

Handwritten scribbles, possibly including the word "Road" and a dash.

need protection

~~with perfect design~~
~~and~~

~~the universe~~ G-d always

existed exists and will always exist. How do we know? ^(A) Prof. From our observations of nature we see that everything has a perfect design, form, and purpose. There is nothing in our world whose makeup, composition is not the greatest design of perfection and genius with a purpose. Some of the purposes man may know while others are for the time hidden from him for the present. The same analysis applies to the various phenomena of nature beyond our own world such as ^{are reported with} the stars, planets, etc. The laws of nature that scientists have succeeded to discover point to the fact of a unified order and plan that all nature follows. If for arguments sake G-d was created, i.e., then two deities would exist G-d and His creator. These two deities ^{could} would by probability disagree as to the management of the worlds. As a result no unified pattern and plan could exist in the laws of nature. Since we know that a uniform plan exists, and all that exists is perfect then the concept of two deities

(A)
We know because of the historical Revelation by G-d to millions of Jews and Israel 3400 years ago. This Revelation confirmed the correctness of other proofs:

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is false. (2) ^{Proofⁿ} since all that exists in nature is perfect and purposeful, no two deities could exist. Reason: If G-d, ^{It}, was created, then there was a period of time that G-d didn't exist. Consequently, the concept that G-d is the Place of the Universe would not be true, since G-d would then be finite. This is so, because only a finite creature is bound by the concept of time. ~~Since~~ The reason is that time is a concept related to a finite creature during which he ^{can} traverse a given space. The creature must be smaller than the space in question. ~~in question~~ Thus ~~the~~ time is considered as the measure for me to traverse the distance between my place of employment + my home. Time exists because I am smaller than the space between my home and my place of employment. However when I am standing still and an ant is crawling on my hand, ^{moving} toward my foot. As far as the ant is concerned time is passing. ~~So~~ before it reaches my foot. As far as I am concerned, my hand and foot are ~~at~~ part of me, and no distance are required to be traversed. Therefore no time is necessary.

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smaller than other spaces in
his environment, though he is larger
than an ant.

Now if we assume such a giant creature
whose bodily makeup was great enough
and flexible enough to stand with
one foot on one end of the world, and

the other foot on another end of the
world. ~~the~~ ^{the} distance ^{between the two ends of the} ~~would be~~

world, in reference to this giant creature, ~~is~~ ^{would be}
~~not~~ ^{no} existent.

The reason is that no movement
would be required for him to be
in both places at the same time.

Nevertheless, this giant creature
would be subject to the concept of
time in reference to ~~the~~ the
space that is greater than he.

However if a creature is envisioned
that could be greater than all
space then in reference to such a
creature no time is necessary for
him to be at any given place in space
at any point of "time" - ~~for~~ time ~~is~~
used now would be for those other creature
who would be smaller than this first
creature. We know that nothing in
the universe ~~is~~ could exist without a

a mover and Master Mind that directs or set up the laws that cause the phenomena in the universe. Thus we know from our own observation that G-d must be the One that Who was the First Mover and is the ~~the~~ Director and Guide throughout the ^{entire} ~~the~~ universe. This G-d is to be found every place in the universe at the same time, since He is the Place of the ~~the~~ universe (p/p/n) p/p/n p/p/n

Since G-d is everywhere in the universe it follows that ~~time~~ the concept of time does not relate to G-d. Therefore G-d always existed exists and will ~~It~~ ^{It} ~~couldn't~~ ^{It} be argued that He was "D

created and placed ~~at~~ all over the universe because such a notion would imply that ~~the~~ the universe existed before G-d and for a period G-d didn't exist but another power superseded Him such a notion is impossible from Proof I. + Proof ~~II~~ ^{Proof III}

From our observation of nature we see that no product is more superior than the one who created it Thus, if we observe that everything in the world is ^{symmetric, just and the work of genius, unified.} ~~perfect~~ we can deduce that the Maker must have such qualities ~~of~~ at

From our own observation that G-d must be the One that who was the First Mover and is the ~~One~~ Director and Guide through out the ^{entire} universe. Thus G-d is to be found every place in the universe at the same time, since He is the Place of the ~~the~~ universe (p1/p117 p12/p11) p118 p119/120

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Because such a notion would imply that ~~the~~ the universe existed before G-d and for a period G-d didn't exist but another power superseded Him. Such a notion is impossible. From Proof I. + Proof ~~II~~ ^{Proof III} From our observation of

Nature we see that no product is more superior than the one who created it. Thus, if we observe that everything in the ^{symmetric, pure and the work of genius, unified} world is ~~perfect~~ we can deduce that the Maker must have such qualities ~~of~~ at ~~Perfection~~ least. If G-d was created then at a certain point in time He did not have the qualities ascribed to Him in.

possibly

possess those Qualities then ~~by~~ ^{namely} He may not possess all the qualities ascribed to Him in.

