

Alyth



Alyth Chavruta Project

Pirkei Avot: Chapter 3



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'Iron sharpens iron, so a person sharpens the wit of their friend.'

Proverbs 27:17



Introduction

Welcome to the fourth week of the Alyth Chavruta Project course on Pirkei Avot. This week, we approach the third chapter of Pirkei Avot, which you can find (in abbreviated form) on pages 711-714 of the RJ prayer book. This week, we have divided the booklet into two sections, each focusing on two different areas that are addressed in the chapter. The first section deals with statements that are made about the *Shechinah* (the in-dwelling presence of God), and the second deals with the philosophical question of freewill and whether we have control over our lives and destinies.

The text itself can be found here in both Hebrew only and Hebrew with translation. For those with some knowledge of Hebrew, we encourage you to attempt your own translation, but there is absolutely no expectation that you engage with the Hebrew. As usual, there is also no requirement to get to the end of the pack – we have provided more than you can get through in an hour of study, and we encourage you to focus on understanding a small amount rather than becoming confused by a greater amount.

Further resources and advice on how to get the most out of chavruta can be found in our [revised FAQs](#). We look forward to seeing you on Thursday to share our learning with each other.

As we will be studying during the Omer, we will include the blessing for counting the Omer at the beginning of each text pack, as well as the blessing for study as usual.

Blessing for Study

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוֵּנוּ לַעֲסוֹק בְּדִבְרֵי תוֹרָה.

Blessed are You, our Living God, Sovereign of the universe, whose commandments make us holy, and who commands us to devote ourselves to the study of Torah.

Baruch Atah Adonai, Eloheynu Melech ha-olam, asher kidshanu b'mitzvotav, v'tzivanu la-asok b'divrey Torah.

COUNTING THE OMER

The 49-day period from the second night of Pesach up to Shavuot is known as the Omer. Because of a longstanding dispute about when the Omer is supposed to begin, it became necessary to count the days out loud every night with a blessing. We have included the Hebrew and English formulae here so that you can count the Omer together with your partner when you meet. According to the Shulchan Aruch, it is possible to count the Omer at any time of day, though the blessing is only said between sunset and sunrise – if you count the Omer after this point then it is customary to do so without saying the blessing.

Blessed are You, our Living God,
Sovereign of the universe, whose
commandments make us holy and
who commands us to count the Omer.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר:

Baruch attah Adonai eloheinu melech ha-olam, asher kidd'shanu b'mitsvotav v'tsivanu al s'firat ha-omer.

For Friday Evening/Shabbat

Today is day 20, making two weeks and
six days of the Omer.

הַיּוֹם עֶשְׂרִים יוֹם שֶׁהֵם שְׁנֵי שָׁבוּעוֹת
וְשִׁשָּׁה יָמִים לְעֹמֶר

For Saturday Evening/Sunday

Today is day 21, making three weeks of
the Omer.

הַיּוֹם אֶחָד וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה
שָׁבוּעוֹת לְעֹמֶר

For Sunday Evening/Monday

Today is day 22, making three weeks and
one day of the Omer.

הַיּוֹם שְׁנַיִם וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה
שָׁבוּעוֹת וְיוֹם אֶחָד לְעֹמֶר



For Monday Evening/Tuesday

Today is day 23, making three weeks and two days of the Omer.

הַיּוֹם שְׁלֹשָׁה וְעֶשְׂרִים יוֹם שָׁהֵם שְׁלֹשָׁה
שָׁבוּעוֹת וּשְׁנֵי יָמִים לְעֹמֶר

For Tuesday Evening/Wednesday

Today is day 24, making three weeks and three days of the Omer.

הַיּוֹם אַרְבָּעָה וְעֶשְׂרִים יוֹם שָׁהֵם
שְׁלֹשָׁה שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֶר

For Wednesday Evening/Thursday

Today is day 25, making three weeks and four days of the Omer.

הַיּוֹם חֲמֵשֶׁה וְעֶשְׂרִים יוֹם שָׁהֵם שְׁלֹשָׁה
שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֶר

For Thursday Evening/Friday

Today is day 26, making three weeks and five days of the Omer.

