

ABSTRACT

MAIMONIDES' GUIDE OF THE PERPLEXED IN JEWISH AND CHRISTIAN
MYSTICISM: A CHAPTER IN COMPARATIVE HISTORIOGRAPHY

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The paper connects three inter-related fields of research, customarily treated separately, and points out a potential contribution of such comparative study to the present discourse of Judaic Studies. I compare Meister Eckhart's reading of Maimonides's *Guide of the Perplexed* to that of the Kabbalist Abraham Abulafia. Both readings highlight two fundamental dichotomies of modern research: Scholarship on Eckhart, since the nineteenth century, has distinguished between scholastic thought and medieval mysticism. Similarly, in Jewish studies, philosophy (the paradigm of rationalism) is treated in contrast to Kabbalah (Jewish mysticism). The study of Maimonides and his reception both draws attention to these distinctions and points to a way of reconciling them