It would then follow that He would not be Perfect in some quality. Consequently He could not create creations ~~but~~ possessing greater perfection than He possesses. Since we observe that all His works are Perfect we must deduce that He is and was and will be Always Perfect.

The freak creations are perfect in the sense that freak creations possess such qualities. They are a different nature - $\text{הוא} \text{ שונה} \text{ מן} \text{ הבריאה} \text{ הרגילה}$ than the ~~same~~ what we know as the normal creation.

e.g. different

$\text{למשל} \text{ הבריאה} \text{ שונה} \text{ מן} \text{ הבריאה} \text{ הרגילה}$. Thus Maimonides says that the laws of nature don't change and miracle are also a law set up by G-d among the laws of nature that at a given moment in history certain laws precipitated by certain natural events will govern the

phenomena of nature resulting in what is a different phenomena. This different phenomena is viewed by people as a miracle. Reason is not to expect the

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perfect operation of the laws of nature. Thus God is perfect, and therefore could not have been created.

In reference to Prop^o. 8. God at one period did not exist but was placed there in space it is possible that the power that superseded him did not place him everywhere. Since we however see that He exists everywhere, it is therefore a proof that He was not placed there by another power. Also two things can't be at a

Another ~~proof~~ substantiation for proof I that two societies in don't exist. Since we know from our observations that no two things can be at the same time place at one time. Thus, no two societies ~~can~~ could exist side together at the same time. If these societies by agreement would have individual sphere of government then each sphere would reflect the nature of each society. and the ~~of~~ two ~~spheres~~ or spaces would be different. Since we observe that all the

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Another ~~proof~~ substantiation for proof I that two Societies do not exist. Since we know from our observations that no two things can be at the same time place at one time. Thus, no two Societies ~~can~~ could exist ~~side~~ together at the same time. If these Societies by agreement would have individual sphere of government then each sphere would reflect the nature of each society and the ~~of~~ two ~~spheres~~ or spaces would be different. Since we observe that all the universe is governed by a unified orderly ~~law~~ law it can be deduced that there are no two Societies.

However all the proofs are a product of logic that can be disproven by some other logic. Therefore the only proof is by strength of revelation. During this ~~Yass~~ historical event at Mount Sinai all the Jews over 3,000,000 Jews and heard the voice of G-d as He gave the Torah ~~and~~ Commanded and Instructed as to these Cardinal principles.

פ'ק"ק ו' י"ק (1)
 פ'ק"ק י"ק י"ק (2)

Thus once and for all the 3,000,000 Jews witnessed by ear and eye the truth of our discussion that G-d ~~was~~ ^{does} ~~not~~ existed. Thus only the Jews can observe the ~~אל~~ that is the testimony of פ'ק"ק פ'ק"ק that the world was created. Since only the Jews witnessed this historical event. This concept was, then, not a product of logic but a fact witnessed by them.

In reference to what Maimonides says in ~~פ'ק"ק פ'ק"ק~~ Guide to the Perplexed Pt. II that no charge is made

changed before they were changed they
would not have been perfect.

Thus the theory of evolution is an
empty shell that has also been
scientifically disproven.

in the laws of nature. The reason is
in order to show that the laws were
perfect, since if they had to be
changed before they were changed they
would not have been perfect.

Thus the theory of evolution is an
empty shell that has also been
found scientifically disproven.

In reference to the probabilities in the proofs I-III where it was deduced that if G-d ^{was} created by some other power than ~~it~~ ^{it} could ~~it~~ ^{it} be lacking in perfection or in size ^{of 100,000}. The reason is that ~~is~~

we are analyzing logically a certain alternative which is of course false. ~~It~~ If such an alternative would have occurred it could have occurred under the various sub-suppositions as presented in the arguments. - That if thus if we assume that G-d ^{it} was created it could then be logically assumed that His creator did not extend to him Perfection or omnipotence or ability to be in every place in the Universe. ~~not~~ That this possibility necessarily follows, from that basis but it must be considered as possible.

