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## Introduction

The tendency of the human race to the cognition goes far beyond the needs of its adaptation to the environment. The ultimate goal was for him always discover the hidden mysteries of life. Such things are, such as the essence of all being the substrate, as the true value of morality, as the origin of the world, etc. etc. But first and foremost, of course, it was always the question of the existence of the Creator. Of all the countless debates and discussions on this topic arose traditional conclusion that, in view of the subject of the dispute is unknowable, the assertion of the existence of the Creator, the Maker the heaven and earth, can neither be denied nor confirmed . When relying on the "Holy Scriptures" as sole source of asserting the existence of the Creator this conclusion is quite reasonable.

Today the situation has changed radically. Thanks to a breakthrough in metaphysics, established at the beginning of the last century in the writings of the famous philosopher Henri Bergson (1859 - 1941), the assertion of the existence of the Creator is confirmed by the authority of metaphysical analysis, based on the reality of the human mind introspective. If thinkers reject the accuracy of a scripture, on the basis of its alleged mythical origin, they have to refute the conclusions of metaphysics, which is absolutely free and open to criticism. If a critic finds anything wrong or unreasonable, he can point to it with certainty.

Bergson's metaphysics breakthrough gained in the early twentieth century. Henri Bergson (1859 - 1941) discovered the existence of a special kind of time, which he defined as "pure duration", termed "dure '". The main feature of this time is that it has no quantitative measure. Its presence can be detected only as a sense of order in time.

At first glance, this discovery does not contain anything special, however it is truly amazing. This discovery leads to the conclusion that

our world is a set of two mutually exclusive worlds, a spatial world and a temporal world. Thereby it eliminate the monopoly of the physical space world as the only form of existence.

The concept the temporal world stems from the "intense time" concept presented by Bergson. The intense time, as an entity has no quantitative measure and serves, as a medium of the temporal world. This manuscript outlines the development and properties of both the temporal world structure and the intensive time.

A comparison of the temporal world to the physical space world, shows that, the form of existence in the spatial world is three dimensional while the form of existence in the temporal world is threw memory. The temporal world have memory and no bulkiness, whereas the spatial world have the bulkiness , and no memory. But the creative and cognitive potential belongs entirely to the temporal world. In the spatial world of creative and cognitive potential is zero. The time world (temporal) is a living world, while the spatial world (physical) is the world of the inanimate.

The temporal nature of the Creator is identical with the essence of its Name, as it is presented in Scripture. And it is in the area of temporal world, where all the mysteries of life are revealed as explained further.

## Foreword

All inanimate objects that can be observed by the senses, regardless of whether they be corporal or incorporeal, are hereafter defined as physical objects. Knowledge of these type of objects falls within the scientific field of physics (in the broadest sense). The mind serves as the cognitive instrument of objects of this kind. On the other hand objects that cannot be observed through the senses, inconceivable by any mental reasoning and impossible for physics to measure and only be understood by the consciousness of the observer and his or her inner feelings. The consideration of such immaterial objects is the subject of metaphysics.

The concept of metaphysics, as a cognitive discipline, is mentioned in the writings of both Aristotle (384 – 322 BCE) and Plato (428 – 348 BCE). The greatest contribution to metaphysics in that epoch was Plato's concept of forms or ideas. For the first time, a thinker noted the existence of a real object (an idea) that is not observable by the senses. The importance of this discovery has retained its significance up to the present day. Achievements in metaphysics were limited in the era between classical antiquity and the Renaissance.

Among the most important contributors was Descartes (1595–1651), who divided all objects of knowledge into two categories: extensive objects, possessing geometric length (or more precisely, a three-dimensional structure); and objects that are not extended (“thinking” in his terminology). Objects in the second category corresponded with Plato's notion of ideas.

Working at the same period, Spinoza (1632–1677) hypothesized that “the idea cannot be limited to the body, and the body cannot be limited to the idea.” The essence of this idea can be considered an important tenet of metaphysics.

The next important step in the development of metaphysics was made by Leibniz (1646–1716), who in his theoretical attempts to discover the essence of all being, first “stepped” outside of the spatial world. He theorized that all matter was composed of “monads”, defined as an indivisible and ultimately simple entity. Leibniz placed the highest of these monads outside of physical space. Moving beyond space was a very bold idea, since all the functions of common sense are linked to space. However, as previously outlined, spiritual factors – extra-spatial objects – play the leading role in solving the key problems of metaphysics.

