

9- amar hachacham v'halo...v'lo d'imyon- The Kuzari wants proof that G-d communicates with man- the Muslim was not able to do this- let alone the story with angel Gavriel couldnt be proven either.

- Where does G-d communicate with man? The Jewish people are the proof of G-d- the very existence of htis people.

- Within Islam there are no distinctions amongst peoples- they dont say the Jewish people are rejected just that they are no longer the true believers, and replacing them are the Muslim believers. Within Judaism there are different levels- Torah gives a unique madrega- 613 mitzvos as opposed to all other nations only having 7 mitzvos. Judaism is not about missionizing. **Orot (Orot Yisrael Perek 5)**Rav Kook explains that 'ki mitziyon tetzey Torah, does not mean that everyone will convert, but that the Torah will act as a medium for purifying the nations of the world.

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amar hakuzari...emunato- He sees that Christianity and Islam are based on Judaism. Am Yisrael is the beginning of G-d revealing Himself to the world, they are the first address for G-d in the world, and they are the experts in emunah. We specialize in emunah and dveykut- we were created for this - 'am zu yatzarti li tehilati yesapru' (Yeshayahu 43 21).

- he calls on the Jew differently than he called on the Christian and Muslim- He asks about the emunah of the Jew, whereas the other erligions he asks about their 'ma'asim'- i.e. theory and practice. THE king realizes that the key is not in religion or feeling, not in wisdom but in emunah. THAT is why he asks for this. Why Shema is before v'haya (**Mishna Brachot 2:2**)to be mekabel ol malchut shamayim first, emunah and dveykus with G-d- connection with HBH- and only borne out of this is their a value of kiyum mitzvot. The mishna says 'achar kach' you will get to the mitzvot- no time line- emunah takes time to build, to have that inner certainty.

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amar lo hachaver...arukim- Mark Twain wrote- you read the history of the world, and everywhere you find Am Yisrael. First thought is that we are talking about a people with millions of followers, but after looking into it a little, you are blown back by how small this people is- a crumb of humanity. How is it possible? What is their secret? Without a doubt, they have a unique power in the world. This is what I need to explain to you, Kuzari- step by step.

-**Ibn Ezra Shemot 20:2**quotes that he was asked by RYHL (was his mechutan apparently) why G-d introduced Himself as teh G-d who took the people out of Egypt as opposed to the G-d who created the heavens and the earth? Why not start with a theological foundation as opposed to a unique nationalistic idea relating to the Jewish people? RYHL's answer is that through this we see G-d's hand of strength alive in our history.

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amar hakuzari...uvchochmato- The issue he has with the Chaver is that he recognizes that he is not going in the philosophical route, he is a national chauvinist- you just talk all the time about your own nation. But emunah is a unversalistic notion, not just a compilation of historical events. Instead of speaking of your history, I was expecting and hoping you would speak of G-d who created the world and gives us life- this is what you should speak of, on G-d and faith in Him. I asked you about the ribono shel olam and you are going on about stories of your grandparents, that G-d spoke to Avraham etc. I'm asking about connecting with G-d, thats what interests me, I want to sense Him in my life, I want to know G-d, to recognize to cling to Him- to love Him. Instead of this you tell me stories!

- RYHL is making the point that if you want to connect and find G-d, we met Him! from that moment all doubts left us- He spoke with us! This means as a klal- the entity of the Jewish people. THE more you are

mekushar and mechubar with the Jewish person of the Jewish people of history, so your spiritual chush develops and grows to the ribono shel olam. The life of the individual doesnt start with us, it is a continuation of the history of am yisrael, which was created during the 2000 years after leaving Egypt until this very day and into the future. These are not just mere stories, they are a description of the ongoing conversation, relationship of klal yisrael with ribono shel olam.

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amar hachaver...bam mofet- You (Kuzari) think I can't talk philosophically- right now i used philosophical language. You like speaking philosophy? we can speak philosophy, but what you are looking for cannot be found there. You are looking for dveykus with G-d, you wont find this by 'G-d created the world'- nobody saw this happen. Why should we speak of things beyond our knowledge?

