

**Chapter 1 : Crescas, Hasdai (câ€™) - Routledge Encyclopedia of Philosophy**

*Crescas' Critique of Aristotle has 2 ratings and 1 review. Text and translation of the twenty-five porpositions of Book 1 of the Or Adonal: p. []*

Free will The purpose of the Torah Obligatory beliefs. The existence of the Torah is possible without them, but if someone denies them he is a heretic. There are eight general beliefs in the obligatory category: The creation of the world The survival of the soul after death Reward and Punishment as per degree of conformity to the divine commandments Resurrection The eternity of the Torah The prophetic stature of Moses The Urim and Tumim a mystical tool of the High Priest through which he could ask God questions The Messiah There are three specific obligatory beliefs related to special religious obligations: Fourteen beliefs for which the Torah does not clearly establish what the correct opinions are. Regarding these beliefs Crescas explores the different options and tries, using the interpretation of the traditional Jewish sources together with philosophical enquiry, to establish the correct view. In the introduction of the second part of the Guide of the Perplexed, Maimonides summarizes twenty-five premises of Aristotelian science and one more that Maimonides attributes to the philosopher: In the first chapter of the second part, Maimonides gives philosophical i. In the first part of the first essay, Crescas explains these twenty-six premises and the six proofs offered by Maimonides on behalf of the Aristotelians. In the second part of this essay, Crescas critiques fourteen of the premises of Aristotelian science. In the third part of the second essay, Crescas analyzes the true meaning of these three beliefs and asks whether we can prove them. He comes to the conclusion that he can prove the existence of God. In his opinion the only way to prove the existence of God is via the need for a first cause. If every single thing in the universe is caused, their existence is only possible just as is their inexistence and so we need a first cause that necessitates their existence as opposed to their non-existence. We can summarize this philosophical enquiry by saying that Crescas thinks that philosophy can prove the existence of a simple cause of the world, but it cannot arrive at the uniqueness God of the Bible. On this point Crescas comes to the conclusion that the only way to know the true essence of the divinity is to learn it from the divine revelation the Torah and the tradition. This philosophical development is very important for the comprehension of the relation between philosophy and revelation in the thought of Crescas. The major trend of Jewish philosophers, and chiefly Maimonides, was to prove that people can come closest to the true understanding of God through philosophy. These philosophers wanted to put philosophy on the same level of truth as the Torah. In their opinion, one must interpret the Torah according to science, and the Torah does not teach anything that philosophy cannot access on its own. This development elevated the Torah and the tradition to a higher level of truth than that of philosophy. There are some questions in which philosophy and revelation provide the same answers, but there are also beliefs that pure philosophy cannot claim, such that only revelation can tell us what the truth is. But in the later stage Crescas constructed a new opinion. The opinion that human attributes and divine attributes are common in essence but divergent in quantity. His source here is probably Duns Scotus. The differentiation between the indefinable essence of God and the attributes that are related to that essence. His source for this position is the apostate Abner of Burgos. The three elements of this approach existed before Crescas in the writings of different thinkers, but no one had put them all together. But according to Crescas, there is another kind of attribute: These attributes do not describe the divine essence, but they do describe things that always accompany the divine essence, in much the same way a flame accompanies a live coal. These attributes have the same essence as human attributes, but they are infinite in both number and strength. Critiques of Aristotelian science One of the more important contributions of Crescas to the history of philosophy is his critique of Aristotelian science. But in this case, as in others, Crescas weaves together different sources and utilizes them freely in his goal to build one unified opinion. Some of his most well known opinions include the existence of the void, the existence of infinitude of worlds, and the existence of time without movement. Now we will look at a few examples of the new physics of Crescas in more detail. Regarding the question of mathematics, Aristotle denied the possibility of a distinction between different kinds of infinite some bigger than others and of the possibility of adjoining something to an