Despite the progress these contributions represented, they were not enough to establish metaphysics as a fully developed discipline. Even as late as the 20th century, the word “metaphysics” was seen merely as a kind of rhetoric by many, described ironically as insipid talk about eternity, infinity, the immortality of soul, and so on. But breakthroughs were made by a number of thinkers in the 19<sup>th</sup> century that changed this, with the work of Henri Bergson (1859–1941) standing out in particular. In his studies of personality, sensory perception, motor skills, and memory, Bergson introduced a radically new concept of time, which he called “pure duration” or “dure”. Bergson wrote about a special time that has no length and no quantitative measurement. A natural feature of this form of time is the ability to distinguish moments within it solely on the basis of sequence (previous and next). On the basis of the properties of this particular conception of time, metaphysics was able to decisively break into the realm of the mysterious. Its significance was that it put metaphysics on par with physics as a cognitive discipline. While before the reputation of metaphysics was one of meaningless scholasticism, Bergson’s advances provided every reason for its recognition as a valid discipline of the knowledge of nonphysical objects, just as physics is recognized as a discipline of the knowledge of physical objects.

One of the merits of Bergson's special concept of time is that it forms the medium of being for objects existing in the temporal world, similar to the way physical space serves as the medium for objects in the spatial world. These two worlds are fundamentally different, with the spatial world having a physical essence, while the temporal world having an essence of a spiritual kind. Due to the heterogeneous nature of the two worlds, no common boundary can be set between them. Physical space is a medium in which the form of life is volumetric. In the physical world, since each physical body occupies a particular volume of space and cannot exist in the medium without having bulk space is necessary to accommodate all objects of a physical kind. The temporal world on the other is composed of intensive time, a medium that has no dimension, and only the memory quality.

While the spatial medium has no memory, the temporal world has no volume. This significance of this finding is clearly demonstrated by the following example. An observer strikes a gong, and hears the sound produced by the impact. At the moment of impact, there are two pulses: a pulse of acoustic waves in the space surrounding the gong, and a second pulse of sound sensations heard by the observer in the medium of his mind through the external sense of hearing. Although the acoustic wave fades after the impact, to the point where no trace of it is left in the physical space, the memory of the sound remains forever in the mind of the observer. This difference clearly displays the absence of memory in the spatial world. There is also a radical difference between these mediums in cognitive terms. Space, as an object of knowledge, is three-dimensional, allowing for the possibility of location and movement; the medium of the intensive time is unknown to our intelligence because it is outside of space. Even common sense is limited by the spatial habitat of the physical world. Outside of space, the mind simply cannot function.

Metaphysics does not put common sense at the heart of judgment, nor does it use it as the main instrument of knowledge. Instead, it is the introspective mind (the consciousness of one's inner feelings) that serves as the main instrument of knowledge in the field of metaphysics. Since it is not bound by the limitations of the spatial world, metaphysics allows inquisitive thinkers to touch upon the most intimate secrets of life.

Metaphysics encounters the cognoscibility problem, a problem which never occurs in physics. This problem lies in the fact that the “unknowable” metaphysics validates its methods by virtue of their ability to produce correct answers. Metaphysics has therefore no ability to produce direct experiments in order to validate its findings. Nevertheless, the validity of the conclusions generated can be verified in a sufficiently reliable way. Rather than experimental confirmation, metaphysics validates its findings by assessing how the findings are “working”.

Thus, metaphysics takes upon itself the task of discovering knowledge of those things that are hidden from common sense. Such an activity may at first glance seem to hold little promise; however, in this field of inquiry all the mysteries of existence hide.

Set out below is a selective list of abstracts which provide a general indication of the nature of the problems addressed in the proposed inquiry.

- The only source of all being is the permanently existent, universal intensive time (the Shekhinah).
- The human soul is the personal temporal world of the individual.
- Creativity exists only in the intensive time, both the universal intensive time (the Shekhinah), and the personal intensive time (the personal soul).
- The existence of the individual soul after physical death is a real possibility.

Additionally the manuscript deals with other aspects of life, such as communication between the body and soul, between a person and the Shekhinah, as well as the free will of human beings etc.