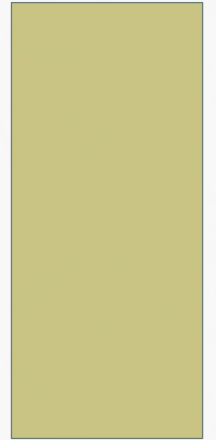


# KNOWER, KNOWLEDGE & KNOWN:

**THE RAMBAM'S NUTRITIONAL SCIENCE,  
THE CULTIVATION OF CONSCIOUSNESS,  
AND THE FUTURE OF MEDICINE**



# RAMBAM: MISHNEH TORAH



**“Since maintaining a healthy, sound body is among the ways of serving G-d... for one cannot understand or have knowledge of the Creator if he is ill...”**

*– Hilchos Deos 4:1*

# RAMBAM: MISHNEH TORAH



**“...therefore one must avoid that which harms the body, and accustom himself to that which is healthful and helps the body become stronger.”**

– *Hilchos Deos 4:1*

# **RAMBAM: MISHNEH TORAH**

- **Never eat unless hungry, nor drink unless thirsty.**
- **Never put off relieving oneself, even for an instant.**
- **Do not eat until the stomach is full. Rather, eat until the stomach is only THREE-QUARTERS FULL.”**
- **Eating a small quantity of bad foods is less harmful than overeating healthy foods.**
- **Overeating is poison to the body!**

# **RAMBAM: MISHNEH TORAH**

- **Specific food recommendations**
  - **Elimination**
  - **Exercise**
- **Seasonal, constitutional, and age-related variations**
  - **Sleep, Hygiene, Bathing**
  - **Sexual moderation**

# RAMBAM: MISHNEH TORAH

- **“All these good habits are suitable for those who are healthy. But if someone is ill... or has maintained bad habits for many years, then there are other ways, depending upon one's condition, as explained in the Book of Medicines.**
- **A CHANGE OF HABIT IS THE BEGINNING OF SICKNESS.”**

– *Hilchos Deos 4:21*

# RAMBAM: MISHNEH TORAH



**“Whoever conducts himself in these ways, I guarantee that he will not get sick throughout his life... He will not need a doctor. His body will be in perfect condition and remain healthy all his life.”**

– *Hilchos Deos 4:20*

# ARE THESE LAWS RELEVANT AT ALL TIMES, OR HAVE THEY CHANGED?

התורה שמדברת בעצם בעליונים ורומזות בשניות  
בתחתונים

“Essentially, Torah addresses higher metaphysical realities; secondarily, it imparts its meaning to the corresponding lower, physical reality.”

– ASARA MA'AMARIM  
R. Menachem Azaria of Fano



# ARE THESE LAWS RELEVANT AT ALL TIMES, OR HAVE THEY CHANGED?

“Therefore, the health directives contained in Chapter 4 of Rambam’s Hilchos Deos are eternally applicable in their primarily spiritual sense... and by extension, the principles apply to their intended context, in support of physical health.”

