

**Chapter 1 : (EPUB) Maimonides' Cure of Souls download**

*A final chapter discusses Maimonides and Freud, noting that many distinctive features of the cure of souls are shared by Freud's original formulation of psychoanalysis. Indeed, the many points of convergence suggest Freud's direct or indirect contact with Maimonides' legacy.*

Weiss Although many speak of the soul, few understand what the soul is. What are the characteristics of the soul? What are diseases of the soul? How can we cure the soul? The Five Characteristics of the Soul Many think about the soul in spiritual terms—“as an inner spark, as a life force. The soul that Maimonides intends to cure is not a spiritual soul, but rather, it refers to human potential. He explains that the soul has five characteristics or human potentialities, and each of these characteristics can have illnesses, which need cures. The five characteristics are: The growth faculty, which is common to vegetable and animal life. This faculty has the power of attracting and retaining nourishment, digestion, repulsion, growth, and procreation. The senses faculty, which distinguishes animal life. This faculty accomplishes seeing, hearing, tasting, smelling, and touch. The desire faculty, which is responsible for desiring and loathing people, ideas, and situations, leading to such responses as pursuit or flight, inclination or avoidance, anger or affection, fear or courage, cruelty or compassion, love or hate. The imaginative faculty accomplishes two things. The first is the retention of what one perceives by the senses. The second activity is the construction of ideas or emotions not directly perceived by the senses. This construction is achieved by separating and recombining the retained impressions. The rational faculty is uniquely human. Unlike the souls of vegetation and animals, the human soul is unique in being able to conceptualize forms. As human beings, we are born with potential in each of these five characteristics of the soul. Diseases and Cures of the Soul Each one of the five faculties of the soul can become diseased and require cure. His work as a psychologist focuses on the illnesses and cures associated with the other three faculties of the soul desire, imaginative, and rational. Three illnesses are of great concern to Maimonides. A brief description of each illness and its cure follows. Illness of the Desire Faculty Moral virtues exist within the desire faculty and are very numerous, including honesty, meekness, humility, and courage. An illness of the desire faculty is referred to as a moral vice. If these acts performed are good ones, then we shall have gained a virtue; but if they are bad, we shall have acquired a vice. Moral vices consist of a deficiency or of an exaggeration of these qualities in either direction. For example, illnesses of the desire faculty include extremes such as miserly behavior or throwing away money; starving oneself or eating excessively; self-deprecation or anger. For example, if you are a miser, the treatment would be for you to give away money freely. Maimonides gives an intriguing example from the biblical narrative around Moses. Instead, in his anger, Moses hit the rock with his staff. For this reason, Moses was not deemed worthy to enter the Promised Land. Illness of the Rational Faculty Rational virtues exist within this faculty of the soul, including wisdom, reason, and cleverness. These rational virtues are based upon free will to choose. An illness of this faculty involves the loss of free will. Maimonides argues that humans have the capability to repeat hateful acts frequently. If they do so, they can lose their free will to change, and the physician of the soul has no capability to apply a cure. This repetition of hateful thinking resulted in the miracle of Pharaoh losing his free will to believe differently. The ultimate punishment for evil is the loss of free will to make choices and to think differently. Maimonides argues that when people seek a cure for distorted beliefs and the loss of free choice, they must have at least a sliver of free will left or else they will not be treatable. The cure for the illness of the rational faculty requires that individuals maximize their free choice. Maimonides believes that the most perfect way to do this is through studying the sciences, philosophy, and by contemplating Godly matters through the study of Torah. Illness of the Imaginative Faculty The highest level of fulfillment of all the potentialities of the soul is embodied in the prophet. Maimonides believes the prophet excels in moral virtues desire faculty through repetitive acts of moderation and in rational virtues rational faculty through the study of the sciences, philosophy, and the Torah. The prophet adds to those capabilities a soul perfect in the imaginative faculty of the soul. Maimonides believes that fulfilled potential in the imaginative faculty is anchored in the rational faculty. In this situation, the imaginative faculty can be unleashed uncontrollably and

lead to thought disorder and psychological illness. The treatment is a kind of cognitive therapy that re-anchors imagination within the rational faculty. Humans are given the gift of the potentialities of the soul with the challenge to make the most of the gifts they have received. With the balance of the golden mean, a relentless focus on exercising free choice, and anchoring imagination in rational thought, individuals can fulfill the potentialities of the soul. About the Author Rabbi Dr. There are no comments yet, add one below. Leave a Comment Your email address will not be published.

