

Aristotle's Admission to the Truth of the Torah at the End of His life  
(Revision 2.0)

<p><b>Aristotle's Letter to Alexander the Great written at the end of his life</b> <b>Meam Loez - Shemot / Parashat Yitro – 19:17</b></p> <p>The Jewish Education Network (<a href="http://www.geocities.com/heartland/acres/2233/">www.geocities.com/heartland/acres/2233/</a> – <a href="mailto:jenet@iname.com">jenet@iname.com</a>)</p>	<p style="text-align: right;"><b>מכתב אריסטו לאלכסנדר מוקדון</b></p> <p style="text-align: right;"><b>ילקוט מעם למועז</b> <b>יתרו יט. יז</b></p>
<p>There is a true story of a great philosopher renowned throughout the world, whose name was Aristotle - that at the time of his old age he wrote a letter to his student Alexander the Macedonian - the king of Greece (See source Shalshet HaKabalah) this text:</p> <p>Blessed is Hash-m [the G-d of the Jews - the sole G-d of the universe and of all], that opens eyes of the blind, that shows the sinners the straight path. He is exalted with praises that are worthy of Him - For I do not know how to praise Him upon all of the mercy and great kindness that he bestowed upon me.</p> <p>That he took me out of this foolishness that I was immersed in all the days of my life in dealing with wisdom of philosophy to explain everything according to nature - that's understood through rationalization.</p> <p>And I made many books on this wisdom - like the sand that is on the banks of the of the sea.</p> <p>Until I was rebuked now by the mingling of my life with one (Jewish) sage from the sages of Israel. And in his speaking to me, he demonstrated his tremendous wisdom.</p> <p>And I recognized the high level of the holy Torah, that was given at the Mount Sinai.</p> <p>And he drew my heart with the words of the Torah that showed me and explained to me true novelties and wonders that were done [by Hash-m, the G-d of Israel].</p>	<p>ומעשה היה בפילוסוף גדול המפורסם בעולם שנקרא אריסטו שבימי זקנותו כתב אגרת לתלמידו אלכסנדר מוקדון מלך יון בזה הנוסח</p> <p>ברוך ד' הפוקח עינים עורות המראה לחטאים דרך ישרה. מהולל יהיה בתהלה הנאוה לו. כי איני יודע להללו על הרחמים והחסד הרב שעשה עמי</p> <p>שהוציאני מן השטות הזו שהייתי שקוע בה כל ימי חיי. בעסק חכמת הפילוסופיה להסביר כל דבר בדרך הטבע שמוכן על פי השכל</p> <p>ועשיתי ספרים הרבה בחכמה הזו כחול אשר על שפת הים</p> <p>עד שבתוכחתי עכשיו בערוב חיי עם חכם אחד מחכמי ישראל. ובדברו עמי הראה חכמתו הגדולה</p> <p>והכרתי את מעלת התורה והקדושה שניתנה בהר סיני</p> <p>והוא משך לבי בדברי התורה שהראה לי והסביר לי חידושים אמתיים ופלאים שנעשו</p>

And I was uncivilized that I did not understand that most of the things that are driven by the Holy One Blessed be He [Hashem – the G-d of Israel] in a wondrous manner that's external to the way of nature.

And from the time that I saw this - I took to heart to expound and to investigate [or fathom] the wisdom of the Torah. For all of its words are founded on foundations of truths, and it is not like the wisdom of philosophy that is vanity.

And therefore, you my student - Alexander the the great king - Do not push my works [for people to learn them]– not you and not my fellow philosophers.

For if it was in my hands to gather all of the books that I authored using this wisdom, surely I would burn them with fire in order that they would not remain any part of them.

However, this matter is not in my hands for my books are spread throughout the world and it's impossible to gather them all.

And I know well of the stringent punishment that my Creator will punish me for this great sin that I transgressed. That I lost my time with my own hands and that I caused the multitude to sin.

Therefore, my son Alexander I wrote this letter in order to inform you, you and all of your fellows - that most of the things that people want to explain in the way of nature in order that they will be understood by the intellect are matters of falsehood.

For surely, the Holy One Blessed be He (Hashem - G-d), He is the Solution to the world and He leads it with great force.