– Rabbi Menachem M. Schneerson  
LIKUTEI SICHS vol. 23

# WEITZMANN INSTITUTE STUDY

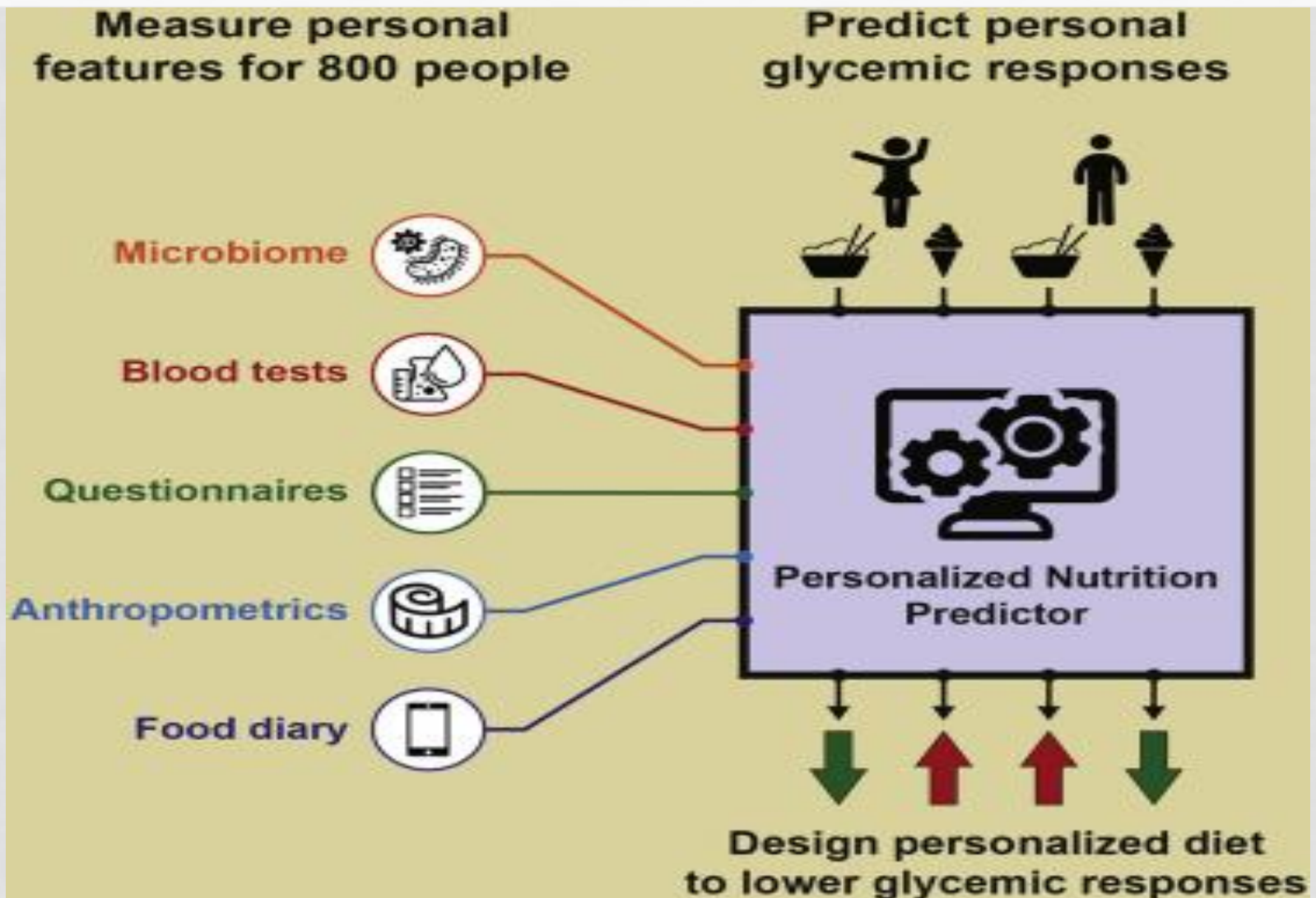
- **Personalized Nutrition by Prediction of Glycemic Responses**

– Drs. Eran Elinav & Eran Segal – CELL 11/19/2015

- **Developed an Algorithm that accurately predicts Postprandial Glycemic responses**
- **Different People React Differently to Same Foods**

<b>FOOD COMBINATIONS</b>	<b>GUT BACTERIA</b>
<b>LIFESTYLE CHOICES</b>	<b>GENETIC FACTORS</b>
<b>ANTHROPOMETRICS</b>	<b>BLOOD WORK</b>

# PERSONALIZED NUTRITION BY PREDICTION OF GLYCEMIC RESPONSES



# RAMBAM'S PHILOSOPHY OF SCIENCE

“Maimonides’ emphasis on the limitations of human science is perhaps his most significant contribution to general philosophical thought... he pointed out these limitations in order to **make room for belief.**”

– Shlomo Pines

Translator of **Guide to the Perplexed**

# RAMBAM'S PHILOSOPHY OF SCIENCE

## THE LIMITS OF HUMAN KNOWLEDGE

- Epistemological limits are not necessarily an obstacle in the search for truth
- Sought to reconcile Jewish revelation and tradition with Greek-Arabic rational thought
- Lack of certainty in science often gives rise to philosophical reflection
- **Physics** is indispensable on the road to **metaphysical knowledge of G-d**

– Gad Freudenthal

Senior research Fellow at CNRS in Paris

# RAMBAM'S PHILOSOPHY OF SCIENCE

## THREE TYPES OF PRACTICAL REASON:

- Ordinary **Jurists**, who take the laws of their society as given, without deduction
- **Philosophically** inclined, who base decisions of rational principles,
- **Metaphysicians**, who bring practical reason and theoretical reason together in a manner that preserves the **teleology** of Torah.

DAVID NOVAK

Professor of Jewish Studies Univ. of Toronto

## RAMBAM: MISHNEH TORAH

“If one follows healing methods only so that one's body will be whole & strong... this is not the good path. Rather, one should fix it in one's heart that the body will be whole and strong so *that the soul will be upright in recognizing G-d*. For it is impossible to understand and think in wisdom if one is hungry or unwell, or if one's limbs or organs are in pain.”

