

"I am G-d Your G-d": So KNOW Me!

*Footnote numbers correspond with those of the sicha. Missing numbers are cited sources, placed in parentheses within the text. See "SICHA FOOTNOTES" for the footnotes and their explanation

Maimonides, in his "Counting of the Mitzvot" he states, "The first of the positive commandments is the mitzvah to know that there is a G-d, as it is stated, 'I am G-d, your L-rd.'" So too, in the laws of Yesodei HaTorah - Fundaments of the Torah, Maimonides begins with, "The foundation of all foundations and the pillar of wisdom is to know that there is a Primary Being..." However, in the first law, Maimonides doesn't write that this knowledge is a Positive Mitzva. Rather, spends the next five laws elaborating on many details concerning the "Primary Being," and then in Law 6 states, "The knowledge of this concept is a Positive Commandment, as it is stated (-Exodus 20:2), 'I am G-d, your L-rd...'" Thus, we see that Maimonides' opinion is that the mitzva of, "I am G-d your L-rd," is not only, "to know that there is a G-d," and "to know that there is a Primary Being," but rather, that the mitzva also includes knowing the details of these 5 laws about G-d⁵.

The Abarbanel (-See APPENDIX III), in his book *Rosh Emuna* on, "The Roots and Principles of Faith," also brought in the *Tzemach Tzedek's Sefer HaMitzvos* (-Mitzva Emonas Elokus, Chapter 1) explains that Maimonides's opinion is that the Positive Mitzva of *Emonas*⁸ (having faith) *Elokus* (that there is a G-d) is not only to believe that there is, "That G-d alone exists," and that, "That G-d exists,"

--[For if it were so, there would be the question (-Rosh Emuna 4:17. Sefer Hamitzvos of the Tzemach Tzedek, Chapter 1, and the sources cited in the preface to Chapter 1): *How can we count Belief in G-d as a mitzva, when there can only exist a commandment once there is a Commander, thus, we cant have a commandment to believe that there is a Commander!?*]

but that, "The G-d, blessed be He, that we already know exists his existence is the very first and the most complete of all that exists..." as he explains this in great length¹⁰. Therefore, Maimonides prefaces the, "The knowledge of this concept is a Positive Commandment," with the five laws concerning how "Primary Being," is, "the very first and the most complete of all that exists"¹¹, for knowing at least these details is the mitzva of, "I am G-d, your L-rd," "to know that there is a G-d."

This is the emphases of Maimonides, "to know that there is a G-d"¹³, "To know that there is a Primary Being," and so too in his conclusion of the mitzvot of "Believing in G-d" and "Oneness of G-d" "And the knowledge of this is a Positive Commandment," and not "the belief of this." Thus, the mitzva is to know with an intellectual knowing. This is how the Abarbanel answers the question as to how can there be a command concerning Beliefs, which, "are not acquired through will and choice." Pointing out, that albeit that the actual formation of *Faith* in the heart and soul of a person is not "will and choice," nevertheless, *Faith* cannot be formed in one's heart and soul without the prerequisite of studying and knowing the knowledge that brings *Faith* into his heart and soul, and do study or not to study this knowledge is definitely by will and choice.

Thus, Maimonides does not suffice with only the details of the existence of G-d explained in his *Laws 1-7*, but then elaborates in the further laws until the end of the chapter with many concepts concerning knowing G-d.

--[i. e. The proofs from the verses that, "He is not a body," "All these expressions were used to relate to human thought processes which know only corporeal imagery, for the Torah speaks in the language of man," "what did Moses, our teacher, want to comprehend when he requested (-Exodus 33:18), 'Please show me Your glory'... He asked to know the truth of the existence of the Holy One, blessed be He."]

Seemingly, of what avail is this whole 'give and take discussion' of these details of the "Primary Being" in his book *haYa'D* ('Book of 14' --Ya"D - T: (numerical value 14)-- volumes) Of (-Maimonides' introduction to Sefer haYa'D), "Laws, Laws"?! However, in light of what we explained, these very details are what the mitzva of "knowing G-d" is, that the knowing being an intellectual knowledge. In other words, in order for one to fulfill his obligation of "Knowing G-d" he must know at least the fundamental¹⁹ "knowledge, inquiries, and concepts" about the existence of G-d, which Maimonides explains in this chapter.

