

Introduction

Baruch Hashem the first issue of ***Reshimu*** was very well received and we have had very positive feedback. Now we are excited to present the second issue.

The name ***Reshimu*** is based on a kabbalistic idea that Rabbi Triebitz explained during his series of video shiurim on the Vilna Gaon's ***Asarah Klalim***.¹ After God 'contracted' Himself through the mechanism of *tzimtzum* there was an empty 'space' where God was not readily apparent. This 'space' is called the *Reshimu* and allows for a natural world which runs according to laws of nature, apparently without God's intervention. God then came back into the world through the *kav* which allows for providence and miracles.

We named this journal ***Reshimu*** because our goal is to present an approach to Jewish philosophy which allows for the co-existence of both the rational and miraculous. We have made our main focus the works of perhaps the most famous Jewish rationalist philosopher - Rambam – and his *Moreh Nevuchim*.

In this issue we have also expanded our focus to different areas of Jewish philosophy and history. Rabbi Triebitz has written two articles

¹ Available from www.hashkafacircle.com/gaon

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focusing on different periods of history, and giving each his own unique view. He shows how the history of Western thought since Descartes, which progresses in discrete paradigmatic steps, has been mirrored by similar paradigmatic changes in Jewish philosophy. He finds the common threads between the two apparently different approaches to the world. In his article on the emergence of the Mishna and Tosefta Rabbi Triebitz casts light on a little known subject, yet one which underlies almost all Jewish learning. He explains the change from scriptural exegesis to Talmud, which is a type of exegesis of mishna, the implications of that, and discusses the nature and function of Tosefta.

Rabbi Becker shows the relevance of *Moreh Nevuchim* to our generation. The questions and issues which Rambam faced almost 1000 years ago are, for the most part, still the questions and issues that face Jewish thinkers today.

Rabbi Salber shows that the concept of *creation ex-nihilo*, in the context of the history of Jewish thought. Furthermore, there are many rabbinic statements which flatly contradict the concept of creation from nothing.

My article examines the changing attitudes to aggada, and how it was used and understood by the Talmud, Gaonim and Rishnonim.

Finally, in time for Rosh Hashanah, the anniversary of creation, we are very pleased to be able to include the first two chapters of Rabbi Triebitz's forthcoming commentary on *Moreh Nevuchim*. He has been giving shiur for the past half year on those chapters where Rambam explains creation. The shiurim have been available for viewing online at www.hashkafacircle.com/rambam. These shiurim are now being written up as a book, with a new translation of *Moreh Nevuchim* and a brand new commentary explaining the issues that Rambam is dealing with.

Rabbi David Sedley

As always, we hope that you enjoy this journal. It is available either as a free pdf download from www.hashkafacircle.com/reshimu or for purchase as a paperback journal from www.lulu.com

Please send any comments or feedback, or any articles for publication in future editions of ***Reshimu*** to hashkafacircle@gmail.com.

With blessings for a healthy and happy New Year and *ketiva ve-chatima tova*

David Sedley

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A correction:

Thank you to Rabbi Aryeh Bergman for pointing out that the statement in the name of the Netziv *p'sbuto shel mikreh* on p. 141 of volume 1; number 1 of *Reshimu* is not accurate. The Netziv is referring to the derashot of Chazal.