And because of my fate that caused my books to be spread throughout the western lands – I hereby inform on all of them – that one should not waste his time with them. Do not look at them and do

דאני הייתי פרא שלא הבינתי שרוב הדברים נוהג אותם הקב"ה בדרך פלא חוץ מדרך הטבע

ומשראיתי כך. נתתי אל לבי לדרוש ולתור בחכמת התורה שכל דבריה מיוסדים על אדני האמת ואין היא כחכמת הפילוסופיה שהיא הבל

ולכן אתה תלמידי אלכסנדר המלך הגדול. אל ידיחו ספרי לא אותך ולא את חבריך הפילוסופים

שאילו היה בכוחי לאסוף את כל הספרים שחברתי בחכמה הזאת בודאי הייתי שורף אותם באש כדי שלא ישאר שום דבר מהם

אבל אין הדבר בידי שכן ספרי בפוצו בכל העולם ואי אפשרי לכנס כולם

ואני יודע יפה העונש החמור שיענישני בוראי על החטא הגדול שחטאתי שאיבדתי הזמן במו ידי והחטאתי רבים

ולכן בני אלכסנדר כתבתי המכתב הזה כדי להודיעך לך ולכל חבריך שרוב הדברים שרוצים להסביר בדרך הטבע כדי שיובנו על פי השכל דברי שקר הם

שבודאי הקב"ה הוא פטרונו של עולם והוא מנהגו בכוח הגדול

ומפני שמזלי גרם שספרי נפוצו בארצות המערב. אני מודיע עכשיו לכלם שלא יאבדו זמנם בהם. לא יסתכלו בהם ולא יגעו בהם בידיהם. שעון גדול הוא לבלות הזמן על ספרי

not touch them with your hands. For it is a great sin to waste time on my books of philosophy – for it is a lie that has no legs [to stand upon].

And now I have saved my soul with this that I proclaimed my error and my guilt – it [the Law of the Torah's punishment] is not as stringent upon me for the past [faults of mine] for I didn't know.

However now that I revealed this matter to the creatures – that I lived in error and my heart burns for the time that I destroyed with vanities. Woe is to those that their hearts continue [to follow] after my books. Surely under them will be the grave.

And know that according to what that same sage taught me – I found many matters in the book of proverbs that King Solomon authored that a person should not be drawn after the wisdom of philosophy in his saying to “Guard yourself from a strange woman from a foreign female whose words are smooth.” (Mishlei / Proverbs 7:5)

Woe to the eyes that thus they see. Woe to the ears that they thus is what they hear. Woe is to me that I destroyed my body and my strength – for these damaging matters. And this that you praise me by saying that my fame has spread throughout the world because of the books that I made. And they admire me with great admiration. Surely death is better than this – that my books are spread throughout the world. Surely those that are diligent in [the learning of] the Torah will inherit [eternal] life in the world to come.

And those that deal with my books will inherit purgatory. And even I am prepared to be punished for them all. And the reason why I did not write you this letter before now, for I suspected that you would be angry at me and you would do me evil. However now, I decided to say, to inform you of this.

For I know that before this letter of mine will arrive in your hand I will have already been placed in an ark of wood – for I reached the end of my days. And Peace from the Teacher Aristotle –

פילוסופיה שהיא שקר שאין לו רגלים.

ועכשיו אני את נפשי הצלתי בזה שהודעתי את טעותי  
חאשמתי לא חמורה כל כך על העבר. כי לא ידעתי

אבל עכשיו שגיליתי הדבר לבריות שחייתי בטעות ולבי נשרף  
על הזמן שכיליתי בהבלים. אוי לאלו שלבם נמשך אחרי  
ספרי. בודאי יהיו בתחתית שאול

ודע שכפי שהורה לי אותו חכם מצאתי הרבה דברים בספר  
משלי שחיבר שלמה המלך שלא יגרר אדם אחרי חכמת  
הפילוסופיה באומרו לשמרך מאשה זרה מנכריה אמריה  
החליקה (משלי ז

אוי לעינים שכך רואות. אוי לאזנים שכך שומעות. אוי לי  
שכיליתי גופי וכוחי בדברים מזיקים. וזה שאתה משבח אותי  
ואומר שיצא שמעי בכל העולם בגלל הספרים שעשיתי.  
ומעריצים אותי הערצה רבה. בודאי טוב המות מזה שבפוצו  
ספרי בכל העולם. וודאי אלו שעוסקים בתורה ירשו חי  
עוה"ב

ואלו שעוסקים בספרי ירשו גיהנם. ואף אני מוכן ליענש על  
כולם. וזה שלא כתבתי לך מכתב זה קודם לכן. כי חששתי  
שמא תכעס עלי ותעשה לי רע. אבל עכשיו גמרתי אומר  
להודיע לך הדבר

כי יודע אני שלפני שיגיע מכתבי זה לידך כבר אהיה נתון  
בארון עצים. כי הגעתי לסוף ימי. ושלום מן המורה ארסאטו  
הפורש מן העולם כאכסנדר מלך יון הגדול

that separates from [life in] the world - to Alexander the great king of Greece.