הַיּוֹם שֵׁשֶׁה וְעֶשְׂרִים יוֹם שָׁהֵם שְׁלֹשָׁה
שָׁבוּעוֹת וַחֲמֵשֶׁה יָמִים לְעֹמֶר

Selections from Pirkei Avot, Chapter 3, the Hebrew text
(translation begins on page 5)

ב רבי חנניא בן תרדיון אומר, שנים שיושבין ואין ביניהן דברי תורה, הרי זה מושב לצים, שנאמר (תהלים א), ובמושב לצים לא ישב. אבל שנים שיושבין ויש ביניהם דברי תורה, שכינה שרויה ביניהם, שנאמר (מלאכי ג), אז נדברו יראי יי איש אל רעהו ויקשב יי וישמע ויכתב ספר זכרון לפניו ליראי יי ולחשבי שמו. אין לי אלא שנים. מנין שאפלו אחד שיושב ועוסק בתורה, שהקדוש ברוך הוא קובע לו שחר, שנאמר (איכה ג), יושב בדד וידם כי נטל עליו:

ג רבי שמעון אומר, שלשה שאכלו על שלחן אחד ולא אמרו עליו דברי תורה, כאלו אכלו מזבחי מתים, שנאמר (ישעיה כח), כי כל שלחנות מלאו קיא צאה בלי מקום. אבל שלשה שאכלו על שלחן אחד ואמרו עליו דברי תורה, כאלו אכלו משלחנו של מקום ברוך הוא, שנאמר (יחזקאל מא), וידבר אלי זה השלחן אשר לפני ה':

ז רבי חלפתא בן דוסא איש כפר חנניה אומר, עשרה שיושבין ועוסקין בתורה, שכינה שרויה ביניהם, שנאמר (תהלים פב), אלהים נצב בעדת אל. ומנין אפלו חמשה, שנאמר (עמוס ט), ואגדתו על ארץ יסדה. ומנין אפלו שלשה, שנאמר (תהלים פב), בקרב אלהים ישפט. ומנין אפלו שנים, שנאמר (מלאכי ג), אז נדברו יראי ה' איש אל רעהו ויקשב ה' וישמע וגו'. ומנין אפלו אחד, שנאמר (שמות כ), בכל המקום אשר אזכיר את שמי אבוא אליך ויברכתיד:



יח (רבי עקיבא) הוא הִיה אוֹמֵר, חָבִיב אָדָם שֶׁנִּבְרָא בְּצֶלֶם. חֶבֶה יִתְּרָה נֹדַעַת לוֹ שֶׁנִּבְרָא בְּצֶלֶם, שֶׁנֶּאֱמַר (בראשית ט), כִּי בְּצֶלֶם אֱלֹהִים עָשָׂה אֶת הָאָדָם. חֶבִיבִין יִשְׂרָאֵל שֶׁנִּקְרְאוּ בָּנִים לְמָקוֹם. חֶבֶה יִתְּרָה נֹדַעַת לָהֶם שֶׁנִּקְרְאוּ בָּנִים לְמָקוֹם, שֶׁנֶּאֱמַר (דברים יד), בָּנִים אַתֶּם לַה' אֱלֹהֵיכֶם. חֶבִיבִין יִשְׂרָאֵל, שֶׁנִּתֵּן לָהֶם כָּלִי חֲמֻדָּה. חֶבֶה יִתְּרָה נֹדַעַת לָהֶם שֶׁנִּתֵּן לָהֶם כָּלִי חֲמֻדָּה שֶׁבּוֹ נִבְרָא הָעוֹלָם, שֶׁנֶּאֱמַר (משלי ד), כִּי לֵקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל תַּעֲזוּבוּ:

יט הַכֹּל צָפוּי, וְהִרְשׁוּת נְתוּנָה, וּבְטוֹב הָעוֹלָם נִדוּן. וְהַכֹּל לְפִי רֵב הַמַּעֲשֵׂה:

Note: the numbering of the paragraphs of Pirkei Avot differs immensely across the various editions of the text. Here, to avoid too much confusion, we follow the numbering applied in our siddur.

