1. Rambam, Mishneh Torah, Hilchot Yesodei HaTorah 1:1-4

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| The foundation of all foundations and the pillar of wisdom is to know that there is a Primary Being who brought into being all existence. All the beings of the heavens, the earth, and what is between them came into existence only from the truth of His being.  If one would imagine that He does not exist, no other being could possibly exist.  If one would imagine that none of the entities aside from Him exist, He alone would continue to exist, and the nullification of their [existence] would not nullify His existence, because all the [other] entities require Him and He, blessed be He, does not require them nor any one of them. Therefore, the truth of His [being] does not resemble the truth of any of their [beings].  This is implied by the prophet's statement [Jeremiah 10:10]: "And Hashem, your L-rd, is true" - i.e., He alone is true and no other entity possesses truth that compares to His truth. This is what [is meant by] the Torah's statement [Deuteronomy 4:35]: "There is nothing else aside from Him" - i.e., aside from Him, there is no true existence like His. | יְסוֹד הַיְסוֹדוֹת וְעַמּוּד הַחָכְמוֹת לֵידַע שֶׁיֵּשׁ שָׁם מָצוּי רִאשׁוֹן. וְהוּא מַמְצִיא כָּל נִמְצָא. וְכָל הַנִּמְצָאִים מִשָּׁמַיִם וָאָרֶץ וּמַה שֶּׁבֵּינֵיהֶם לֹא נִמְצְאוּ אֶלָּא מֵאֲמִתַּת הִמָּצְאוֹ:  וְאִם יַעֲלֶה עַל הַדַּעַת שֶׁהוּא אֵינוֹ מָצוּי אֵין דָּבָר אַחֵר יָכוֹל לְהִמָּצְאוֹת:  וְאִם יַעֲלֶה עַל הַדַּעַת שֶׁאֵין כָּל הַנִּמְצָאִים מִלְּבַדּוֹ מְצוּיִים הוּא לְבַדּוֹ יִהְיֶה מָצוּי. וְלֹא יִבָּטֵל הוּא לְבִטּוּלָם. שֶׁכָּל הַנִּמְצָאִים צְרִיכִין לוֹ וְהוּא בָּרוּךְ הוּא אֵינוֹ צָרִיךְ לָהֶם וְלֹא לְאֶחָד מֵהֶם. לְפִיכָךְ אֵין אֲמִתָּתוֹ כַּאֲמִתַּת אֶחָד מֵהֶם:  הוּא שֶׁהַנָּבִיא אוֹמֵר (ירמיה י י) "וַה' אֱלֹקים אֱמֶת". הוּא לְבַדּוֹ הָאֱמֶת וְאֵין לְאַחֵר אֱמֶת כַּאֲמִתָּתוֹ. וְהוּא שֶׁהַתּוֹרָה אוֹמֶרֶת (דברים ד לה) "אֵין עוֹד מִלְּבַדּוֹ". כְּלוֹמַר אֵין שָׁם מָצוּי אֱמֶת מִלְּבַדּוֹ כְּמוֹתוֹ: |

1. Genesis 4:26

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| And to Seth, in turn, a son was born, and he named him Enosh. It was then that men began to invoke Hashem by name. | וּלְשֵׁ֤ת גַּם־הוּא֙ יֻלַּד־בֵּ֔ן וַיִּקְרָ֥א אֶת־שְׁמ֖וֹ אֱנ֑וֹשׁ אָ֣ז הוּחַ֔ל לִקְרֹ֖א בְּשֵׁ֥ם ה'׃ |

1. Rashi, Tractate Shabbat 118

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| The generation of Enosh began to worship idols, as it is written (Genesis 4:26), “it was then that it became a desecration to call out in the Name of Hashem”. | דור אנוש - התחילו לעבוד ע"ז דכתיב (בראשית ד׳:כ״ו) אז הוחל לקרוא וגו': |

