

1. Ramchal: Kelach Pitchei Chochma Petach 25

רצה הא"ס כ"ה ועזב את בלתי תכליתו, כי הנה ברור לנו, שהרצון העליון מצד עצמו הוא בלתי-תכליתי. ועל כן לא נחשוב שברא מה שהיה יכול לברוא, ויותר מזה לא היה יכול לברוא ח"ו. אלא ודאי היה יכול הרבה יותר, אלא שלא רצה. ולא פעל בדרך כל יכולתו ובלתי - תכליתו, אלא באותו כח ששיער היות שלמות נאה לפעול בו, לפי המכוון בפעולה עצמה. נמצא שאף על פי שהוא בלתי-תכליתי מצד עצמו, עזב את בלתי תכליתו בדבר הבריאה.

2. Rav Tzadok HaCohen: Sefer HaZichronos 3:5

In reality, those who use philosophy to arrive at faith, through denying God's physicality and anything connected with it, come to deny God's providence, reward and punishment, or any change in Him through earthly prayer and good deeds. In this they deny a fundamental of Torah. Even the early pious ones and their leaders were drawn after these investigations, and some of them came to deny God's providence in the individual details of every creature apart from man.

3. Rambam: Guide for the Perplexed 3:18

My opinion on this principle of Divine Providence I will now explain to you. In the principle which I now proceed to expound I do not rely on demonstrative proof, but on my conception of the spirit of the Divine Law, and the writings of the Prophets. The principle which I accept is far less open to objections, and is more reasonable than the opinions mentioned before. It is this: In the lower or sublunary portion of the Universe Divine Providence does not extend to the individual members of species except in the case of mankind. It is only in this species that the incidents in the existence of the individual beings, their good and evil fortunes, are the result of justice, in accordance with the words, "For all His ways are judgment." But I agree with Aristotle as regards all other living beings, and *à fortiorias* regards plants and all the rest of earthly creatures. For I do not believe that it is through the interference of Divine Providence that a certain leaf drops [from a tree], nor do I hold that when a certain spider catches a certain fly, that this is the direct result of a special decree and will of God in that moment; it is not by a particular Divine decree that the spittle of a certain person moved, fell on a certain gnat in a certain place, and killed it; nor is it by the direct will of God that a certain fish catches and swallows a certain worm on the surface of the water. In all these cases the action is, according to my opinion, entirely due to chance, as taught by Aristotle. Divine Providence is connected with Divine intellectual influence, and the same beings which are benefited by the latter so as to become intellectual, and to comprehend things comprehensible to rational beings, are also under the control of Divine Providence, which examines all their

deeds in order to reward or punish them. It may be by mere chance that a ship goes down with all her contents, as in the above-mentioned instance, or the roof of a house falls upon those within; but it is not due to chance, according to our view, that in the one instance the men went into the ship, or remained in the house in the other instance: it is due to the will of God, and is in accordance with the justice of His judgments, the method of which our mind is incapable of understanding.

4. Rambam: *Guide for the Perplexed* 3:44

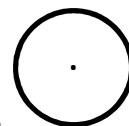
The precepts of the ninth class are those enumerated in the Section on Love. Their reason is obvious. The actions prescribed by them serve to remind us continually of God, and of our duty to fear and to love Him, to keep all His commandments, and to believe concerning God that which every religious person must believe. This class includes the laws of Prayer, Reading of Shema, Grace, and duties connected with these, Blessing of the priests, Tefillin, Mezuzah, Zizit, acquiring a scroll of the Law, and reading in it at certain times. The performance of all these precepts inculcates into our heart useful lessons.

5. History of Transmission of Kabbalah

http://www.torahlab.org/download/shomer_emunim.pdf

6. Rav Chaim Vital/Arizal: *Etz Chaim Shaar Igulim ve-Yosher* 1:1:2

You should know that before His exaltedness rested and before the creatures were created, there was simple supernal light filling all of existence. There was no empty place or void vacuum because everything was filled with the simple infinite light, and there was no aspect of beginning or end. Everything was simple and even with complete evenness, and this is called the infinite light. When it arose in His simple Will to create the worlds and to rest his exaltedness to bring to light the completeness of His Actions, and His Names and His Descriptions, which were the purpose of creation of the worlds, as we have explained... Then he contracted His infiniteness into a middle point which was in the absolute middle of His Light. He contracted this light and distanced it from the edges around this middle point. Then a space remained of empty space and void vacuum in the middle point like this:



7. Vilna Gaon: Likutim at end of *Safra de-Tzneuta*

דע כי אין סוף ב"ה אין לחשוב בו כלל וכלל כו' וכ"ש בא"ס ב"ה ית"ש שאסור לחשוב בו כל לו אפילו א"ס אסור לקרותו ומה שאנו מדברים בו ובספירות הכל מרצונו והשגחתו שידוע מצד פעולותיו וזה הכלל לכל דרכי הקבלה. וידוע כשם שהוא בבלתי תכלית כן רצונו וזהו א"ס לרצונו הפשוט ואף בזה אסור לחשוב כלל

8. Rav Shlomo Elyashiv: Leshem Shvo ve-Achlama *Hakdamot U-Shearim* Likutim end of 3

ודע כי כל דברי הרמב"ם ז"ל במורה המדבר באחדותו ית"ש הנה לדעת המקובלים הוה כ"ז בעצמותו עצמו אשר למעלה מהצמצום ובהם דבריו קודש קדשים.... אך בענין גילויי ית"ש אשר לצורך המציאות כולו אשר בזה ניתן התורה לישראל ושם הוא כל טעמי תורה כולו...

9. Letter of Rav Shneur Zalman of Lyadi regarding Vilna Gaon's opposition to Chasidut (translation Dresner)

I would welcome [a discussion] in matters of faith. According to a report from his disciples in our provinces, it is precisely in this area that the Gaon and Hasid found objections to [my] book *Likutei Amarim* and other similar works. The teachings that God "fills the world" and that "there is no place void of Him" are interpreted [by us] in a literal sense, whereas in his esteemed opinion, it is pure heresy to hold that God, blessed be He, is to be found in the mundane matters of our world, and it is for this reason, according to your esteemed letter, that the book [Toledot Yaakov Yosef or *tzava'at ha-Rivash*] was burned. For they explain the passages "the whole earth is full of His glory" etc. in a figurative manner, as referring to Divine Providence. Would that I might present our case to him, so as to remove from ourselves all his philosophical censures.