Since however we know that the entire Universe shows G-d's presence by the fact of unified laws of nature in ~~entire~~ ^{the} Universe + by their perfection we know that it is impossible that G-d should not have Perfection + be everywhere.

However the alternative of saying that G-d was created can't state with certainty that G-d after He was ^{it} created possessed those qualities since the opposite could be true. However if G-d never was created as it is true then we can necessarily state with certainty that G-d is perfect & is to be found everywhere in the Universe.

Proof IV If we would assume it that G-d was created then we would ask what happened to the other power that created Him? It has been previously proven in proof I and II that two deities ~~would~~ ^{couldn't} be impossible by reason coexist. Therefore the original deity would either have ceased to exist by natural causes or by causes precipitated by G-d.

If this was the case then the same could have applied to G-d it, since no being can create better than those qualities he himself possesses. Consequently there could have been a succession of gods. If that would have occurred then the world ~~was~~ universe would not be perfect since one deity would not necessarily know all that the prior deity had in mind, and his nature and approach would be different than the approach and ~~mental~~ ^{mind} thinking of the other. ~~Gods~~ ^{chaos} could also result.

Since we know that there is an order and perfection in the universe we know that the above absurd hypothesis never existed.

It couldn't be argued that the order now is different than what it ^{was} ~~was~~ according to millions of years ago, since the absurd hypothesis of a succession of deities could very well lead to a hypothesis that deities change every year or everyday there is no limit to the absurdity.

Consequently, the universe would not have a unified law and perfection. Since we know that the universe has a unified law and perfection we know that G-d was never created in.

Proof IV is also a retort to those people who believe that the universe doesn't have a Creator but is continuing as a result of a succession of chances or the mathematical probabilities of such a hypothesis ~~being~~ practical are ~~one in a million~~ none.

The absurdity is as self evident as Proof II shows.

It is interesting to note that the Maimonides in the Guide to Perplexed remarks that some of the reasons for the are to impress Jews not to worship an idols and follow pagan customs. Since the in the program he outlined in the and discusses only those

that are eternally valid why does he give a reason for a at first blush, no longer is applicable today. Why would if it wouldn't be eternally applicable.

The answer is that the against applicable today as it was at

does not mean only the worship of statues. Anything the worship or glorifying or making for a goal + philosophy of life any ideal that is contrary to the oral Tora is paganism thus an is

rule that if a segment of Jews refuse to observe any law that is given because they don't believe in it

These three rulings are quoted in reference to the reform movement in his era. This is in line with the idea that

The Cadway rules in his Responsa Part I that any belief contrary to

is of such a character that if a Jew should rather sacrifice his life than accept any belief that is in any manner contrary to the oral law

thus the belief in Mohammedanism, Unitarianism, heresies of the Reform and Conservative "Judaism" are examples thus any philosophy contrary to

Oral law - is in a sense similar to Paganism.

Thus the edicts of the Torah were intended to impress people to stamp out Paganism

are definitely in need today when so many false and insane ideas are destroying the minds of people

the question presents itself why did the perpetuate the memory

Paganism

of the [Hebrew] by establishing [Hebrew] to impress people of the devil and falsehood [Hebrew] he better to stamp it out by ignoring it?

about Paganism [Hebrew] A qualified team of scholars who have already studied [Hebrew] (see [Hebrew] of and [Hebrew] - the entire Talmud.

maintain[ed] ideologies [Hebrew] let us be afraid that they will adopt false beliefs [Hebrew] & let us eradicate the [Hebrew] by prohibiting [Hebrew] any study or mention of this subject.

Also why are [Hebrew] unaccepted opinions recorded in [Hebrew].

The answer is in order to teach future generations that who may come up with new philosophies that are unacceptable to the [Hebrew] that in prior eras such ideas were already discussed but were not accepted. So, too in the case of [Hebrew].

