange and unfamiliar outlooks, and challenge some of our most deeply rooted assumptions. In recent years there has been a wave of interest in the place of the life sciences within early modern natural philosophy, and biological questions about life and death form part of the subject matter discussed in these chapters. But *Life and Death in Early Modern Philosophy* has a further ambition: to link the predominantly theoretical preoccupations associated with the study of organisms to the practical aspect of philosophy. Instead of giving priority to themes that anticipate the preoccupations of modern science, the volume aims to remind us that philosophy, as our early modern predecessors understood it, was also about learning how to live and how to die—this, above all, is why life and death mattered to them.*

This volume is the first-ever collection of essays devoted to the Lurianic concept of tsimtsum. It contains eighteen studies in philosophy, theology, and intellectual history, which demonstrate the historical development of this notion and its evolving meaning: from the Hebrew Bible and the classical midrashic collections, through Kabbalah, Isaac Luria himself and his disciples, up to modernity (ranging from Spinoza, Böhme, Leibniz, Newton, Schelling, and Hegel to Scholem, Rosenzweig, Heidegger, Benjamin, Adorno, Horkheimer, Levinas, Jonas, Moltmann, and Derrida).

Leibniz penned his reflections on Christian theology, yet this wealth of material has never been systematically gathered or studied. This book addresses an important and central aspect of these neglected materials - Leibniz's writings on two mysteries central to Christian thought, the Trinity and the Incarnation.

On the Kabbalah and Its Symbolism

Suffering Time: Philosophical, Kabbalistic, and Hasidic Reflections on Temporality

Transfigured Light

Hidden Gnosis and the Path of Poiēsis

Jewish Culture in Early Modern Europe

Leibniz and the Kabbalah

Descartes' Secret Notebook

This survey of the history of Kabbalah in Italy represents a

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major contribution from one of the world's foremost Kabbalah scholars. Idel charts the ways that Kabbalistic thought and literature developed in Italy and how its unique geographical situation facilitated the arrival of both Spanish and Byzantine Kabbalah.

Over the past twenty-five years - since the very large collection of Newton's papers became available and began to be seriously examined - the beginnings of a new picture of Newton has emerged. This volume of essays builds upon the foundation of its authors in their previous works and extends and elaborates the emerging picture of the 'new' Newton, the great synthesizer of science and religion as revealed in his intellectual context.

Journeys into the work of Georg Cantor, a Russian-born German mathematician, who developed set theory and the concept of infinite numbers, but was condemned by his peers and spent many years in an asylum.

Part of the Jewish Encounter series In 1656, Amsterdam's Jewish community excommunicated Baruch Spinoza, and, at the age of twenty-three, he became the most famous heretic in Judaism. He was already germinating a secularist challenge to religion that

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would be as radical as it was original. He went on to produce one of the most ambitious systems in the history of Western philosophy, so ahead of its time that scientists today, from string theorists to neurobiologists, count themselves among Spinoza's progeny. In *Betraying Spinoza*, Rebecca Goldstein sets out to rediscover the flesh-and-blood man often hidden beneath the veneer of rigorous rationality, and to crack the mystery of the breach between the philosopher and his Jewish past. Goldstein argues that the trauma of the Inquisition's persecution of its forced Jewish converts plays itself out in Spinoza's philosophy. The excommunicated Spinoza, no less than his excommunicators, was responding to Europe's first experiment with racial anti-Semitism. Here is a Spinoza both hauntingly emblematic and deeply human, both heretic and hero—a surprisingly contemporary figure ripe for our own uncertain age. From the Hardcover edition.

The Mystery of the Aleph

The Impact of the Kabbalah in the Seventeenth Century

The Shape of the Soul

Lurianic Heritage in Modern Philosophy and Theology

La polémica sobre la Kabbalah y Spinoza

Context, Nature, and Influence

Its Origins and Development

In this book, Miquel Beltrán undertakes the task of comparing Puerta del Cielo with Spinoza's Ethica, in order to find the doctrines asserted both by Herrera and Spinoza concerning God's essence and attributes. This book is based on my doctoral dissertation from the Hebrew University of Jerusalem (1996) of the same title. As a master's student, working on an entirely different project, I was well aware that many of Newton's theological manuscripts were located in our own Jewish National and University Library, but I was under the mistaken assumption that scores of highly qualified scholars must be assiduously scouring them and publishing their results. It never occurred to me to look at them at all until, having finished my master's, I spoke to Professor David Katz at Tel-Aviv University about an idea I had for doctoral research. Professor Katz informed me that the project I had suggested was one which he himself had just finished, but that I might be interested in working on the famous Newton manuscripts in the context of a project being organized by him, Richard Popkin, James

Force, and the late Betty Jo Teeter Dobbs, to study and publish Newton's theological material. I asked him whether he was not sending me into the shark-infested waters of highly competitive scholarship, and learned that in fact there were only a handful of scholars in the world who actively studied and published on Newton's theology. At the time the group consisted mainly of Popkin, Force, Dobbs, Frank Manuel, Kenneth Knoespel, and David Castillejo.

The Messias puer is the recovered last work of Knorr von Rosenroth, the most prolific Christian Kabbalist in the seventeenth century. After introducing Knorr's life and work, the book provides a critical edition of the manuscript and an annotated translation.

David B. Ruderman's groundbreaking studies of Jewish intellectuals as they engaged with Renaissance humanism, the Scientific Revolution, and the Enlightenment have set the agenda for a distinctive historiographical approach to Jewish culture in early modern Europe, from 1500 to 1800. From his initial studies of Italy to his later work on eighteenth-century English, German, and Polish Jews, Ruderman has emphasized the individual as a representative or exemplary figure through whose life and career the problems of a period and cultural

context are revealed. Thirty-one leading scholars celebrate Ruderman's stellar career in essays that bring new insight into Jewish culture as it is intertwined in Jewish, European, Ottoman, and American history. The volume presents probing historical snapshots that advance, refine, and challenge how we understand the early modern period and spark further inquiry. Key elements explored include those inspired by Ruderman's own work: the role of print, the significance of networks and mobility among Jewish intellectuals, the value of extraordinary individuals who absorbed and translated so-called external traditions into a Jewish idiom, and the interaction between cultures through texts and personal encounters of Jewish and Christian intellectuals. While these elements can be found in earlier periods of Jewish history, Ruderman and his colleagues point to an intensification of mobility, the dissemination of knowledge, and the blurring of boundaries in the early modern period. These studies present a rich and nuanced portrait of a Jewish culture that is both a contributing member and a product of early modern Europe and the Ottoman Empire. As director of the Herbert D. Katz Center for Advanced Judaic Studies at the University of Pennsylvania, Ruderman has fostered a

community of scholars from Europe, North America, and Israel who work in the widest range of areas that touch on Jewish culture. He has worked to make Jewish studies an essential element of mainstream humanities. The essays in this volume are a testament to the haven he has fostered for scholars, which has and continues to generate important works of scholarship across the entire spectrum of Jewish history.

The Physics of Transfigured Light

Justice and Righteousness

Heidegger and Kabbalah

The Imaginal Realm and the Hermetic Foundations of Science

On God, the Magistrate and the Millennium

Kabbalah in Italy, 1280-1510

Life and Death in Early Modern Philosophy