ג רבי חנניא בן תרדיון אומר, שנים שיושבין ואין ביניהן דברי תורה, הרי זה מושב לצים, שנאמר (תהלים א), ובמושב לצים לא ישב. אבל שנים שיושבין ויש ביניהם דברי תורה, שכינה שרויה ביניהם, שנאמר (מלאכי ג), אז נדברו יראי יי איש אל רעהו ויקשבו יי וישמע ויכתב ספר זכרון לפניו ליראי יי ולחשבי שמו.

אין לי אלא שנים. מנין שאפלו אחד שיושב ועוסק בתורה, שהקדוש ברוך הוא קובע לו שחר, שנאמר (איכה ג), ישב בדרך ידים כי נטל עליו:

3 Rabbi Chananya ben Teradion¹ says, 'If two sit together and words of Torah do not pass between them, behold, this is a sitting of scorers, as it is written, "nor did he sit in the seat of the scornful" (Psalm 1:1). But, if two sit together and words of Torah do pass between them, the Shechinah abides among them, as it is written, "Then they that revered the Eternal spoke one with another; and the Eternal heard and took notice, and a book of remembrance was written at God's behest for those that feared the Eternal and that contemplate God's name" (Malachi 3:16).

'I have no [proof] other than for two. From where do we learn that the Holy Blessed One fixes the reward of even one person who sits and busies themselves with Torah? It is stated, "He sits alone and in stillness, when he takes it upon him" (Lamentations 3:28).'

¹ Rabbi Chananya (also Chanina) ben Teradion was a rabbi in the Land of Israel in the early second century CE. He was famously one of the martyrs executed by the Roman authorities mentioned every year on Yom Kippur.



ד רבִּי שִׁמְעוֹן אוֹמֵר, שְׁלֹשָׁה שָׁאֲכְלוּ עַל שֻׁלְחָן אֶחָד וְלֹא אָמְרוּ עָלָיו דְּבָרֵי תוֹרָה, כָּאֵלּוּ אֲכָלוּ מִזִּבְחֵי מֵתִים, שֶׁנֶּאֱמַר (ישעיה כח), כִּי כָּל שֻׁלְחָנוֹת מָלְאוּ קִיא צָאָה בְּלִי מָקוֹם. אֲבָל שְׁלֹשָׁה שָׁאֲכְלוּ עַל שֻׁלְחָן אֶחָד וְאָמְרוּ עָלָיו דְּבָרֵי תוֹרָה, כָּאֵלּוּ אֲכָלוּ מִשֻּׁלְחָנוֹ שֶׁל מָקוֹם בְּרוּךְ הוּא, שֶׁנֶּאֱמַר (יחזקאל מא), וַיִּדְבֹּר אֵלַי זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי ה':

4 Rabbi Shimon² says, 'If three eat at one table and do not say upon it words of Torah, it is as though they ate from the sacrifices of the dead, as it is written, "For all tables without the Ever-present are full of vomit and filthiness" (Isaiah 28:8). But, three who have eaten at one table and say upon it words of Torah, it is as though they have eaten from the table of the Ever-present, Blessed be God, as it is written, "And God said to me, 'This is the table that is before the Eternal'" (Ezekiel 41:22).'

Questions

- What do you think the text means by a 'sitting of scorners'?
- What does this tell us about the rabbis' understanding of how we should live our lives?
- When we read this mishnah in the siddur (p. 711), we find only the middle part about the presence of the Shechinah. The siddur's version omits the negative part at the beginning, and the whole of 3:4. Why do you think this is?

² Rabbi Shimon (bar Yochai) is extensively quoted in the Mishnah. One of the later students of Rabbi Akiva, he lived in the Land of Israel in the first half of the second century CE. Famously, he and his son lived in a cave for several years, in hiding from the Roman authorities.

רַבִּי חֲלַפְתָּא בֶּן דּוּסָא אִישׁ כְּפַר חֲנַנְיָה אוֹמֵר, עֲשֶׂרָה שְׂיֹשְׁבֵין וְעוֹסְקִין בַּתּוֹרָה, שְׂכִינָה שְׂרוּיָה בֵּינֵיהֶם, שְׁנַאֲמַר (תהלים פב), אֱלֹהִים נֹצֵב בַּעֲדַת אֵל.