The idea of the [Hebrew] was that future generations that come up with ideas & philosophies that are contrary to [Hebrew] should know that in former generations these ideas were already crystalized in the form of [Hebrew] or another. Thus the [Hebrew] in order to eternally prepare a person to be on guard against such false ideas established [Hebrew] and [Hebrew] related to [Hebrew] such as

the sacrifices, kelazim, the prohibition of drinking blood or cooking and eating meat and dairy. [Hebrew] I, II, III showing the absurdity of more than one deity [Hebrew] also shows the absurdity of any religion that believes in [Hebrew] - in a combination of gods such as the trinity concept in Christianity. To say that the concept relates to the qualities ascribed to [Hebrew]

could lead to a Godhead of many
more than three, but to as many
as there are qualities related to I-d.
This of course is absurd as mentioned
by 1731 NINET 7:30 Sadye Gaon in
his Book Belief and Opinion available
in English by Gale Press.

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npf Once we have established the principle of belief in the concept of ^{pt} ^{3/11} unity of Him we will explain the concept of

Sabbath - npf - related to perpetuate this concept.

Shabbos

Shabbos is a day we celebrate to commemorate the concept that אלוהים created the world. The מצוות of שבת was given to the Jews before they received the תורה on Mt. Sinai. This מצוות given to them was in מצור together with the injunction to establish courts of order.

This very important concept was reiterated in the Ten Commandments recorded in ויקרא as שבת .

reiterated in the מגילת אסתר אסתר א'
 (It is altogether mentioned in ויקרא) The אמוראים say that

Both שבת and שמיטה were mentioned simultaneously by אלוהים . One concept being that שבת is to commemorate בריאת העולם and another concept that שמיטה is to emphasize the fact of השגת הארץ - Divine Providence of הקדוש ברוך הוא .

using the

historical facts of the Exodus from Egypt. It has already been explained why these two concepts are interrelated in the discussion about אשכול השנה . It was mentioned there that the testimony given by the מיליונים of Jews at Mt. Sinai of an eye witness monumental event of Revelation is the only reliable proof of אשכול השנה . Thus, although Creation occurred prior to the giving of the Torah on Mt. Sinai, the Children of Noah were not commanded to observe the Sabbath as one of the seven (מצוות אבות) the reason was that they would only testify to the concept of Creation from a logical viewpoint (but but could not testify from the subjective

subjective)

Shabbos

Shabbos is a day we celebrate to commemorate ^{ה'קנ"ב} the concept that ^{א' אלהים} created the world. The ^{תורה} of ^{א' אלהים} was given to the Jews before they received the ^{תורה} on mt. Sinai. This ^{תורה} given to them ^{היה} in ^{חזונו} together with the injunction to establish courts of order.

This very important concept was reiterated ~~in the ten commandments recorded in~~ ^{the Torah} as ~~recorded in~~ ^{the Torah}

reiterated in the ~~ten commandments~~ ^{of the Torah}. (It is altogether mentioned in ~~the~~ ^{the} ~~ten commandments~~ ^{Torah}) . The ^{Rabbim} say that

Both ^{ה'קנ"ב} and ^{א' אלהים} were mentioned simultaneously by ^{א' אלהים}. One concept being that ^{א' אלהים} is to commemorate ^{ה'קנ"ב} and another concept that ^{א' אלהים} is to emphasise the fact of ^{ה'קנ"ב} - Divine Providence ~~of the~~ ^{of the} historical ~~facts~~ ^{of the} Exodus from Egypt.

using the

It has already been explained why these two concepts are interrelated in the discussion about ^{ה'קנ"ב} ~~of the~~ ^{of the} Exodus Hashem ~~as~~ ^{as}. It was mentioned there that the testimony given by the ^{millions} of Jews at Mt. Sinai of ^{an} eye witness monumental event of Revelation is the only reliable proof of ^{אחדות} Hashem. Thus, although Creation occurred prior to the giving of the Torah on mt Sinai, the Children of ^{אדם} were not commanded to observe the sabbath as one of the seven (Mitzvos ^{שבע} ^{עשר} ^{עשר} ^{עשר} ^{עשר} ^{עשר} ^{עשר} Noah) the reason was that they would only ^{testify} to the concept of Creation from a ^{logical} viewpoint (but but could not ~~rely~~ ^{rely} testify from the

