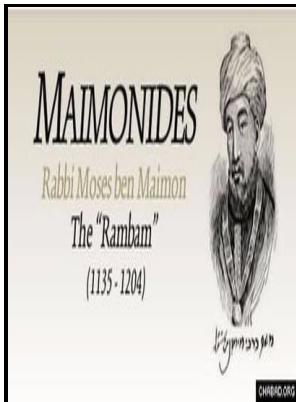


Maimonides as codifier

Maimonides Octocentennial Committee - Moses Maimonides, Gerrit Bos (ed & trans), Medical Aphorisms. Treatises 16



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Notes: Title vignette: autograph of Maimonides reproduced from a manuscript in the museum of the Jewish Theological Seminary.

This edition was published in 1935



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MAIMONIDES THE LIFE AND WORLD OF ONE OF CIVILIZATIONS GREATEST MINDS

References and Further Reading This is a selective bibliography.

Maimonides

One must master a very difficult process of learning to ascertain those truths. This proof was first formulated by Avicenna and was rejected by Averroes Guide 2:1; for a more popular discussion of Maimonides' conception of God, and his attributes, see , Yesodei ha-Torah, 1—2. Strauss, Philosophie und Gesetz 1935 ; idem, in: MGWJ, 81 1937 , 93—105; idem, in: Baron ed.

Maimonides (Rambam) and His Texts

Aristotle especially in the Rhetoric discusses certain characteristic features of persons at different stages in life—how young men differ from men late in life, and so forth. Although he endured his share of controversy, he nevertheless came to occupy a singular, unquestioned position of reverence in the annals of Jewish history.

Maimonides (Rambam) and His Texts

In consequence of this, no Israelite can have any private interview with me, except on the Sabbath. It has been asserted that even during his early work as a commentator, Maimonides was at the same time a codifier, a role which he later successfully developed in the Sefer ha-Mitzvot and the Mishneh Torah M. What is generally accepted, in this sense, is not merely a matter of being commonly believed.

Maimonides, Moses

In a series of letters Maimonides replied to his criticism that his intention in writing the Mishneh Torah was not to discourage talmudic studies, including the halakhot of Alfasi.

Maimonides—The Man Who Redefined Judaism—Watchtower ONLINE LIBRARY

From his knowledge of medicine he was aware that certain disabilities in animals which in the time of the Talmud were regarded as fatal were susceptible to cure, while some which were not so regarded were in fact fatal, yet he lays it down that the talmudic view must be applied Sheḥitah 10:12 and 13.

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