וּמִנֵּין אֶפְלוּ חֲמִשָּׁה, שְׁנַאֲמַר (עמוס ט), וְאִגְדָּתוֹ עַל אֶרֶץ יִסְדָּה.

וּמִנֵּין אֶפְלוּ שְׁלֹשָׁה, שְׁנַאֲמַר (תהלים פב), בִּקְרֹב אֱלֹהִים יִשְׁפֹּט.

וּמִנֵּין אֶפְלוּ שְׁנַיִם, שְׁנַאֲמַר (מלאכי ג), אֲזַ נִבְדְּרוּ יִרְאֵי ה' אִישׁ אֶל רֵעֵהוּ וַיִּקְשֹׁב ה' וַיִּשְׁמַע וַיְגֹו'.

וּמִנֵּין אֶפְלוּ אֶחָד, שְׁנַאֲמַר (שמות כ), בְּכָל הַמָּקוֹם אֲשֶׁר אֲזַכִּיר אֶת שְׁמִי אָבוֹא אֵלֶיךָ וַיְבָרְכֶיךָ:

Rabbi Chalafta ben Dosa,³ a man of Kefar Chananyah, says, 'Ten who sit and study Torah, the Shechinah is present among them, as it is written, "God stands in the divine congregation" (Psalm 82:1).

'And how do we know [that this applies] even to five? As it is written, "And founded God's group on the earth" (Amos 9:6).

'And how do we know [that this applies] even to three? As it is written, "In the midst of the judges, God judges" (Psalm 82:1).

'And how do we know [that this applies] even to two? As it is written, "Then they that revered the Eternal spoke one with another; and the Eternal heard and took notice [and a book of remembrance was written at God's behest for those that feared the Eternal and that contemplate God's name]" (Malachi 3:16).

'And how do we know [that this applies] even to one? As it is written, "Wherever I cause My name to be mentioned, I will come to you and bless you" (Exodus 20:21).'

³ Not much is known about Rabbi Chalafta ben Dosa except that he lived in the Land of Israel in the mid-second century CE, that he was the father of Rabbi Yose, he was a student of Rabbi Meir, and that he lived in the Galilean village of Chananiah, near Sepphoris.



Questions

- What do we mean by ‘the Shechinah is present among them’?
- Compare this text with the parallel text from Babylonian Talmud Berachot 6a (on page 11). What does the Talmud add that is not included here? Is there any significance to the numbers that the Talmud associates with different activities?
- Read Rabbi Josh’s piece (on page 12). What does this idea tell us about how we make the concept of Shechinah relevant to our religious lives?

יח (רבי עקיבא) הוא הִיה אומֵר, חביב אדם שִנְבָרָא בְצֵלָם. חֲבֵה יִתְרָה נֹדַעַת לוֹ שִנְבָרָא בְצֵלָם, שִנְאָמֵר (בראשית ט), כִּי בְצֵלָם אֱלֹהִים עָשָׂה אֶת הָאָדָם.

חביבין יִשְׂרָאֵל שִנְקָרְאוּ בָנִים לְמָקוֹם. חֲבֵה יִתְרָה נֹדַעַת לָהֶם שִנְקָרְאוּ בָנִים לְמָקוֹם, שִנְאָמֵר (דברים יד), בָּנִים אַתֶּם לַה' אֱלֹהֵיכֶם.

חביבין יִשְׂרָאֵל, שִנְתֵּן לָהֶם כְּלֵי חֲמֻדָּה. חֲבֵה יִתְרָה נֹדַעַת לָהֶם שִנְתֵּן לָהֶם כְּלֵי חֲמֻדָּה שָׁבוּ נִבְרָא הָעוֹלָם, שִנְאָמֵר (משלי ד), כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרַתִּי אֶל תַּעֲזֹבוּ:

יט הַכֹּל צָפוּי, וְהָרְשׁוֹת נְתוּנָה, וּבָטוּב הָעוֹלָם נִדּוּן. וְהַכֹּל לְפִי רַב הַמַּעֲשֵׂה:

18 [Rabbi Akiva] would say, 'Beloved are humanity, that they were created in the image [of God]. Especially beloved are they, because it has been known to them that they are created in the image, as it is written, "For in God's image God created the human" (Genesis 9:6).

