

# JEWISH STUDIES

犹太研究

第14辑

## **A Study on the Communalism Philosophy in Israeli Kibbutzim**

*LI Yong*

Israeli Kibbutz may be called socialistic community of Israel. Since the establishment of the first Kibbutz to today, there has been more than 100 years. As theoretical basis, the Communalism philosophy in those Kibbutzim holds a complete system. Generally speaking, “Collective Experience” is the practical basis; while “Equality and Partnership”, “Mutual Responsibility”, “Work”, “Communion”, “Solidarity” and “Democracy” are the six core concepts which form a dynamic and complete system, maintaining the functioning of a community. The three kinds of Marxism, which serve as ideologies in Israeli Kibbutzim, are the products of the localization of Marxism in Israel. Nowadays, they still more or less remain in those communities. However, we need to note that Israeli Kibbutzim encountered serious problems in the end of 20th century. Those problems were mainly caused by the closed and self-contained Communalism philosophy in Kibbutzim. In a word, if Kibbutzim want to have a better future, the only choice is to reform this philosophical theory.

## **Maimonides' Special Introductions in *The Guide of the Perplexed***

*ZHANG Ying*

The present paper tries to answer the following questions: whether or not, as Leo Strauss says, *The Guide of the Perplexed* is “a Jewish book written by a Jew to the Jews;” if so, in what sense it is “a Jewish book;” and how philosophy plays her role in the book. To answer these kinds of questions requires of course a comprehensive grasp and understanding of the book. But



certain key texts may help us to offer tentative answers to those questions. The present paper tries to argue that some “special introductions,” i. e. , those passages that the author asks the reader to pay “attention” or indicates as “preface” or “introduction” in the main texts. The present paper aims at investigating certain device of *The Guide of the Perplexed* and the intention of the author behind it, by illustrating two such “special introductions” in *Guide* I 73 and II 2.

## **On the Influence of Midrash to Maimonides’ Allegorical Interpretation**

*XIA Xindong*

The word “Midrash” has two meanings. One is the specific strategy which employs derash, geometria and some other Judaic ways to interpret the Torah and Talmud; another is a corpus of literature bearing the name of Midrash(im) which records the various interpretations of the sacred texts by the Talmudic sages. Midrash, with its double meanings, has great influence upon Maimonides’ allegorical interpretation of the sacred texts. On one hand, some words or verses taken from the Midrashic texts are allegorically interpreted by Maimonides; on the other hand, the allegorical interpretation is his creative application of Midrashic strategy.

## **Maimonides on Dialectical Arguments**

*DONG Xiuyuan*

Dialectical arguments are one kind of arguments Aristotle discussed in *Topica*, as apposed to demonstrative arguments. The dialecticians deal with some controversial topic, inferring from plausible premises while keeping an eye on the conflicting views. Maimonides learned dialectical arguments from the Arabic Aristotelian philosophers, in particular al-Farabi, and employed