1. Rambam, Mishneh Torah, Hilchot Avodat Kokhavim 1:1-2

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| During the times of Enosh, mankind made a great mistake, and the wise men of that generation gave thoughtless counsel. Enosh himself was one of those who erred. Their mistake was as follows: They said  G-d created stars and spheres with which to control the world. He placed them on high and treated them with honor, making them servants who minister before Him. Accordingly, it is fitting to praise and glorify them and to treat them with honor. [They perceived] this to be the will of G-d, blessed be He, that they magnify and honor those whom He magnified and honored, just as a king desires that the servants who stand before him be honored. Indeed, doing so is an expression of honor to the king. After conceiving of this notion, they began to construct temples to the stars and offer sacrifices to them. They would praise and glorify them with words, and prostrate themselves before them, because by doing so, they would - according to their false conception - be fulfilling the will of G-d. This was the essence of the worship of false gods, and this was the rationale of those who worshiped them. They would not say that there is no other god except for this star. This message was conveyed by Jeremiah, who declared (10:7-8): "Who will not fear You, King of the nations, for to You it is fitting. Among all the wise men of the nations and in all their kingdoms, there is none like You. They have one foolish and senseless [notion. They conceive of their] empty teachings as wood;" i.e., all know that You alone are G-d. Their foolish error consists of conceiving of this emptiness as Your will.  After many years passed, there arose people - false prophets - who told [their nations] that G-d had commanded them to say: Serve this star - or all the stars - sacrifice to it, offer libations to it, build a temple for it and make an image of it so that all people - including the women, the children, and the common people - could bow to it. He would inform them of a form that he had conceived, and tell them that this is the image of the particular star, claiming that this was revealed to him in a prophetic vision. In this manner, the people began to make images in temples, under trees, and on the tops of mountains and hills. People would gather together and bow down to them and the [false prophets] would say: This image is the source of benefit or harm. It is appropriate to serve it and fear it. Their priests would tell them: This service will enable you to multiply and be successful. Do this and this, or do not do this or this. Subsequently, other deceivers arose and declared that a specific star, sphere, or angel had spoken to them and commanded them: Serve me in this manner. He would then relate a mode of service [telling them:] Do this, do not do this. Thus, these practices spread throughout the world. People would serve images with strange practices - one more distorted than the other - offer sacrifices to them, and bow down to them. As the years passed, [G-d's] glorious and awesome name was forgotten by the entire population. [It was no longer part of] their speech or thought, and they no longer knew Him. Thus, all the common people, the women, and the children would know only the image of wood or stone and the temples of stone to which they were trained from their childhood to bow down and serve, and in whose name they swore. The wise men among them would think that there is no G-d other than the stars and spheres for whose sake, and in resemblance of which, they had made these images. The