After having translated the version of the “letter of Aristotle at the end of his life to Alexander the Great” found in the Meam Loez (by Rabbi Culi), I found the source of the letter that the Meam Loez referenced – in the work called “Shalshet Hakabala” (by Gedalia ben Yechia)– and translated that letter from that source. “Shalshet Hakabala” was printed in the Jewish Year 5346. The current year is 5768. This means it was written almost 422 years ago. Thus the public knowledge of the Aristotle letter has been in existence for over 420 years. There is an introduction to the letter from the author that names his sources where he learned of the letter.

In the paragraphs preceding the letter some interesting facts are mentioned about Aristotle, like:

- Aristotle ultimately became a righteous convert [to Judaism] at the end of his life.
- He was appointed over King Solomon's works when Alexander the Great conquered Israel.
- Some of the wisdom he learned from Solomon's works is from where he fashioned some of his philosophies.
- Aristotle studied with a Jewish sage called Shimon HaTzadik. (Simon the Just – a Chief Cohen of the Jewish Temple) He calls him the “Shimonite.”
- There are stories in the Talmud where Shimon HaTzadik meets Alexander and Alexander gets off his horse and bows to him. Thus Alexander was also a contemporary of Shimon HaTzadik.
- Alexander died in his thirties. Aristotle died at about 62 years of age.
- Alexander the Macedonian entered into Jerusalem. He saw the Cohen Gadol [High Priest - Shimon HaTzadik] in his 8 garments. He descended from his chariot and bowed to the Cohen Gadol – Shimon HaTzadik. He told his servants and those that were present that the vision of the Cohen Gadol in His Garments appeared to him before each of his victories.
- Alexander asked that an statue in the image of himself be placed in the Holy Temple. Shimon replied that this was against the Torah, but that to honor the king – all male Cohen children that would be born that year would be named Alexander and the year of the contracts would start from that year (ie, 1<sup>st</sup> year of the King Alexander). He was very happy and gave many gifts for the Temple.

There are small differences between the two versions of the letter. This is likely because the Meam Loez was translated from Ladino to Hebrew. The version of the Letter in the Shalshet Hakabala was likely translated from Greek to Hebrew. So the letter translated from the Meam Loez went from Greek (Original Letter) (to Arabic? (Cited in Arab Historical Work)) to Hebrew (in Shalshet Hakabala) to Ladino (Meam Loez Original Language) to Hebrew (Meam Loez translated Language) to English (Text Version above). We assumed by translating the letter from the version in the Shalshet Hakabala would result in a more accurate translation of the original letter.

**Aristotle's Letter to Alexander the Great  
written at the end of his life – Excerpts from  
Shalshet Hakabala – Cited by Meam Loez in  
Shemot / Parashat Yitro – 19:17**

The Jewish Education Network

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מכתב אריסטו לאלכסנדר מוקדון

שלשלת הקבלה -

מקור לילקוט מעם למועז

יתרו יט. יז

Aristotle, the philosopher and head of the [secular] sages was the teacher of Alexander and the student of Socrates and Plato. He was born in Macedon and lived 2 years after the death of Alexander his student and he lived 62 years. And I saw written -in the letters of Aristotle – that he wrote that he spoke with Shimon HaTzadik (Simon the Just) on the Godly wisdom and was tremendously impressed by the level of wisdom of Shimon in this and in certain details he says this is what the Shimoni answered me.

And I saw that Rabbi Yosef ben Shem Tov in the introduction to his explanation of the “book of Middot” how he saw in Egypt a book that written inside was how Aristotle at the end of his life admitted to all that is found written in the Sefer Torah of Moshe and became a Righteous Convert [to Judaism].

I saw in “the Kuzari” [a book that discusses the various faiths and their comparison to Judaism] – hand writings – saying 42 – that the philosophers were asked from where did they receive the wisdom of their philosophy. And they said that it came from the Jews - and all the wisdoms they recorded their sources and general principles from the Jews of Alexandria. And afterwards to Paras (Persia) and Medes and afterwards to Greece and afterwards to the Romans. And over time and much wanderings they did not remember the wisdoms were [originally] recorded from the Israelites – rather from the Greeks or Romans. Until here [is the quoted text].