**Chapter 2 : Three Ways to Cure the Jewish Soul | HBI eZINE**

*maimonides' cure of souls example, although Freud publically claimed and the official biographies all state that his was a completely secular household that paid no attention to.*

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Abstract Among the wide-spectrum contribution of the Rambam – the Maimonides – in philosophy to the world and to Judaism are his ideas on the body and on the soul and on the relations between them. His major approaches in these subjects are the following: That means the body and the soul are one unit. Each part is responsible for another activity in the human being. One should worship God with awe and love and observe good values and virtues. They have become not only part of Jewish heritage, but have exerted influence and have been applied on a universal level. He died on 20 Tevet 13 December in Fostat, as Cairo was called in ancient times. During his life and to date, the Rambam is considered as one of the greatest and most important philosophers and intellectuals ever. He was a scientist, physician, scholar, spiritual leader, and was among the greatest rabbinical arbiters, if not the greatest of them all. His sublime personality, his clear thinking in his interpretation and comprehension of the Torah in all its smaller and larger aspects, his ability to deeply understand and explain to the reader all the Jewish laws as well as the mysteries and powers of the human mind, his understanding of the human body and human morals – both the Jewish and universal ones – are extremely impressive. These and other skills made the Rambam into one of the most revered persons ever – mainly among Jews but also among people of other beliefs and nations. Thanks to his talents, the Rambam earned the name of the great eagle. The Rambam was known as a pre-eminent philosopher, both in Arab culture and European culture. His understanding and philosophy of the Jewish laws, his vision of the mosaic of life and morals, his knowledge of the structure of body and soul and the relation between them, the principles of health and the knowledge of curing diseases – all of these are reflected in his many works. The Rambam wrote not only philosophical and religious teachings, but also books on the structure of the soul and the human body, and on matters of health, medicine, and diseases. The following are the most important books written by the Rambam, dealing with philosophical issues on the behavior, the constitution, and the health of man. The order of their appearance in this list is of no importance, all of them are equally important.

Moreh Nevuchim – Guide for the Perplexed This is the most elaborate philosophical-religious book written by the Rambam. It has become an inalienable part of Jewish heritage and philosophy. In this work, the Rambam focuses mainly on the recesses of the human soul and body.

Regimen of Health This is a comprehensive work on matters of health and healing.

Chapters of Moses in Medicine This book contains a compilation of some 1, health directives on all fields of medicine. The contents of the book are mostly founded on the teachings of Galen, the well known physician and philosopher of Greek descent who lived in Rome around the year 130 AD.

Commentary on the Aphorisms of Hippocrates The Rambam was a great admirer of the teachings on medicine and diseases of Hippocrates, who was the greatest physician of ancient Greece. The book describes essential principles of Hippocrates on the approach to life, health, medicine, and diseases and how the Rambam sees them. The book focuses on matters of health, how to improve health, hygiene, etc. The Rambam compiled everything written by Galen about diseases and their healing, but this compilation includes only the treatment of diseases that were acceptable to the Rambam.

Treatise on Hemorrhoids The book is about diseases of the digestive tract and how to treat and avoid them.

Treatise on Asthma In this book, the Rambam describes the disease and how to treat and avoid it.

Glossary of Drug Names This is a compilation of some 2, drugs and medical indications. This is a very impressive list indeed, rare in its scope and depth, dealing with health, healing, and the understanding of the recesses of the soul and its connection with the body. His writings present an in-depth research of the essence of the human soul, its structure, and its many functions. This vision of the Rambam is anchored in what already has been written in the book Deuteronomy 4: The psyche is the essence and controls all human physical, psychological, and spiritual functions. This is the opening sentence of his book The Eight Chapters. This single soul regulates all the various actions of human existence. On this,