infinite number. On the basis of this definition and other physics theories the Greek philosopher denied the existence of an infinite body in practice, and hence he denied infinite voids and expansions as well. Crescas holds three original opinions regarding the infinite: In the philosophy of Crescas, two infinities are not automatically the same. There are differences between various infinite things. We know two very different categories of infinite: For example, we can imagine a line that is infinite in both directions the first category of infinite and a line that is infinite in only one direction, i. The differences between the two categories are of course more apparent and more complex in the case of spatial planes and volumes. Crescas accepts the existence of the second category and draws the conclusion that in such cases we can add something to an infinite. The same is true regarding the question of an infinite that can include another infinite. Another original definition of infinite in the thought of Crescas is his utilization of the difference between the infinite in practice and the infinite in potential. Crescas refutes this kind of argument by the differentiation between the infinite in practice versus the infinite in potential. The argument goes thus: Even if I have an infinite dimension, all the real points in this dimension are a finite distance from one another. Crescas distinguishes between the different properties. In his opinion there are three different levels of material existence. The body is the unification of matter and dimensionality i. It is possible that a pure body without any other quality has actual existence. The third level of material existence is the unification of the corporeal form matter with some other unique form. This latter unification affords matter the additional properties of weight and quality. One example of the way that Crescas uses this new definition is to refute the proofs of Aristotle against the existence of infinity. The Greek philosopher concludes from this observation the impossibility of the existence of a void. The definition of a void is dimensional space without matter inside. Now if matter can fill a void, and matter itself has dimensions, then it follows that the dimensions of the matter can go inside the dimensions of the void. Aristotle concludes that this cannot be, for if dimensions can be shared, then we have to assume that two physical bodies could be in the same place at the same time – an absurdity that would lead to other apparent absurdities, such as the entire world fitting inside a grain of mustard. Crescas refutes these proofs with his new definition of the different levels of material existence. In his opinion, only the common existence of matter and dimension cause the impermeability of the body. A body matter and dimension can go inside a void only dimension, but not inside another body. In this argument we see Crescas utilize the work of the Jewish apostate Abner. Abner explained the birth of Jesus and transubstantiation by the argument that Jesus is body without dimension and can go inside other bodies. Abner separated the different properties of a body from the body itself for both a philosophical goal to prove that infinity exists and a theological goal to strengthen certain Christian dogmas. Crescas refutes this possibility by explaining the difference between a body that has both matter and dimension and therefore cannot go inside another such body and pure matter. Crescas distinguishes all properties only from matter and not from bodies. In his opinion, place has an important role in movement. The definition of a natural movement is the movement of a body to its natural place in the world. Aristotle explains that the natural place attracts the body, while the body moves naturally to its natural place. Crescas opposes this definition. In his opinion, place is the part of dimension that a body occupies within the infinite expanse of the universe; dimension without matter is only place in potential. In his opinion, the movement of fire is caused by the diverse weights of the different bodies that are aflame, and not by the existence of a natural place. It is important to note too that in the thought of Crescas, the universe does not have any corporeal place. The universe is an infinite void containing an infinite number of worlds separated from one another by part of the void. The question of choice and free will Crescas devotes the sixth part of the second essay to the question of free will. The Torah is based on the commandments of God to man, yet these commandments do not seem to make any sense if humans do not have control over their actions. After all, why should God tell humans what to do if He knows that they have to break the law? Nevertheless, the pious Crescas does not accept this reasoning. To refute the above supposition while maintaining the relevance of the commandments, Crescas uses the first four chapters of Part Six to develop an uncompromising determinism that lives in harmony with human choice and a system of reward and punishment that are restricted to the realm of personal feelings and self-judgment. It is worth examining how Crescas develops his position in more detail. After introducing the issue of free choice vis a vis the Torah,

