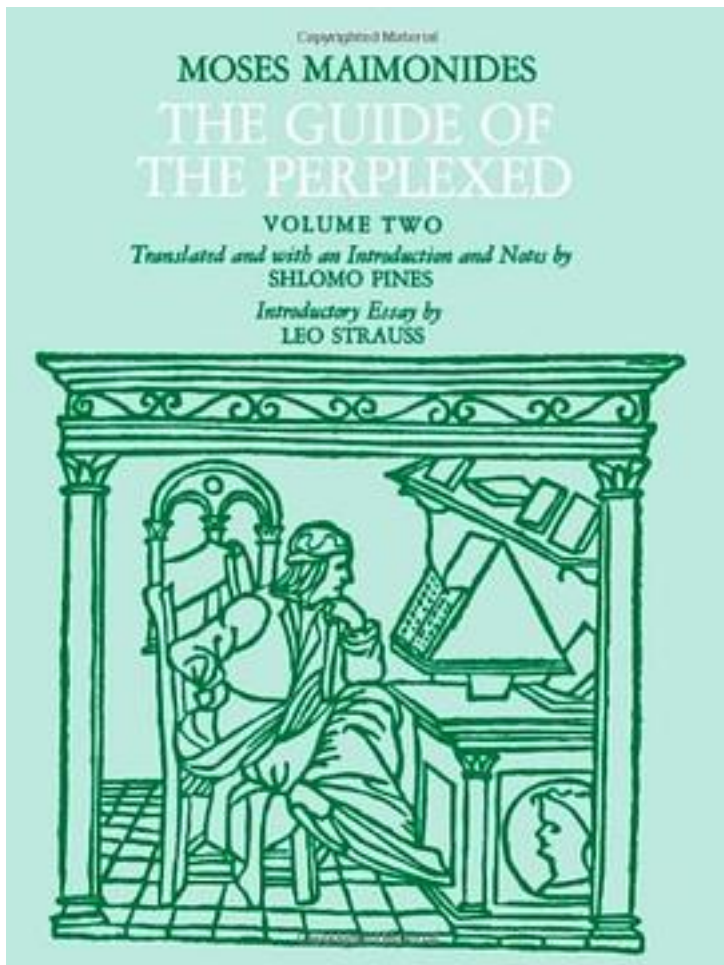


The Guide of the Perplexed



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The Guide for the Perplexed was originally written in Arabic and was first translated into Hebrew by a contemporary of Maimonides, Samuel ben Judah ibn Tibbon. The

work is divided into three books. According to Maimonides, he wrote the Guide "to promote the true understanding of the real spirit of the Law, to guide those religious persons who, adhering to the Torah, have studied philosophy and are embarrassed by the contradictions between the teachings of philosophy and the literal sense of the Torah,"[3] and his main purpose is to expound on Maaseh Bereishit and Maaseh Merkavah,[4] works of Jewish mysticism regarding the theology of creation from Genesis and the passage of the Chariot from Ezekiel, these being the two main mystical texts in the Tanakh (Hebrew Bible). This analysis occurs in the third book, and from this perspective, the issues raised in the first two books are there to provide background and a progression in the mystical and philosophical knowledge required to ponder the climax.

作者介绍:

Mosheh ben Maimon (), called Moses Maimonides and also known as Mūsā ibn Maymūn (Arabic:), or RaMBaM (" – Hebrew acronym for "Rabbi Mosheh Ben Maimon"), was a preeminent medieval Jewish philosopher and one of the most prolific and followed Torah scholars and physicians of the Middle Ages. He was born in Córdoba, Almoravid Empire (present-day Spain) on Passover Eve, 1135, and died in Egypt (or Tiberias) on 20th Tevet, December 12, 1204.[5] He was a rabbi, physician, and philosopher in Morocco and Egypt.

Although his writings on Jewish law and ethics were met with acclaim and gratitude from most Jews even as far off as Spain, Iraq and Yemen, and he rose to be the revered head of the Jewish community in Egypt, there were also vociferous critics of some of his rulings and other writings particularly in Spain. Nevertheless, he was posthumously acknowledged to be one of the foremost rabbinical arbiters and philosophers in Jewish history, his copious work a cornerstone of Jewish scholarship. His fourteen-volume Mishneh Torah still carries canonical authority as a codification of Talmudic law. In the Yeshiva world he is known as "haNesher haGadol" (the great eagle) in recognition of his outstanding status as a bona fide exponent of the Oral Torah.

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