



THOUGHT OF MAIMONIDES: INTRODUCTION

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Moshe ben Maimon (Born in Cordova, Spain, in 1138 and died in Cairo in 1204.)

Hebrew: משה בן מימון

Arabic: Mūsā ibn Maymūn

Latin: Moses Maimonides

Rabbi Moshe ben Maimon — calling him the RaMBaM or the Rambam (רמב"ם).

Maimonides composed both works of Jewish scholarship, and medical texts. Most of Maimonides' works were written in Arabic. However, the Mishneh Torah was written in Hebrew. His Jewish texts were:

- The Commentary on the Mishna, in Hebrew פרוש המשניות, written in Arabic. This text was one of the first commentaries of its kind; its introductory sections are widely-quoted.
- Sefer Hamitzvot ("The Book of Commandments").
- The Mishneh Torah (also known as ספר יד החזקה), a comprehensive code of Jewish law;
- The Guide for the Perplexed, a philosophical work harmonizing and differentiating Aristotelian philosophy and Jewish theology;
- Teshuvot, collected correspondence and responsa, including a number of public letters (on resurrection and the after-life, on conversion to other faiths, and Iggereth Teiman - addressed to the oppressed Jewry of Yemen).

1. Practical/Methodological Introduction
2. What is Philosophy?
3. What is Jewish Philosophy?
4. Jewish Thought Overview
5. 9th Century Translation Project
6. Assumptions of Jewish Philosophy
 - a. Divine revelation is a legitimate source of truth.
 - b. Human reason is a legitimate source of truth.
 - c. The two sources of truth apparently conflict.
 - d. The conflict between the two sources is only apparent.

Guide of the Perplexed: Introduction to the first part, pp. 5-6

[H]e would remain in a state of perplexity and confusion as to whether he should follow his intellect, renounce what he knew concerning the terms in question, and consequently consider that he has renounced the foundations of the Law. Or he should hold fast to his understanding of these terms and not let himself be drawn on together with his intellect, rather turning his back on it and moving away from it, while at the same time perceiving that he had brought loss to himself and harm to his religion. He would be left with those imaginary beliefs to which he owes his fear and difficulty and would not cease to suffer from heartache and great perplexity.