Crescas in the first two chapters describes the different arguments both rational and theological for and against freedom of choice. Crescas then reaches the conclusion that the decision making process is fundamentally deterministic, though people voluntarily choose the attitudes and feelings behind their own actions. For example, if we isolate a person hesitating between two options from the causes that influence him, such as his education and the influence of society, then we might think that this person truly chooses to do either of the two options. But upon closer analysis, if we take in to account all of the causes that influence his will, we reach the conclusion that these causes determine his will to choose only one of the two options. A piece of bronze can be made into a lot of different things: The same is true of people: We can see how Crescas views strong determinism through the way he likens human functioning to an inanimate object like bronze. It is important to note too that Crescas defines the will of man as an accord between the attractive force and the imagination – two forces that are common to humans and beasts. Continuing into the middle chapters of Part Six, Crescas similarly explains the notion of possibility and accident. Things are only possible in their relation to themselves. This deterministic description of the world based on rational arguments resolves the theological problem of the contradiction between the free will of man and the foreknowledge of God. God is the first cause and knows all the laws of the world. Therefore, He knows the entirety of that which He has determined. But this deterministic description leads to two theological problems: At this point we can solve the first problem: The only way to influence someone to do something is to give him enough causes to do it. The Torah is only another cause that tries to influence humans to do good.

Chapter 2 : Crescas' critique of Aristotle ( edition) | Open Library

*Crescas' Critique of Aristotle: Problems of Aristotle's Physics in Jewish and Arabic Philosophy (Harvard Semitic series)* [Harry Austryn Wolfson] on calendrierdelascience.com \*FREE\* shipping on qualifying offers.

Life There are not many sources on the life of Abner. The majority of the sources are autobiographical passages in his works especially *Mostrador de Justicia*. Abner was born around , probably in the Jewish community of Burgos, one of the major communities in Castile. While still Jewish, Abner worked as a book trader, a rabbi, and he may have been a physician as well. During this time he was the head of a yeshiva Jewish academy in Burgos, but we do not know if this yeshiva was a public institution or just a private group of students that met in his home. We know from a former pupil, Rabbi Isaac Pulgar, and from the sources that he utilizes in his works, that during the Jewish period of his life, Abner was a philosopher, being a part of the Maimonidean-Averroist trend of Jewish philosophy at the time. In spite of the majority opinion of modern scholars,[ 1 ] Abner probably was not a Kabbalist before his conversion to Christianity. This mistake is based essentially on two sources: According to Abner, the Jews of the community, which is in North Castile, went outside the city to welcome the messiah, but instead of the messiah they received a rainfall of crosses that stuck to their clothes. Some of the Jews who witnessed the miracle went to Abner for advice. This event instilled in Abner some doubts about the question of the reason for the ongoing exile of Israel and the truth of Judaism. After twenty-two years of feeling ambivalent i. This dream just accents the uncertainty of the Jewish Rabbi. After three more years of studies he had a second dream wherein he had the same revelation, this time noticing that on the clothes the man wore were crosses like the cross of Jesus the Christian. After his conversion, Abner became the sacristan of the collegiate church of Valladolid and devoted himself to the propagation of Christianity amongst his former fellows Jews he had come to the conclusion that conversion to Christianity was the only way to be saved from the Exile. We know he wrote an extended polemicist oeuvre and that he took part in the anti-Jewish polemic effort in North Castile around 1180 There was a public disputation between Abner and a rabbi that occurred probably around 1180 on the subject of the prayer of the Jews against the apostates. This dispute was the main reason for the decree against this part of the Jewish prayer *birkatha-minim* by Alfonso XI in 1180 Abner probably died in or later. *Mostrador de Justicia* is the earliest and most important work of those writings of Abner that have survived. Only a translation probably by Abner himself in Castilian exists today, whereas the original Hebrew was lost. The book starts with a brief introduction wherein Abner writes about the reasons for his conversion the incident in Avila and his two dreams. The main part of the book is a debate between a Christian the master and a Jew the rebel. In contrast to other works similar to this type of polemic debate, in the *Mostrador*, the rebel does not become a Christian, and despite his losing the debate, the Jew continues to believe in his ostensibly false religion. The book is divided into ten chapters, with each chapter being subdivided into a number of paragraphs. Each paragraph is a speech by one of the protagonists of the debate. Abner indicated which books could be used as a basis for proof during polemic debates. In this chapter the master and the rebel agree that both sides may bring in proofs from philosophical arguments. An explanation and justification for the revelation of a new law. The arguments of those who deny that the messiah was to come and die and bring atonement for the sin of Adam; and what refutes those arguments. An attempt to prove that the hope that the Jews have in the coming of the prophesied Christ is a false hope, and that Jesus of Nazareth was the Christ who came according to the time that was indicated for the coming of the Christ in the books of the prophets and the sages. Arguments of the Jews that the Christ has not yet come, which is the basis for their claim that the Christians are the people of Edom or Esau, which was to be destroyed and to fall before the coming of the Christ; and an attempt to refute those arguments. An attempt to prove that the hope that the Jews have for the coming of the Christ at any time is a false hope, and for this reason the Jews are still in exile from the Land of Israel. Responses to the Blasphemer *Teshuvot la-Meharef*: In this last part, which takes up almost half the book, Abner argues that the messiah had already come and that Christianity is true. Here Abner distinguishes between the regular Jewish people that have some hope to become Christian and to be saved and Jewish philosophers like Pulgar. The latter are