(subjective)

viewpoint of an ^{objective} eye witness. However, at "yetziat Mitzrayim" (p. 31 1K:31)

when the Jews received ~~the~~ the ⁷⁷15 at Sinai they actually saw and heard. Thus, their testimony now is ~~that~~ ^{from} an

objective

eye witness. - ~~objective~~ ^{objective} ~~to~~ future generations could then ~~or~~ ~~through~~ ~~these~~ reinforce their observations of nature from which they deduce the fact that ~~there~~ there exists a Creator, Who Created and Who ~~is~~ ^{is} ~~one~~ ^{one} of the world.

future generations

when testifying about ^{Creation of the world} observation of nature would ~~be~~ ^{be} have the additional assurance that their observations are not subjective interpretations but are objective facts. This ~~also~~ conclusion would be based on the Jewish heritage passed from father to son from our ~~far~~ great forebearers who stood on Mt Sinai = down through the generations to our own day. ~~It is~~ This heritage must be

accepted as true. The logic of the reliability of our heritage is the following, written in the introduction to the ~~the~~ ^{Church} It is commonly accepted that the

reliable testimony of two witnesses is accepted by courts of law for matters requiring proof. Even ~~if~~ in cases of capital punishment do we rely upon the testimony of two witnesses. ~~Of~~ one hundred people testify to the same fact we know that their testimony is more to be relied on, that there ~~was~~ were less subjective interpretation of the facts, (although the Torah considers two like a hundred ^{2K15 25}). If a few million individuals testify to the same facts we know that the facts they are testifying are true. The Torah was revealed to the millions who witnessed this phenomenon.

Thus we know that it is true. These people were

not to ~~lead~~ naive individuals who were hypnotized to imagine that Gd spoke to them. The history of the forty years in the desert illustrates their stubbornness and critical mental attitude not to accept anything unless proven to them by Gd.

This testimony and the teachings of that Gd taught them through Moshe were recorded by each individual according to Maimonides in the introduction to Seder Zeraim, and passed on to their children till these teachings reached us.

~~Returning to Shabbos~~

Shabbos this ~~also~~ commemorates the concept of Chodesh Ho'aleh ^{from nothing} concept testified by the ~~20000000~~ ^{creation} millions of Jews who were eyewitnesses to the Revelation.

Now the question presents itself why is it necessary to abstain from the thirty nine principles of work prohibited on Shabbos in order to commemorate the concept of Chodesh Ho'aleh?

The answer is that the idea of Shomer ~~Is~~ Zacher so Yom Hashabbos _{נפלין פ"י נ"כ ז"מ ע}

is intended to invade the privacy of every individual and to put a stop to the usual activity he is accustomed to during the week. ~~But~~ thus he is forced to participate in another activity on Shabbos. The ~~only~~ activity of Shabbos is intended to emphasize the human side of the Jew - the concept that the mind and spiritual activities are supreme in importance.

thus through pleasure ~~is~~ on Shabbos
 a ~~critical~~ ^{critical} the reasoning is that
 through pleasure and cardinal acts
 man will achieve diverse stature.
 by thinking that he is

Thus by ruling out all
 thirty nine principles of creative
 physical and material work, the Jew
 is given an opportunity to
 create mentally and spiritually
 according to his need and ability.

The Tora does not legislate what positive
 acts or thoughts he must
 indulge. This is a private matter
 left entirely to the individual.

The Tora only states what can not
 be done, namely, all forms of material
 Creativity. The rest is a matter
 for the individual to find
 himself, his fellow man, and
 his G-d according to his needs,
 ability, ~~and~~ ^{and} ~~his~~ ^{his} capabilities. ~~and~~ Thus
 Shabbos legislation is the greatest equalizer
 among men. All Jews must abstain
 from physical material Creativity. They all
 begin again equally. They now have an opportunity
 to show their real worth to show themselves

without the crutches of material
motivation and advantages. There
is no excuse for not being a
human. On Shabbos all are alike,
the rich, the poor, the mighty and
the weak. ~~As new~~ New standards
are introduced - the values of
the human mind and soul.
In no sense does the concept of
Shabbos entertain the cessation of
all activity. On the contrary,
mental and spiritual activities and
creativity are to be stressed
and given every opportunity
for expression. ^{This is done in} ~~the~~ order that
man become a partner with
G-d in the sustenance of
the cosmos. Thus Shabbos does not
mean rest, but different
activity. It is a transcendence
of time and space ~~and~~
when he ~~is~~ actively participates
as G-d's partner in maintaining the
universe. UNIVERSE