

expressed himself so that my beloved Lakewood relatives would be sure they understood what he was writing, while I am equally sure that they did not understand what he was really trying to say (for examples, see the first sentences in *Mishneh Torah*—“Laws of the Foundations of the Torah: i.1 and further on, vii.1). If I had a shekel for every time a traditionally educated student said to me after reading a Rambam text black on white, “But it is not possible that Rambam could have written that!” I could have retired years ago.

“Rashi’s Judaism” is certainly warm and comforting, something we all need. But it is also disappointing to people who accept modern science as a route to truth, who reject superstition, who believe that all human beings are actually created in the image of God. “Rashi’s Judaism” is also challenging for people who accept the values of liberal democracy. I must emphasize, the issue is not one of intelligence or personal sophistication, let alone of Jewish education. The following story illustrates this point:

When a friend of mine was a scholar-in-residence at a prominent Modern Orthodox synagogue years ago, he taught the passage at the end of “Laws of Slaves” in *Mishneh Torah* in which Maimonides emphasizes that Jews and Gentiles are all created equal by God and formed “in the same womb”, i.e., there is no essential difference between Jews and Gentiles.^[2] In the synagogue there was a sophisticated Torah scholar in his 20s who was also the son of a prominent yeshiva head. He protested this purported equality, and stayed with my friend for almost an hour after the Sabbath arguing that Maimonides did not say this because he could not have said it. The belief in Jewish superiority was an essential part of the young scholar’s personal sense of Jewish identity. He had formed this identity under the influence of his parents, their peers, and his peers. The text was merely secondary and after the fact. When he saw the text, he was forced either to distort it or to deny its importance. After my friend proved to him that the universalistic interpretation was correct by citing numerous other Maimonidean texts in the *Mishneh Torah* and in the *Guide of the Perplexed*, this product of the best Modern Orthodox education gave up on Maimonides and said it really didn’t matter what Maimonides said because he (and presumably “the Torah world”) had decided in accordance with the views of Judah Halevi anyway. His prejudice was so deep that he preferred the opinion of the non-halakhist Halevi to that of the greatest halakhist in Jewish history!

I had a similar experience in my own synagogue in Haifa many years ago. I sought to prove to an older friend in the synagogue, a wonderful man and a learned Jew, that Rambam did not agree with Halevi (or with Kabbalah, or with much of Orthodoxy today, “yeshivish” or not) according to which Jews are inherently distinct from and superior to non-Jews. In contrast, I maintained that Rambam held that when the Torah taught that all human beings are wholly and equally created in the image of God, it meant it. I ended up writing a whole book on the subject (*Maimonides on Judaism and the Jewish People*, 1991). My friend read the book and then told me that I had made a compelling argument and that, in consequence, his respect for Rambam had declined.

I am not foolish enough to think that Rambam’s Judaism, not Rashi’s Judaism, should be taught to first graders. But when do our educators start the transition from grade school, to high school, to college, to yeshiva? All too often it appears that the answer today is: Never. I trust and hope that readers of *Conversations* will not and should not be satisfied with that answer.

[1] See Menachem Kellner, “Truth—or Consequences,” *Conversations* 30 (2018): 1–12.
<https://www.jewishideas.org/article/truth-or-consequences>.

[2] On this passage, see Menachem Kellner and David Gillis, *Maimonides the Universalist: The Ethical Horizons of the Mishneh Torah* (Littman Library of Jewish Civilization, 2020), ch. 12.