hopeless and are left with no religion, mostly due to their opinions that only the people who attain scientific knowledge have some kind of existence after death. Due to their feeling elevated over others, these philosophers have no hope of improving and accepting the truth of Christianity. Libro de la Ley Book of the Law. This work survived only fragmentally[ 10 ] in Castilian. The major argument of Abner in this book is that the Jewish people forgot the secrets of the Torah, which are manifested by the Christian doctrines, especially the Trinity. The Trinity and Incarnation The two major subjects of the philosophical polemical works of Abner are the Trinity and Incarnation. Abner had an original view on the Trinity. In his opinion, one can prove philosophically the reality of the Trinity. Abner distinguished between two parts of the son. The superior son is part of the transcendent divinity. The inferior son is the divine essence in all the different parts of the world. The transformer of the divine force and essence is the superior son. Regarding the theory of the divine attributes, Abner also had an original opinion. He distinguished between the attributes that are the essence of God and the attributes that are essential to God. The attributes of the essence of God divide themselves only within the personas of the Trinity. The rest of the attributes are only essential to God and could be attributed to any one of the personas. This division of the divine attributes influenced Rabbi Hasdai Crescas, who later influenced Spinoza. According to Abner, the essence of God is in the entire world. The world is composed only of corrupted matter and of divine essence in different degrees of purity. Even the most corrupted matter has inside itself some divine essence. The divine essence gives the corporeal form to matter and produces in it its dimensions. According to Abner, what made Jesus unique was that he was born of the highest matter, enabling him to unite with the highest degree of divine essence that a human can attain. Abner thought that the superior son does not incarnate in this world. Jesus was only the highest degree of the inferior son that is present in the essences of the entire world. The opinion of Abner on Incarnation is closely related to his view of the doctrine of Original Sin. Adam thought that his intellect, which is an incarnation of divinity in people, was God, and he therefore wrongly concluded that he was God. Only after this critical step, humanity was able to understand that, though there is divinity in humans, this divinity is not an independent God, but rather a part of the divine essence in the whole world. The Law of Moses that came to purify the world from idolatry has some problems. It does not enable the full emancipation of humanity from sin and error. Abner claimed that the negation of the incarnation of God in the world leads to negating the possibility of life after death. The possibility of life after death comes from understanding the incarnation of divinity in all humans. Negating life after death causes immorality. The Torah has to put up with all these inaccuracies in order to achieve its main goal, which is taking humanity out of the sin of idolatry by believing that God is one. The outcome, though better than its predecessor, is ultimately a lost situation which humanity cannot overcome on its own. For that reason, God sent Jesus who was born with a higher degree of matter and divine essence. Due to the divinity within Jesus, his miracles and his resurrection, people are able to understand that within everything in the world there is some divine essence that is part of the inferior son, and that the origin of all the divinity in the world is the superior son. This understanding enables salvation from the original sin and represents a true understanding of the relation between God and the world. We see that this opinion regarding the Trinity and Incarnation contradict the official dogma of the Catholic Church at the time of Abner. In his opinion, the incarnation of divinity in Jesus did not bypass the regular process of the emanation of the divine essence in the world. Rather, the manifestation of Jesus represented the pinnacle of incarnation of divinity, which, though indeed present in the entire world, yet in Jesus occurred in the purest form possible. This opinion of Abner, similar to his other philosophical views, was a part of the radical Neo-Platonic interpretation of Christianity. The difference between him and the other Neo-Platonic Christian philosophers, like Master Eckard, is the different sources from which they were influenced. We do not see in any part of his work that he was aware of the existence of these sources. On the other hand, Abner did utilize some Arabic and Jewish sources. The origin of his uncommon position on Christianity is found in his opposition to the common Aristotelian-Maimonidean-Averroist trend of Jewish philosophy. Abner, similar to Spinoza after him, thought that the explanations of these thinkers on the question of the creation of the world by a perfect God were not sufficient and ultimately inaccurate. In place of these responses, Abner proposed his radical interpretation of the Christian doctrine of the Trinity, an interpretation that was uninfluenced by the theological Christian