'Beloved are Israel, that they were called the children of God. Especially beloved are they, because it has been known to them that they are children of God, as it is written, "You are children of the Eternal your God" (Deuteronomy 14:1).

'Beloved are Israel, that a precious vessel was given to them. Especially beloved are they, because it has been known to them that a precious vessel was given to them, for with it the world was created, as it is written, "For I have given you good instruction, do not forsake my teaching" (Proverbs 4:2).

19 'Everything is foreseen, and free choice is given; the world is judged with goodness, and everything is according to the majority of works.'

Questions

- Do 3:18 and 3:19 relate to each other? If so, how?
- The Hebrew word that we have translated as 'free choice' is *reshut*, which we have encountered before as the Hebrew word for 'authority' – how do the concepts of freedom and authority relate to each other?
- 3:19 presents an important philosophical concept. Consider the question of free will in Jewish tradition, using the commentaries from Rambam and Chasdai Crescas on pages 13-14.



SUPPLEMENTARY TEXTS

On the presence of the Shechinah: Babylonian Talmud, Berachot 6a

ומנין לעשרה שמתפללין ששכינה עמהם - שנאמר : אלהים נצב בעדת אל
ומנין לשלשה שיושבין בדין ששכינה עמהם - שנאמר : בקרב אלהים ישפוט
ומנין לשנים שיושבין ועוסקין בתורה ששכינה עמהם - שנאמר : אז נדברו יראי
ה' איש אל רעהו ויקשב ה' וגו'...
ומנין שאפילו אחד שיושב ועוסק בתורה ששכינה עמו - שנאמר : בכל המקום
אשר אזכיר את שמי אבוא אליך וברכתיך.

From where do we know that when ten assemble for prayer, the Shechinah is among them? It is stated, 'God stands in the divine congregation' (Psalm 82:1).

From where do we know that when three sit and judge, the Shechinah is among them? It is stated, 'In the midst of the judges God judges' (Psalm 82:1)

From where do we know that when two sit and occupy themselves with Torah, the Shechinah is among them? It is stated, 'Then they that revered the Eternal spoke one with another; and the Eternal heard and took notice, and a book of remembrance was written at God's behest for those that feared the Eternal and that contemplate God's name' (Malachi 3:16).

From where do we know that even if one person sits and engages in Torah, the Shechinah is with them? It is stated, 'Wherever I cause My name to be mentioned, I will come to you and bless you' (Exodus 20:21).

On the presence of the Shechinah: Rabbi Josh Levy

I do not encounter a transcendent 'other' who commands, who intervenes, who judges.

I have no experience of that God, and good reasons to suggest that such a God is not active in the world, whatever the language of the literary corpus I have inherited and so cherish.

But I do encounter Shechinah –the possibility of divine presence.

I experience this in my religious life: in good, participative prayer, community togetherness, pastoral care; in the experience of real thought and intellectual challenge that our Judaism promotes; in the experience of grappling with rabbinic texts, with their extraordinary complexity and beauty. I know that something awesome can happen in those moments.

This is not something original. The rabbis stated that the Shechinah dwells with us when we gather for prayer and for study. Like them, I have experienced a unique sense of awe at these times, not found in the mundane.

The rabbis also knew that we can crowd out the divine presence by our actions and I have experienced that as well..

At those moments, something happens which is not the same as 'mere' joy, 'mere' accomplishment, 'mere' fulfilment. It is more than just the special spark that exists between human beings. Something more, something 'other' is present between us, dwells among us, in our relations at those moments.

And that experience of otherness brings with it obligation: the obligation to create the space for God - through the way that we behave to one another, the way that we approach the world and our religious lives.



On free will: Rambam, commentary on Pirkei Avot 3:19

הכל צפוי ואח"כ אמר לא תחשוב שבהיותו יודע המעשים יתחייב ההכרח כלומר שיהיה האדם מוכרח במעשיו על מעשה מן המעשים אין הענין כן אבל הרשות ביד האדם במה שיעשה והוא אמרו הרשות נתונה ר"ל כל אדם רשות נתונה לו כמו שבארנו בפרק השמיני ואמר שדין השם יתברך עם בני אדם אמנם הוא בחסד ובטוב לא כפי הדין הראוי עליהם כמו שבאר ית' מדרכיו ואמר ארך אפים ורב חסד ואמת ואמרו רז"ל ארך אפים לצדיקי' ולרשעים.