- emunah and philosophy are on one level opposites- If the Kuzari thinks that religion is high philosophy, the study of theology- he didnt understand a thing. Now the king has moved closer to hearing the Chaver.
- emunah is above all else- it is not intellectual nor is it emotional. It is revealed in both the intellect and the emotional, but is above both. It can be understood intellectually and felt emotionally, but is not dependant on or emanating from the intellect. There was once a Jew who wrote a book of proofs of G-d's existence. He brought many arguments of philosophers and put them all together. In response the Aderet wrote based on the **Yerushalmi Brachot 3:2**- anything which is not clear needs many proofs, but emunah is not something that needs proof, it is a reality that is certain. Emunah in something is *to live that*. If I have a good friend, I trust him, I believe in him, until the two worlds join one another- you end up living the reality of the other person. The idea of G-d is in us not outside of us.

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amar hachaver... vlo mofet- You are mistaken, king; what i started with was the proof. however, the second statement that i responded was on the level of your question, but the essentials were in my first words, this is the proof that needs no reproof. It is exactly what you are looking for, this direction, it is totally apart from what you thought, it is davka on the story of the saba and savta that left mitzrayim.

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melech hodu- The mashal of the King of India- India is the expression for land away from civilization. There is no contact with people over there. Colombus went searching for India and found America. Indian people are so disconnected from civilized places, they are not cultured at all.

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kuzar.. mishnei hapanim yachad- Chagiga 11bsays you shouldnt be dorech maaseh bereshit with two peopel. creation is the connection with everything that was before the world to everything that is in the world. HBH is revealed gradually, and this hitkashrut is not simple. The channel for this is the Jewish people. What about the non-Jews? We are guarantors for them. Before am yisrael, HBH didnt reveal Himself to the avot with the shem HaShem (**Shemot 6:4**).

- Am Yisrael didnt appear in the world in an instant, and neither did G-d just 'appear'. Ten maamarot the world was created (**Avot 5:1**). HBH is revealed in the world in stages, not skipping. 10 generations Adam to Noach, ten genreations noach to Avraham. 10 names of G-d (**Avos D'Rabbi Natan 34, Zohar 3:11:1**) 7 of which cannot be erased etc. These names are different shades of G-d revealing Himself. e.g. one of the names has 42 letters which corresponds to the 42 journeys in the midbar (**Magen Avraham 428:8**), each of these journeys was the development of am yisrael, 42 journeys of bringing G-d more into the world.

- Its possible there is a king of India, but I am not chayav to believe, its only al pi shmua. This is true in beit din- You can't give testimony on something you heard.

- **Eder Hayakar (Rav Kook)**says there are two kinds of kefira- scientific and mussarit- scientific means you have empirical questions on religion. e.g. Darwin seems to contradict Torah. Rav Kook says this theory

doesn't bother him. In general, one who believes in G-d, these questions won't weigh them down, and someone who doesn't believe even after all these questions are answered, this won't be enough. Kefira Musar is when one sees religious people not being Mussari- this is a Chilul Hashem. What value does Torah have, if it churns out crooked and corrupt people? This is a much bigger kind of Kefira.

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v'im baim...shehu me'ito- if this would happen, I would be sure there is a King of India. There is a problem with this King, you can only meet with his people. You can't meet G-d Himself, we only experience revelations of G-d, and Am Yisrael in the world are the testimony to G-d's proof.

- Amongst ourselves, we don't have to tell stories about who created the world, it's all Pilpulim. Also not Shayach to talk about Briyat HaOlam, and what came before it. These are all shrouded mysteries that we can't know anyway. We can only deal with what we have in front of us in reality- **Devarim 29:28**- Nistarot l'HaShem Elokeinu, niglot lanu. It says in **Yeshayahu 43:12**- Atem Edai- you are my witnesses. You testify that I am G-d, not because we tell stories and give testimony, *we are the testimony*.

- This nation all has a special gift called the Torah- 'lekach tov natati lachem' (**Mishlei 4:2**). Even when Shaul leaves Amalek unfinished, Shmuel says to him- it's not a good thing, but 'netzach Yisrael lo yeshaker' (Shmuel I 15:29). We were victorious and will continue to be. Nitzchiut means we have a special Koach above and beyond time and place. This is *what you the Kuzari want* - to connect with a Metziut that is above and beyond time and place. This Metziut exists in reality- called Am Yisrael.

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- I would describe the Ribono Shel Olam with what I saw with my own eyes- great messengers, a miraculous letter, great presents and miracle of miracles.