tradition. Determinism One of the more important philosophical opinions of Abner was his deterministic view. After the explication of this opinion and its negation, Abner explains his deterministic opinion. Abner believed that people have free will in a limited sense, but act in a determined way in the broader sense. People are free in their relation to themselves, meaning that if a person is separated from the causes that influence him or her e. In this specific case a person can then utilize his or her will and choose freely between the two options. In the opinion of Abner, people are like wax, as follows: Wax may be melted and sculpted into many different shapes. However, the person who sculpts the wax determines its present form as only one of those options. The same is true about people: In themselves, they have the ability to choose between different possibilities, but their relation to the outside world determines their choices. We can see from this example how strong the determinist view of Abner was. It is important to note that Abner defines the will of people as an accord between the attractive force and the imagination, two forces common to humans and animals. Abner explains in the same way the meaning of possibility and accident. Things are only possible in their relation to themselves. In relation to the entire world and its causality, everything is truly determined. Accidents are only accidents relative to the seeming unlikelihood of their occurrence.

**Chapter 3 : Crescas' Critique of Aristotle**

*With this position Crescas pulls together the Aristotelian anti-Maimonidean opinion of Gersonides, Duns Scotus's Franciscan critique of Aquinas's understanding of Aristotle, and the Neo-Platonic opinion of Abner in his formulation of a new anti-Aristotelian critique of Maimonides (Sadik ).*

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*Crescas' Critique of Aristotle: Problems of Aristotle's Physics in Jewish and Arabic Philosophy.* By Harry Austryn Wolfson. 9¼ Å— 6, pp. By Harry Austryn Wolfson. 9¼ Å— 6, pp. Cambridge: Harvard University Press,

