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Many of the difficulties related to Maimon's philosophy arise from its antinomic nature, basically aimed at investigating the ways by which a finite understanding can approximate to the gnoseological perfection of an infinite understanding. Beyond Maimon's explicit confrontation with Spinoza, Leibniz, Hume and Kant, and his more or less direct influence on some crucial topics of the raising German idealism, the present contribution tries to clarify some internal passages of Maimon's path. The aim is to show how the peculiar "differential" structure of thought, which in Maimon coincides with the structure of consciousness, can be illuminated by the analysis of notions that gravitate around it as its corollaries, namely, the concepts of truth and language, which are in turn strongly intertwined with each other.