Maimonides and Gaia © 2018 Rabbi David Seidenberg
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What is the nature of this creation?
1) Know that this whole of being is one individual and nothing else—a single being which has the same status as Zayid or Omar. (1:72, 184)

2) [J]ust as a living being lives as a whole in virtue of the motion of its heart, even if there subsist in it parts of the body that are at rest and not sentient...so is this whole being one individual that lives in virtue of the movement of heaven...Accordingly [you should] represent to yourself...the whole of this sphere as one living individual in motion and possessing a soul...By means of this representation it will also be made clear that the One has created one being. (1:72, 187; see also 2:1, 251)

What is the highest value and purpose of creation?
3) [A]ll the other beings too have been intended for their own sakes and not for the sake of something else...If you consider the Torah, the notion that we have in view will become manifest...For with reference to none of the things created is the statement made in any way that it exists for the sake of some other things. [It] only says that the One brought every part of the world into existence and that it conformed to its purpose. This is the meaning of the saying: “And God saw that it was good.” About the whole, it says, “And God saw everything that [God] had made, and, behold, it [is] very good.” [Gn 1:31] (3:13, 452-3)

4) [A]ll the existent individuals of the human species, and all the more so the other species, are things of no value at all in comparison with the whole [of Creation] that exists and endures. (3:12, 442)

5) [T]he entire purpose [of creation] consists in bringing into existence the way you see it everything whose existence is possible... (3:25, 504; cf. 506)

What should we believe about ourselves?
6) Many are perplexed/n’vukhim...over the final end of existence...It should not be believed that all the beings exist for the sake of the existence of humanity. On the contrary, all the other beings too have been intended for their own sakes and not for the sake of something else. Thus even according to our view holding that the world has been produced in time, the quest for the final end of all the species of beings collapses. (3:13, 449, 452)

7) Know that the majority of the imaginings that call forth perplexity/m’vukhah in the quest for the purpose of existence of the world...have as their root humankind’s error about itself, imagining that all that exists because of themselves alone. (3:25, 505-6; cf. 3:12, 442)

The Guide throughout counters Saadyah Gaon, who writes in Emunot v’Dei’ot, art.4: “When we see the many created beings, we should not be perplexed/n’vukhim about what among them is the goal...for the goal is humanity.”