'Everything is foreseen' – and after this, [Akiva] said [that] you should not think that in God's knowing of [future] actions, that God obligates by necessity – that is to say, that a person is forced in their actions, to do one action from [a plurality of] actions. The matter is not like this. Rather, freedom of choice is in the hand of humans, to do what they will do, and this is his saying, 'freedom of choice is given'. He wants to say [that] every person is given freedom of choice, as I elucidated in the Eight Chapters. And he said that the judgement of the Eternal (may God be blessed) with humanity, however, is with kindness and good – not according to the the judgement that is fitting for them, but as God (may God be blessed) explained, '[a God] slow to anger, abounding in kindness and truth' (Exodus 34:6), and the rabbis said, 'slow to anger – to the righteous and to the evil' (Babylonian Talmud Bava Kama 50b).

On free will: Chasdai Crescas, *Or Hashem*, 5:3

Translated by Charles Manekin

The perfect man who entered and exited peacefully⁴ already testified in regard to all these profundities in a brief statement: 'Everything is observed and authority is granted. the world is judged according to goodness and all is in accord with the majority of actions.' By saying 'everything is observed', he taught that everything is ordered and known. This is the great principle that is indubitably true, but over which some of our Sages stumbled. And this is what brought me to reveal this secret, because many of our nation have rebelled against it. By saying 'authority is granted', he testifies about the secret of choice and will and that the authority with respect to itself is granted to each person, cause the commandment cannot be administered to the compelled and coerced. By saying 'the world is judged according to goodness', he testifies that the divine equity in judgement, that is, in reward and punishment, is not for the purpose of revenge, nor is it for the intention of establishing political equity for the masses - this is so because of the necessitation with respect to its cause but rather, it is for the sake of the good, as was stated previously - this is so not because of the necessitation with respect to its cause - but rather, it is for the sake of the good, as was stated previously. by saying all is in accord with the majority of actions he may be testifying to the necessity of proximate and remote causes as is stated, 'For a high one is protected buy a higher one' (Ecclesiastes 5:7). Or, he is alluding to the well-known principle of the tradition that the world is judged according to the majority.

⁴ This refers to Rabbi Akiva – according to a story in the Babylonian Talmud (Chagigah 14b), Rabbi Akiva was one of four who entered Pardes (understood to be the divine realm) and was the only one to emerge whole (of the other three, one died, one went mad, and the other became a heretic).



A GUIDE TO THE TEXTS

The Mishnah is a Jewish legal code from approximately 200 CE, containing legal rulings and disputes of the sages which are written down there for the first time. It is the first part of what is called the 'Oral Law', which for traditional Jews is just as authoritative as the Written Law (the Tanach). The Mishnah is divided into six 'orders', and each order is divided into tractates. Pirkei Avot is included in *Seder Nezikin*, which deals with the laws of damages (tort law).

The **Babylonian Talmud** (also known simply as The Talmud or *Bavli*) is a commentary on the Mishnah from Babylonia, containing the discussions of rabbis from the period just after the Mishnah was finished (around 200 CE), until it was finally redacted in approximately 700 CE.

Moshe ben Maimon (also known as **Moses Maimonides** or **the Rambam**) was a Jewish scholar and philosopher, was born in Cordoba, Spain in 1138 and died in Cairo, Egypt in 1204. As a young man he wrote an influential **commentary on the Mishnah**. In maturity he composed one of the first codes of Jewish law, called the **Mishneh Torah**, as well as a philosophical treatise called ***A Guide of the Perplexed***. As a philosopher, the Rambam was highly influenced by the philosophy of Aristotle.

One of the foremost philosophical critics of Jewish Aristotelianism in the centuries after the Maimonides's death was **Chasdai Crescas** (Spain, c. 1340-1412), who hoped that his own work, **Or HaShem** ('The Light of the Eternal') would replace those of Maimonides. An envisaged second volume, **Or HaMitzvot** ('The Light of the Commandments') was never completed.



Notes

HAPPY STUDYING!

If you have any further questions, please be in touch with Rabbi Elliott

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