# RAMBAM: MISHNEH TORAH

- “The founding principle of all founding principles, and the pillar of all wisdom, is to **know** that G-d exists.”

– Hilchos Yesodei HaTorah 1:1



# RAMBAM: MISHNEH TORAH

“...And the world will be filled with the **knowledge of G-d**, as the waters cover the sea.”

– Isaiah 11:9

# RAMBAM: MISHNEH TORAH

“He is the **Knower**,  
He is the **Knowledge**, and  
He is the **Known...**”

...and this is not within the power of  
any man to comprehend clearly.”

– Hilchos Yesodei HaTorah 2:10

# THE LIMITS OF UNDERSTANDING

## THE 49 GATES OF UNDERSTANDING

**"חולה"**

**CHOLEH – ILLNESS = GEMATRIYA 49**

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**THE 50<sup>TH</sup> GATE IS GRANTED FROM ABOVE:**

**DA'AT**

# HITBONENUT - CONTEMPLATIVE MEDITATION

- **Three aspects of Meditation:**
  - Meditation associated with study; **understanding** a concept thoroughly, then meditating in depth until the concept is illuminated in the mind
  - Meditation before prayer: experiencing the **vital feeling** associated with the concept
  - Meditation during prayer: **sensing the Divinity** within the concept

– HaYom Yom, 20 Tammuz

# CULTIVATION OF DA'AT

## HITBONENUT

		<b>CONTEMPLATION OF SPIRITUAL CONCEPT</b>

# CULTIVATION OF DA'AT

## HITBONENUT

		<b>CONTEMPLATION OF SPIRITUAL CONCEPT</b>
		<b>EMOTIONAL IMPACT (INTERNALIZATION)</b>

# CULTIVATION OF DA'AT

## HITBONENUT

		<b>AWARENESS OF DIVINITY IN TEFILAH</b>
		<b>CONTEMPLATION OF SPIRITUAL CONCEPT</b>
		<b>EMOTIONAL IMPACT (INTERNALIZATION)</b>

# CULTIVATION OF DA'AT

## 3 LEVELS of DAAT

## HITBONENUT

		<b>AWARENESS OF DIVINITY IN TEFILAH</b>
<b>CHOCHMA ↔ BINA</b>		<b>CONTEMPLATION OF SPIRITUAL CONCEPT</b>
		<b>EMOTIONAL IMPACT (INTERNALIZATION)</b>



# CULTIVATION OF DA'AT

## 3 LEVELS of DAAT



## HITBONENUT

		<b>AWARENESS OF DIVINITY IN TEFILAH</b>
<b>CHOCHMA ↔ BINA</b>		<b>CONTEMPLATION OF SPIRITUAL CONCEPT</b>
<b>↓ EFFECT ON THE EMOTIONS (MIDOT) &amp; BEHAVIOR</b>		<b>EMOTIONAL IMPACT (INTERNALIZATION)</b>

# CULTIVATION OF DA'AT

## 3 LEVELS of DAAT

## HITBONENUT



<p><b>SOURCE OF THOUGHT</b></p>  <p><b>EMERGING IDEA (CHOCHMA)</b></p>		<p><b>AWARENESS OF DIVINITY IN TEFILAH</b></p>
<p><b>CHOCHMA ↔ BINA</b></p>		<p><b>CONTEMPLATION OF SPIRITUAL CONCEPT</b></p>
 <p><b>EFFECT ON THE EMOTIONS (MIDOT) &amp; BEHAVIOR</b></p>		<p><b>EMOTIONAL IMPACT (INTERNALIZATION)</b></p>

# CULTIVATION OF DA'AT

## 3 LEVELS of DAAT

## RAMBAM

## HITBONENUT

<p><b>SOURCE OF THOUGHT</b></p>  <p><b>EMERGING IDEA (CHOCHMA)</b></p>	<p><b>THE KNOWER</b></p>	<p><b>AWARENESS OF DIVINITY IN TEFILAH</b></p>
<p><b>CHOCHMA ↔ BINA</b></p>	<p><b>THE KNOWN</b></p>	<p><b>CONTEMPLATION OF SPIRITUAL CONCEPT</b></p>
 <p><b>EFFECT ON THE EMOTIONS (MIDOT) &amp; BEHAVIOR</b></p>	<p><b>THE KNOWLEDGE</b></p>	<p><b>EMOTIONAL IMPACT (INTERNALIZATION)</b></p>