Eternal Rock was not recognized or known by anyone in the world, with the exception of a [few] individuals: for example, Chanoch, Metushelach, Noach, Shem, and Ever. The world continued in this fashion until the pillar of the world - the Patriarch Abraham - was born. | בִימֵי אֱנוֹשׁ טָעוּ בְּנֵי הָאָדָם טָעוּת גָּדוֹל וְנִבְעֲרָה עֲצַת חַכְמֵי אוֹתוֹ הַדּוֹר וֶאֱנוֹשׁ עַצְמוֹ מִן הַטּוֹעִים הָיָה. וְזוֹ הָיְתָה טָעוּתָם. אָמְרוּ הוֹאִיל וְהָאֱלֹהִים בָּרָא כּוֹכָבִים אֵלּוּ וְגַלְגַּלִּים לְהַנְהִיג אֶת הָעוֹלָם וּנְתָנָם בַּמָּרוֹם וְחָלַק לָהֶם כָּבוֹד וְהֵם שַׁמָּשִׁים הַמְשַׁמְּשִׁים לְפָנָיו רְאוּיִין הֵם לְשַׁבְּחָם וּלְפָאֲרָם וְלַחֲלֹק לָהֶם כָּבוֹד. וְזֶהוּ רְצוֹן הָאֵל בָּרוּךְ הוּא לְגַדֵּל וּלְכַבֵּד מִי שֶׁגִּדְּלוֹ וְכִבְּדוֹ. כְּמוֹ שֶׁהַמֶּלֶךְ רוֹצֶה לְכַבֵּד הָעוֹמְדִים לְפָנָיו וְזֶהוּ כְּבוֹדוֹ שֶׁל מֶלֶךְ. כֵּיוָן שֶׁעָלָה דָּבָר זֶה עַל לִבָּם הִתְחִילוּ לִבְנוֹת לַכּוֹכָבִים הֵיכָלוֹת וּלְהַקְרִיב לָהֶן קָרְבָּנוֹת וּלְשַׁבְּחָם וּלְפָאֲרָם בִּדְבָרִים וּלְהִשְׁתַּחֲווֹת לְמוּלָם כְּדֵי לְהַשִּׂיג רְצוֹן הַבּוֹרֵא בְּדַעְתָּם הָרָעָה. וְזֶה הָיָה עִקַּר עֲבוֹדַת כּוֹכָבִים. וְכָךְ הָיוּ אוֹמְרִים עוֹבְדֶיהָ הַיּוֹדְעִים עִקָּרָהּ. לֹא שֶׁהֵן אוֹמְרִים שֶׁאֵין שָׁם אֱלוֹהַּ אֶלָּא כּוֹכָב זֶה. הוּא שֶׁיִּרְמְיָהוּ אוֹמֵר מִי לֹא יִרָאֲךָ מֶלֶךְ הַגּוֹיִם כִּי לְךָ יָאָתָה כִּי בְכָל חַכְמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם מֵאֵין כָּמוֹךָ וּבְאַחַת יִבְעֲרוּ וְיִכְסָלוּ מוּסַר הֲבָלִים עֵץ הוּא. כְּלוֹמַר הַכּל יוֹדְעִים שֶׁאַתָּה הוּא לְבַדְּךָ אֲבָל טָעוּתָם וּכְסִילוּתָם שֶׁמְּדַמִּים שֶׁזֶּה הַהֶבֶל רְצוֹנְךָ הוּא:  וְאַחַר שֶׁאָרְכוּ הַיָּמִים עָמְדוּ בִּבְנֵי הָאָדָם נְבִיאֵי שֶׁקֶר וְאָמְרוּ שֶׁהָאֵל צִוָּה וְאָמַר לָהֶם עִבְדוּ כּוֹכָב פְּלוֹנִי אוֹ כָּל הַכּוֹכָבִים וְהַקְרִיבוּ לוֹ וְנַסְּכוּ לוֹ כָּךְ וְכָךְ וּבְנוּ לוֹ הֵיכָל וַעֲשׂוּ צוּרָתוֹ כְּדֵי לְהִשְׁתַּחֲווֹת לוֹ כָּל הָעָם הַנָּשִׁים וְהַקְּטַנִּים וּשְׁאָר עַמֵּי הָאָרֶץ. וּמוֹדִיעַ לָהֶם צוּרָה שֶׁבָּדָה מִלִּבּוֹ וְאוֹמֵר זוֹ הִיא צוּרַת הַכּוֹכָב פְּלוֹנִי שֶׁהוֹדִיעוּהוּ בִּנְבוּאָתוֹ. וְהִתְחִילוּ עַל דֶּרֶךְ זוֹ לַעֲשׂוֹת צוּרוֹת בַּהֵיכָלוֹת וְתַחַת הָאִילָנוֹת וּבְרָאשֵׁי הֶהָרִים וְעַל הַגְּבָעוֹת וּמִתְקַבְּצִין וּמִשְׁתַּחֲוִים לָהֶם וְאוֹמְרִים לְכָל הָעָם שֶׁזּוֹ הַצּוּרָה מֵיטִיבָה וּמְרֵעָה וְרָאוּי לְעָבְדָהּ וּלְיִרְאָה מִמֶּנָּה. וְכֹהֲנֵיהֶם אוֹמְרִים לָהֶם שֶׁבַּעֲבוֹדָה זוֹ תִּרְבּוּ וְתַצְלִיחוּ וַעֲשׂוּ כָּךְ וְכָךְ וְאַל תַּעֲשׂוּ כָּךְ וְכָךְ. וְהִתְחִילוּ כּוֹזְבִים אֲחֵרִים לַעֲמֹד וְלוֹמַר שֶׁהַכּוֹכָב עַצְמוֹ אוֹ הַגַּלְגַּל אוֹ הַמַּלְאָךְ דִּבֵּר עִמָּהֶם וְאָמַר לָהֶם עִבְדוּנִי בְּכָךְ וְכָךְ וְהוֹדִיעַ לָהֶם דֶּרֶךְ עֲבוֹדָתוֹ וַעֲשׂוּ כָּךְ וְאַל תַּעֲשׂוּ כָּךְ. וּפָשַׁט דָּבָר זֶה בְּכָל הָעוֹלָם לַעֲבֹד אֶת הַצּוּרוֹת בַּעֲבוֹדוֹת מְשֻׁנּוֹת זוֹ מִזּוֹ וּלְהַקְרִיב לָהֶם וּלְהִשְׁתַּחֲווֹת. וְכֵיוָן שֶׁאָרְכוּ הַיָּמִים נִשְׁתַּכַּח הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא מִפִּי כָּל הַיְקוּם וּמִדַּעְתָּם וְלֹא הִכִּירוּהוּ וְנִמְצְאוּ כָּל עַם הָאָרֶץ הַנָּשִׁים וְהַקְּטַנִּים אֵינָם יוֹדְעִים אֶלָּא הַצּוּרָה שֶׁל עֵץ וְשֶׁל אֶבֶן וְהַהֵיכָל שֶׁל אֲבָנִים שֶׁנִּתְחַנְּכוּ מִקַּטְנוּתָם לְהִשְׁתַּחֲווֹת לָהּ וּלְעָבְדָהּ וּלְהִשָּׁבַע בִּשְׁמָהּ. וְהַחֲכָמִים שֶׁהָיוּ בָּהֶם כְּגוֹן כֹּהֲנֵיהֶם וְכַיּוֹצֵא בָּהֶן מְדַמִּין שֶׁאֵין שָׁם אֱלוֹהַּ אֶלָּא הַכּוֹכָבִים וְהַגַּלְגַּלִּים שֶׁנַּעֲשׂוּ הַצּוּרוֹת הָאֵלּוּ בִּגְלָלָם וּלְדַמּוֹתָן. אֲבָל צוּר הָעוֹלָמִים לֹא הָיָה שׁוּם אָדָם שֶׁהָיָה מַכִּירוֹ וְלֹא יוֹדְעוֹ אֶלָּא יְחִידִים בָּעוֹלָם כְּגוֹן חֲנוֹךְ וּמְתוּשֶׁלַח נֹחַ שֵׁם וְעֵבֶר. וְעַל דֶּרֶךְ זֶה הָיָה הָעוֹלָם הוֹלֵךְ וּמִתְגַּלְגֵּל עַד שֶׁנּוֹלַד עַמּוּדוֹ שֶׁל עוֹלָם וְהוּא אַבְרָהָם אָבִינוּ: |