the Rambam says: Some of these activities have been called souls, which has given rise to the opinion that man has many souls. In the first chapter of this book, the Rambam continues to elaborate on the issue of oneness of the soul. According to the Rambam, every individual possesses various faculties, but this does not mean that a person has several identities. The reader discovers an interesting facet in this comprehensive, holistic view of the Rambam. It means that the soul has various faculties, but its parts are not divided. The soul is one and contains the entire human essence. There is no external factor of any kind that reigns over all the faculties and abilities of man. Each person has one identity residing in one soul. Therefore, man cannot claim an eruption of uncontrollable powers inside of him, exempting himself from the responsibility of such eruptions. That is because they are his own powers and not a foreign influence originating from outside his body. It has already been said in the book Genesis 8: True, the personality of a person is one, but in this personality one can discern several activities, all of which originate from the same soul. This view contradicts the view of other sages who existed among Jews and other nations over the generations. Here are two examples of this view: The latter expresses the belief that man should wish and strive for love and awe for the Almighty God. This clarification shows that actually there is no contradiction, and, according to the majority of sages in Israel, the human soul is one. In the opinion of many physicians, man is made of three levels: They run parallel to various phenomena found in nature. These teachings say that man has three souls: For him, this is a holy objective. Based on this vision, there is neither a need nor a power exerted from outside the body that is not managed and controlled by the human soul. It is true that man is made up of a physical component and a mental component, but man unifies them into one entity. One and the same personality eats and drinks, is sad or happy, is doing gymnastics and sleeps, prays and fights. All those activities are generated by the same soul. This view of his the Rambam described as follows in the first chapter of his book The Eight Chapters: For the nutritive faculty by which man is nourished is not the same, for instance, as that of the ass or the horse “man is sustained by the nutritive faculty of the human soul, the ass thrives by the nutritive faculty of its soul, and the palm tree flourishes by the nutritive faculty peculiar to its soul. Although we apply the same term nutrition to all of them indiscriminately, nevertheless its signification is by no means the same. But that is not so. A predator eats meat because this is the food it needs, based on the natural demands of his body and soul. But if man eats meat, it offends his moral integrity although it is the same act of eating. However, the consequences for the human soul are different. By doing so he follows in the footsteps of Aristotle. The following are the five aspects of the soul: Ha-Zan “the first, nutritive, part of the human soul. This part controls the physiological systems of the human body. Ha-Margish “the second, perceptive, part. Ha-Medammeh “the third, imaginative, part. In this part, the Rambam also included memory, which is at the basis of imagination. About this part, the Rambam says in the first chapter of The Eight Chapters: The imagination is that faculty which retains impressions of things perceptible to the mind after they have ceased to affect directly the senses which conceived them. This faculty, combining some of these impressions and separating others from one another, thus constructs out of originally perceived ideas, some of which it has never received any impression of, and which it could not possibly have perceived This part relates to the realm of feeling and sensations. It starts operating when dealing with emotional matters. This is what the Rambam says about it in The Eight Chapters, the first chapter: The appetitive is that faculty by which a man desires or loathes a thing, and from which there arise the following activities: This emotional part is connected with both the soul and the body. That is because this faculty of the soul makes use of the human body. This is an example of the mind-body connection in the human being. Ha-Maskil “this is the fifth, rational, part, the ability to engage in metaphysical ideas. The Rambam sees it as the part where things come together. This view is based on the philosophy of Aristotle that everything existing in heaven and beyond is eternal. The book Metaphysics deals with matters beyond nature. By this is meant the things existing in the celestial orbs, the stars, the souls, and deity. There is a striking parallelism between the five parts of the soul according to the Rambam as mentioned above and the model of the five elements in traditional Chinese medicine “a model that forms one of the basic foundation theories. The common belief is that the soul resides in the recesses of the brain, flows through the blood, and so reaches the various parts of the body. Although we are unable to see or touch the soul, we see the effect of its actions. The soul shows itself in everything we say, in our smile, hug,

look, and almost all our actions, not all of which are visible to others. Most philosophers â€” among whom the Rambam â€” believe that the soul and the body complement one another, and some believe that they even protect one another. However, it is clear to everybody that the different mental states affect our physical health.

## Chapter 3 : maimonides cure of souls | Download eBook pdf, epub, tuebl, mobi

*Is Moses Maimonides an unacknowledged ancestor of the psychoanalytic movement? In this book, David Bakan, Dan Merkur, and David S. Weiss look at the great medieval Jewish philosopher's prescription for the cure of souls and its psychological significance.*

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Where Maimonides regarded imagery as symbolic expressions of concepts, Freud additionally shared the Romantic understanding that imagery always has a nonmetaphoric content that expresses a truth of its own Thalmann, Because Freud analyzed what Maimonides discarded, Freud gained unprecedented access to the unconscious. Jewish life in Tysmienica was then completely dominated by rabbinic and Hasidic leaders, and Jacob Freud was a well-educated product of its milieu Aron, , pp. Jacob Freud abandoned the Hasidism of his upbringing by the time of his second marriage, in a Reform Jewish ceremony, to Malke Amalie Nathanson. He is nevertheless the person most likely to have conveyed to his son one of the few teachings that scholars feel secure in attributing to the historical Rabbi Israel Baal Shem Tov, the eighteenth century founder of Eastern European Hasidism. I heard a convincing argument said in the name of my teacher [the Baal Shem Tov]. It concerned the strange thoughts mahshavot zarot which come to man in the midst of his prayer. They appear in order to be repaired and elevated. The strange thought which appears one day is different from that of another day. I learned from him how to repair the strange thoughts even if they are about women. One should elevate them and make them cleave to their source, the [Sefirah] Hesed. As cited in Ariel, , p. For example, a person who was engaging in meditation might suddenly experience an unbidden sexual fantasy. To abandon the meditations and pursue the fantasy was considered sinful. Jews were traditionally enjoined to push such fantasies out of their thoughts. The Baal Shem Tov uniquely proposed that Jews not bring their meditations to a halt, but instead accept the fantasies and weave them into their ongoing meditations. Hasidim were to reinterpret the fantasies by allegorizing them. Did Maimonides also influence Freud more directly? Freud did not refer to Maimonides You are not currently authenticated. View freely available titles:

## Chapter 4 : Maimonides' Cure of Souls : David S. Weiss :

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## Chapter 5 : Maimonides' Cure of Souls: Medieval Precursor of Psychoanalysis

*Maimonides' Cure of Souls: Medieval Precursor of Psychoanalysis, by D. Bakan, D. Merkur, and D. Weiss. Albany: State University of New York Press, pp. \$ This book is fascinating. For those of us for whom the study of Maimonides has been rooted in history of thought or in systematic.*

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