...

And the author of the book Shevilei Emuna wrote – that he saw it written that when Alexander went to Jerusalem he appointed Aristotle, his master – [in charge] over the books of Solomon – and he recorded there the philosophy and he called it in his name...

The Rav (the Rambam) in the HaMoreh (Nevuchim – the guide to the Perplexed) section 1 perek 71 says that [all] Wisdoms were initially with the [Jewish people of] Israel – however in the domination of the [gentile] peoples upon us it

ארוסטוטיליו הפלוסוף וראש החכמים היה רבו של אלסנדרו ותלמיד סוקרטו 'ופלטונו ונולד במצודוניה ויהי ב' שנים אחרי מיתת אלכסנדר תלמידו ויהי ימי חייו ס"ב שנים. וראיתי כתוב כי נמצא באגרות אריסטו שכתב כי הוא דבר עם שמעון הצדיק על חכמת האלקית והשתומם מאד ממעלת חכמת שמעון בזה באיזו פרטות אומר וזה ממה שהשיבני השמעוני

וראיתי לר' יוסף ן' שם טוב בהקדמת ביאוריו לספר המידות שאמר איך הוא ראה במצרים ספר כתוב בו איך אריסטו 'בסוף ימיו הודה על כל הנמצא כתוב בספר תורת משה ונעשה גר צדק

...

ראיתי בכוזר כתיבות יד בראשית מ"ב כי נשאל לפלוסופים מאין יבא אליהם חכמת הפלוסופיא. ואמרו שבאה מהיהודים וכל החכמות העתקו שרשיהם וכלליהם מהיהודים אלהכסדי ואח"כ לפרס ולמדי ואח"כ ליון ואח"כ לרומה ובאורך הזמן ורב המצועים לא הוזכרו בחכמות. שנעתקו מהעברים זולתי מן היוונים ורומים ע"כ

וכתב בעל ספר שבילי אמונה שראה שכתוב שכאשר אלכסנדרוס הלך לירושלים השליט אריסטו רבו על ספרי שלמה והעתיק משם הפלוסופיא וקרא על שמו ...

הרב בהמורה ח'א פע'א אומר החכמות היו בראשונה בישראל אך בשלוט האומות עלינו באו לידם ואנחנו בלמדבו דבר מהם נראה היות ראשיתו מאתם ותהי להפך.

[wisdom] came into their hands and we when we learn a matter from them it appears that their conception [of the wisdom] was from them but it is really the opposite.

Ibn Rashed who is called Oyrouou says in the end of his book “Hapelet Hatephila” that the wisdoms were found with Yisrael, and I saw an old work these things and I recorded them here word for word – and they – I testify – with a clear testimony – that I heard from the mouth of the sage Don Abraham Ibn Zarzer that when he was in Lisbona and used to say that the Ishmael sage Ibn Alachtov – that people used to say upon him that there was no one of his caliber in his generation in terms of wisdom and piety. And he heard that there was in the city of Alekhara a book from Aristotle that he authored at the end of his days and that he recanted from all that he had written initially. And the sage Don Abraham ibn Zarzer sent for this work and saw in it either the matter of [divine] providence or whether the matter of the leaving of the soul and also regarding the creation of the world. And he (Aristotle) would state on each and every matter from these – [that he admitted to have erred in them] and from certain natural matters – and the “Shimoni” [ie, Shimon HaTzadik – the Cohen Gadol] changed my mind on this opinion with this and this proof or with this and this argument. And it was written at the end of his book a writing that Aristotle sent to King Alexander – his student.

And this is the text of the writing:

Blessed is G-d [the G-d of the Jews - the sole G-d of the universe and of all], that opens eyes of the blind, that shows the sinners the path. He is praised with praise that is worthy for Him – that he bestowed [kindness] upon me – in his mercy and great kindness that that he took me out of the complete foolishness that I was in all the days of my life in dealing with wisdom of philosophy and that I would judge everything according to thoughts of the mind.