Aristotle achieved a unique rank in the estimation of Muslim and Jewish medieval philosophers, who often refer to him simply as "the philosopher. As a reaction, a countermovement arose in traditionalist and kabbalistic circles from the 13th century onward, which included a critical evaluation of Aristotelian teachings, and can hence be considered a part of medieval Aristotelianism. Jewish Aristotelianism Jewish Aristotelianism may be divided into two periods. From the ninth until the end of the twelfth century, Jews, living in the Muslim world and knowing Arabic, had available to them the Aristotelian literature existing in that language; from the thirteenth century on, Jews, living in the Christian world and using Hebrew for their philosophic writings, depended on Hebrew translations of Aristotelian works. During the first of these periods, the works of Aristotle with the exception of the Politics, the Eudemian Ethics, Magna Moralia, and the Dialogues , together with many of the Greek commentaries on his works, became known through Arabic translations which were made between about c. Walzer , Greek into Arabic , 6â€”8, 60â€””; in eis, 1 , ff. Hebrew Translations The opening of the second period was marked by Hebrew translations, from the Arabic, of works by Aristotle, by Hellenistic commentators, and by Islamic commentators and compilers. These Hebrew translations brought about knowledge of the following works by Aristotle: For a listing of manuscripts, see Steinschneider , and the catalogues of the major libraries possessing collections of Hebrew philosophical manuscripts. Most of this literature exists only in manuscript form. In fact, the Hebrew translations of Averroes became the major source for the knowledge of Aristotle in Jewish circles. In addition to Hebrew translations of genuine Aristotelian works, there also existed Hebrew translations of a number of works, which, though not written by Aristotle, were attributed to him. The Aristotelian literature in Hebrew, in turn, gave rise to Hebrew commentaries and to summaries. In addition, independent works in Hebrew were based on it. Gershom Gersonides , their most outstanding representative; from the 15th to the 17th century â€” Simeon b. The exact relation of these philosophers to Aristotle may be gathered from the entries appearing under their names. Issues in Jewish Aristotelianism Jewish Aristotelianism is a complex phenomenon, the general trends of which can be seen from some of its characteristic discussions. By contrast, Jewish Aristotelians held that philosophic speculations must proceed without any regard to theological doctrines. They recognized as valid only demonstrative arguments, that is to say, arguments based on the standards for such arguments laid down by Aristotle see *Analytica posteriora*, 73a, 21 ff. Once the content of faith and reason had been delineated independently, it could be asked how the two realms are related. According to one view, represented by Maimonides, the teachings of religion and philosophy could be harmonized only in part. For example, Maimonides maintains that while many doctrines, such as the existence of God and His unity, can be demonstrated scientifically, the doctrine of *creatio ex nihilo* cannot, and one therefore has to be guided by prophetic revelation Guide, 2: Using the terms of the Christian Averroists, Albalag opposes the way of faith based on the prophets *ex prophetis* to the way of reason *via rationis* , the one being the way of miracle, the other the way of nature. The two realms, according to Albalag, are distinct and incompatible see G. Vajda , Isaac Albalag, â€”7, â€”75, â€”66; and Ch. Aristotle based his notion that the world is eternal on the nature of time and motion *Physics*, 8: He rejects the emanationist theory of the Muslim Aristotelians since it fails to account for the origin of matter 2: Isaac Albalag, echoing Avicenna, regarded eternal creation as much more befitting to God than temporal creation see Vajda , loc. In the period following Crescas, when there was greater emphasis on the possibility of miracles, the doctrine of temporal creation gained greater adherence. The Muslim philosophers, who accepted the doctrine of eternal creation, understood Aristotle to teach that providence is identical with the operations of nature, which safeguards the permanence of the species, but is unconcerned with individuals. To bring the Aristotelian position more into harmony with the teachings of religion, Ibn Daud Emunah Ramah, 6: Crescas, on the other hand, adopts a determinist position, but states that this does not invalidate the divine commandments Or Adonai, 2: Ibn Daud follows Avicenna in regarding the