1. Deuteronomy 4:19

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| And when you look up to the sky and behold the sun and the moon and the stars, the whole heavenly host, you must not be lured into bowing down to them or serving them. These Hashem your G-d allotted to other peoples everywhere under heaven; | וּפֶן־תִּשָּׂ֨א עֵינֶ֜יךָ הַשָּׁמַ֗יְמָה וְֽ֠רָאִ֠יתָ אֶת־הַשֶּׁ֨מֶשׁ וְאֶת־הַיָּרֵ֜חַ וְאֶת־הַכּֽוֹכָבִ֗ים כֹּ֚ל צְבָ֣א הַשָּׁמַ֔יִם וְנִדַּחְתָּ֛ וְהִשְׁתַּחֲוִ֥יתָ לָהֶ֖ם וַעֲבַדְתָּ֑ם אֲשֶׁ֨ר חָלַ֜ק ד' אֱלֹקיךָ֙ אֹתָ֔ם לְכֹל֙ הָֽעַמִּ֔ים תַּ֖חַת כׇּל־הַשָּׁמָֽיִם׃ |

1. Jeremiah 10:7-10

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| Who would not revere You, O King of the nations? For that is Your due, since among all the wise of the nations and among all their royalty there is none like You.  But they are both dull and foolish; [Their] doctrine is but delusion;  It is a piece of wood, silver beaten flat, that is brought from Tarshish, and gold from Uphaz, the work of a craftsman and the goldsmith’s hands; their clothing is blue and purple, all of them are the work of skilled men. But Hashem is truly G-d: He is a living G-d, the everlasting King. At His wrath, the earth quakes, And nations cannot endure His rage. | מִ֣י לֹ֤א יִרָֽאֲךָ֙ מֶ֣לֶךְ הַגּוֹיִ֔ם כִּ֥י לְךָ֖ יָאָ֑תָה כִּ֣י בְכׇל־חַכְמֵ֧י הַגּוֹיִ֛ם וּבְכׇל־מַלְכוּתָ֖ם מֵאֵ֥ין כָּמֽוֹךָ׃ וּבְאַחַ֖ת יִבְעֲר֣וּ וְיִכְסָ֑לוּ מוּסַ֥ר הֲבָלִ֖ים עֵ֥ץ הֽוּא׃ כֶּ֣סֶף מְרֻקָּ֞ע מִתַּרְשִׁ֣ישׁ יוּבָ֗א וְזָהָב֙ מֵֽאוּפָ֔ז מַעֲשֵׂ֥ה חָרָ֖שׁ וִידֵ֣י צוֹרֵ֑ף תְּכֵ֤לֶת וְאַרְגָּמָן֙ לְבוּשָׁ֔ם מַעֲשֵׂ֥ה חֲכָמִ֖ים כֻּלָּֽם׃ וַד' אֱלֹקים֙ אֱמֶ֔ת הֽוּא־אֱלֹק֥ים חַיִּ֖ים וּמֶ֣לֶךְ עוֹלָ֑ם מִקִּצְפּוֹ֙ תִּרְעַ֣שׁ הָאָ֔רֶץ וְלֹֽא־יָכִ֥לוּ גוֹיִ֖ם זַעְמֽוֹ׃ {פ} |