And I authored on it [philosophy] books - like the

ן' רשד הנקרא אוירווא  
אומר בסוף ספרו הנקרא הפלת התפלה שהחכמות היו  
נמצאות בישראל וראיתי בחיבור ישן אלו הדברים  
והעתיקתים פה מלה במלה והם אני מעיד עדות ברורה  
ששמעתי מפי החכם

דון אברהם ן'  
זרזר בהיותו בליסבוכה והיה אומר כי החכם הישעמלי ן'  
אלכטוב שהיה אומר עליו שלא היה כמוהו בדורו בחכמה  
וחסידות ושמע שהיה בעיר אלקהרה ספר אחד מאריסטוס  
שחבר בסוף ימיו ושחזר בו מכל מה שכתב בתחלה והחכם דון  
אברהם ן' זרזר שלח בעד הספר וראה בו בין בענין ההשגחה  
בין בענין השארות הנפש. וכן בענין חדוש העולם והיה אומר  
בכל דבר ודבר מאלו ובכמה דברים טבעים והחזירני השמעוני  
מזות הסברה במופת כך וכך ובטענות כך וכך והיה כתוב בסוף  
הספר כתב אחד ששלח אריסטו למלך אלכסנדרוס תלמידו

זה נוסח הכתב

ברוך אלקים פוקח עורים מורה חטאים בדרך ישתבח שבה  
הראוי לו אשר גמלני ברהמיו וברוב חסדיו והוציאני מן  
הסכלות הגמור אשר הייתי בו כל ימי חיי בהתעסקי בחכמת  
הפלוסופיא והייתי דן דן כל הדברים על דעת השכל.

והברתי בזה ספרים כחול הים ועשיתי ספרים הרבה בחכמה

sand of the sea. And I made many books on this wisdom like the sand that is on the shore of the sea.

Until the end of my days I debated with a [Jewish] sage from the sages of Israel [This is likely Shimon HaTzadik – Simon the Just]. And he demonstrated his strong arm in the Torah that is an inheritance to them from Sinai and he drew my heart with words of Torah in his teaching me the signs and wonders with the holy names that are true and revealed to the senses.

And I because I did not know that most of these things are higher than the intellect and when I saw this I gave my heart to reflect with all my force on the Religion of the Jews.

And behold all of it is founded perfect stones and not like the dark wisdom of philosophy.

Therefore, my precious student - Alexander the the great king - Let not my books cause you to err.

Even you and even your friends the philosophers - for if I was able now to gather all my books that spread throughout all the lands, I would burn them with fire in order that not even one would remain for the eyes of the princes and the deputies in order that they do not err in the thinking.

For I know that I will receive great punishment from the G-d – for I sinned and I caused the multitudes to sin.

Therefore, my son Alexander I inform you and all the people of the world that most of the things that are known through the mind they are falsity for higher and higher it is guarded [possible explanations, the ones who profess them that are in high positions know their falsity; the truth is guarded higher than what the philosophers think – ie in the Torah].

And because of my fate that caused my books to be spread throughout the western lands – I hereby

הזו כחול אשר על שפת הים

עד אשר בסוף ימי נתוכחתי עם חכם מחכמי ישראל. והראני את ידו החזקה בתורה מורשה להם מסיני והמשיך לבי בדברי התורה בהראותו לי אותות ומופתים בשמות הקדוש אמתיים ונגלים לחושים

ואני בעד בלתי יודע כי רוב הדברים הם למעלה מהשכל וכאשר ראיתי זה נתתי לבי להתבונן בכל כחי בדת היהודים

והנה כלה מיוסדת על אבנים שלמות ולא כחכמת הפילוסופיא החשוכה לכן תלמיד הנעים אלכסנדר המלך הגדול אל יטעוך ספרי

גם לך וגם לחבריך הפילוסופים כי אלו הייתי יכול עתה לקבץ כל ספרי אשר שנתפשטו בכל אפסי הארץ הייתי שורפם באש בל ישאר א לעיני השרים והסגנים כדי שלא ישתבשו בהם הדעות

כי ידעתי שאקבל עונש גדול מאת האל כי חטאתי והחטאתי את הרבים

לכן בני אלכסנדר אני מודיע לך ולכל באי העולם שרוב הדברים הידועים על פי השכל הם בדאים כי גבוה מעל גבוה שומר

ואחרי שמזלי גרם וספרי נתפשטו בארצות המערבה הנני מודיעם בריעה נאמנת שאין ראוי להסתכל בהם ולא להגות

inform them – with a reliable proof – that it is not worthwhile to look in them and not to review them. For its logic is a transgression and the philosophy is false.

And now that I am cleared from Hash-m – for I transgressed unknowingly.

And woe to those that look in then for they go in a confused path to destruction.