soul as an individual eternal immaterial substance capable of survival after death Emunah Ramah, 1: He affirms, on the one hand, the immortality of the individual soul Guide, 1: Pines , Guide of the Perplexed , ciiâ€”civ. The ultimate felicity of man, he says, consists in the enjoyment of the intellectual perfection achieved during life. No further increase of knowledge is possible after death. Crescas expresses the general mood of the anti-Aristotelianism of his period and attacks the intellectualist orientation in his statement that the ultimate felicity lies in the love of God Or Adonai, 2: Aristotle as a legendary figure antedates Aristotle as an actual philosophical force in Jewish thought. The theme that all the Greek philosophers, including Aristotle, were influenced by Judaism first appeared in Hellenistic-Jewish literature. Josephus cites a passage from the lost treatise On Sleep of Clearchus, a pupil of Aristotle, where Aristotle meets a Jew and converses with him in Greek on philosophical topics. The report concludes with the remark that Aristotle learned more from the Jewish sage than conversely Jos. Eusebius, Praeparatio Evangelica, 9: This story is a variation of the theme that Greek philosophy is Jewish in origin. Guttmann, Philosophies, â€””; Husik, Philosophy, ff. Strauss, Philosophie und Gesetz ; F. Bamberger, Das System des Maimonides ; H. Ginzberg, Legends, index; Steinschneider, Uebersetzungen, â€”75; E. Cohen and Hillel Levine eds. Berman, "Greek into Hebrew: Samuel ben Judah, 14th Century Philosopher and Translator," in: A Comparative Study," in: Frank, "Maimonides and Medieval Jewish Aristotelianism," in: Medieval Encounters, 4 , â€”57; J. Guttmann, Philosophies of Judaism, â€””; S. Robinson, " Hasdai Crescas and Anti-Aristotelianism," in: Samuelson, "Medieval Jewish Aristotelianism," in: Harvard Theological Review, 31 , â€” Cite this article Pick a style below, and copy the text for your bibliography.

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*Hasdai Crescas was a true representative of the interpretation of the Arabic and Hebrew philosophic traditions. This volume reprints Harry Austryn Wolfson's now classic study of Crescas' Or Adonai, a historical and critical investigation of the main problems of Aristotle's Physics and De Caelo.*

The Sinagoga Major is on the left. Hasdai Crescas came from a family of scholars. Following in the footsteps of his teacher he became a Talmudic authority and a philosopher of great originality. He is considered important in the history of modern thought for his deep influence on Baruch Spinoza. Joseph Albo is the best known of his pupils, but at least two others have won recognition, Rabbi Mattathias of Saragossa, and Rabbi Zechariah ha-Levi. Crescas was a man of means. Still, though enjoying the high esteem even of prominent non-Jews, he did not escape the common fate of his coreligionists. Imprisoned with his teacher upon a false accusation of host desecration in , he suffered personal indignities because he was a Jew. His only son died in a massacre in Barcelona in , a martyr for his faith, during the anti-Judaic persecutions of that period. Nevertheless, he kept his faith. Notwithstanding this bereavement, his mental powers were unbroken; for the works that have made him famous were written after that terrible year. Another episode of his life worthy of note is connected with the appearance of the pseudo-Messiah of Cisneros, one of whose adherents he became. In he visited Joseph Orabuena at Pamplona at the request of the King of Navarre , who paid the expenses of his journey to various Navarrese towns Jacobs, I. He was at that time described as "Rav of Saragossa. But his concise philosophical work Or Adonai, The Light of the Lord became a classical Jewish refutation of medieval Aristotelianism , and a harbinger of the scientific revolution in the 16th century. Three of his writings have been preserved: An exposition and refutation of the main doctrines of Christianity. This treatise was written in Catalan in The Catalan original is no longer extant; but a Hebrew translation by Joseph ibn Shem-Tov , with the title "Refutation of the Cardinal Principles of the Christians" , has been preserved. The work was composed at the solicitation of Spanish noblemen. List of works[ edit ] Opening Crescas street in Jerusalem, Jan In front to the right side: La inconsistencia de los dogmas cristianos:

## Chapter 6 : Abner of Burgos (Stanford Encyclopedia of Philosophy)

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## Chapter 7 : Crescas's Critique of Aristotle | Harry Austryn Wolfson | Harvard University Press

*Text and translation of the twenty-five propositions of part I of book I of the Or Adonai. Notes on the twenty-five propositions of book I of the Or Adonai. Bibliography: p. Series Harvard Semitic series -- vol. VI., Harvard Semitic series -- v. 6.*

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