And know that just as that same sage taught me about our wisdom – this [matter - that a person should not be drawn after the wisdom of philosophy] was also prophesied by Solomon son of David in his proverbs in his saying to “that they [words of Torah] guard you from a strange woman [secular philosophy]...” (Mishlei / Proverbs 7:5) “Do not extend your heart in her [philosophy's] path” (Mishlei / Proverbs 7:25) and it is written “All those that come to her [philosophy] will not return...” (Mishlei / Proverbs 2:19)

Woe to the eyes that thus is what they see and woe is to the ears that thus is what they hear.

Woe is to me. Pity is to me for I withered my body and my finished off my days in these matters that damage but are not useful. They bring down but do not elevate [a person]. And that you said to me that that my fame has spread amongst all the peoples – that I authored many books and there will be for my fame all the days of the earth.

Know – that I would [rather] choose to have fame in a scroll of the Torah – than to have fame in my books of apostasy. And I would [rather] choose strangulation of my soul than for my books to be widely distributed. For those that cling to the Torah go to light with the light of life. And those that cling to philosophy they go to the pit of the destruction [ie, the grave].

And also I in the future will be punished for all of them. And I did not write you this before this time, in order that if you would be angry at me and you would do me evil, I know that before this writing of mine will arrive to you I will already be

בהם כי ההגיון עון והפלוסופיא בדאית

ועתה הנני נקי מהשם כי חטאתי בלא יודעים

ואוי להם למסתכלים בהם כי ילכו בדדך נבוחה לאבדון.

ודע כי כמו שהראני אותו החכם על חכמתינו זאת ג"כ ניבא שלמה בן דוד במשליו באמרו לשמרך מאשה זרה וכתוב אל ישט אל דרכיה לבך וכתוב כל באיה לא ישובון -

אוי לעינים שכך רואות ואוי לאזנים שכך שומעות

אוי לי אללי לי כי בכך בליתי גופי וכליתי ימי בדברים מזיקים ולא מועלים מורידים ולא מעלים. ולמה שאמרת לי כי יצא לי שם בכל האומות שחברתי ספרים רבים והיו לי לשם כל ימי עולם

דע כי הייתי בוחר שיהיה לי שם בס"ת ממה שיהיה לי שם בספרי מינות. והייתי בוחר מחנק לנפשי משיתפשטו ספרי. כי תופשי התורה ילכו לאור באור החיים. ותופשי הפלוסופיא ילכו לבאר שחת.

וגם אני עתיד להענש כנגד כלם ולא כתבתי זה לך קודם זה הזמן כדי שאם תכעוס עלי והיית עושה לי רע ידעתי כי קודם שיגיע

dead – lying in the earth. And Peace from your teacher Aristotle – that goes to house of his world. to Alexander the great king.

אליך כתיבי זה אהיה מת מושכב בארץ. ושלום מאת מלמדך  
אריסטו  
ההולך לבית עולמו. לאלכסנדר המלך הגדול

People have asked how can one be sure that this is an authentic letter? There are many supports to its authenticity cited in the Shalshet Hakabala. The dates of Aristotle's and Alexander's existence coincide with the existence of Shimon HaTzadik (Simon the Just). The lengths of their lives are accurate. There are other sources that say that Aristotle ultimately became a righteous convert to Judaism. Also the Rabbis that brought this letter in their books were tremendously scrupulous in speaking the truth – they would be even more careful in writing the truth. The style of Aristotle is similar to his other works.

One might pose a question - Can this be a true letter if at the end of the letter Aristotle says he is about to pass away - this implies that Aristotle died before Alexander? Alexander died 1 - 2 years before Aristotle? This is easily dismissed by saying perhaps Aristotle thought he was going to die and was healed or lived a little longer than the doctors predicted. Or perhaps Aristotle said this so that he would not be pursued by Alexander. Or perhaps he wrote the letter while sick to Alexander and then Alexander died abruptly. [Alexander was finally poisoned to death].

Alexander died when Aristotle was about 60. This means that Aristotle must have written the letter before that time (assuming he received the news of Alexander's death occurred relatively quickly). This means that Aristotle was aware of the truth of the Torah for at least the last 2 years of his life. It is likely that after having accepting the Torah's truth, he followed the seven Noahide laws (Sheva Mitzvot Bnai Noach) from the Torah incumbent upon all gentiles, before he converted to Judaism. There are many Jewish sources that cite Aristotle. Shalshet HaKabala writes that he ultimately became a righteous convert to Judaism.