Note: Were the mitzva only to be the outcome of this knowledge, then Maimonides would not have put the whole 'give and take discussion' of this knowledge in his *Book of Laws*. Rather, he would have stated the obligatory outcome, which defines the mitzva, and told us where to find the study of this knowledge. However, here, the knowledge in itself is the obligatory mitzva, thus, he puts the knowledge, which defines the mitzva, in his *Book of Laws*.

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Note: The Rebbe now gives us the source to Maimonides' opinion that the mitzva is to, (i) know, (ii) the details, of the existence of G-d, even though the verse states just, "I am G-d your L-rd."

The source of Maimonides opinion is from²⁰ the Zohar (-Vol II (Raya M'hemna) 25a), (-See APPENDIX IV): "And you shall know that I am G-d your G-d... This is the first mitzva, prefatory to all mitzvot.. To know G-d, blessed be He, is

the Supernal Rulership. For He is the Master of the world, and created the entire world, heaven and earth and all their hosts."

As is the content of the Zohar, is the content of the wording of Maimonides in his first law. Maimonides: *"The foundation of all foundations and the pillar of wisdom"* --Zohar: *This is the first mitzva, prefatory to all mitzvot*-- *"to know that there is a Primary Being"* --Zohar: *"To know G-d, blessed be He"*-- Maimonides: *"who brought all existence into being All the entities in the heavens, the earth, and what is between them came into existence only from the truth of His being"* --Zohar: *"and created the entire world, heaven and earth and all their hosts."* So too Maimonides' wording in Law 5, *"This entity is the Master of the entire earth"* --Zohar: *"He, has supreme rulership. For He is the Master of the world, and created the entire world."*

And from this Zohar Maimonides extrapolates the, *"This Mitzva"* is connected with *Knowing*: *"And you shall know... To know,"* and that it is not enough to know in general, *"that G-d exists,"* rather, we must know details²⁴ about *His Existence, blessed be He*. For from these details we understand that, *"His existence is the very first and the most complete..."* The Zohar is focusing on the verse, *"And you shall know that I am G-d your G-d,"* of *pre Giving the Torah* and not, *"I am G-d your G-d,"* because the Zohar speaks of Moses as he taught the Israel a knowledge of G-d *before* they left Egypt --so that Israel (be able to) believe, *"in all these miracles and strengths that was performed for them in Egypt,"*-- which is based upon what was said *then*, *"And you shall know that I am G-d your G-d."* However, that which *we* have to full the mitzva is (as the known words of Maimonides (-Pirush HaMishnayos, Chulin, end of Chapter 7)) because of, *"Everything we do or abstain from today, we do not but by the commandments of the Holy One, blessed be He, through our Moses our teacher, of blessed memory [at Sinai²⁷]."* And therefore, the *mitzva* of *"Faith in G-d"* is from the Mt. Sinai verse of, *"I am G-d your G-d."* As we find elsewhere in the *Zohar itself* (-Vol III (Raya M'hemna) 256b) *"The First Mitzva of 'I am' (G-d your G-d)."*

--[And there is no difficulty with this that the details mentioned above concerning the *manner* of observing the mitzva we are learning from the *pre Giving of the Torah* verse *"And you shall know that I am G-d your G-d"*²⁹, for numerous times we find that the concept of a, *"revelation of a thing* (meaning that this is not the source of the mitzva, but rather the revelation of something about the concept of the mitzva: See Footnote #31)," or *details* of a mitzva are extrapolated from *pre the Giving of the Torah*³¹.]--

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Note: Based on what we explained concerning the details of the *Primary Being* is of the mitzva to *Know G-d*, the Rebbe now gives insight as to why the details of Chapters 2-4 are all part of Maimonides' *Book of Laws*, albeit that they are not *part* of the mitzvot to *Love* and to *Fear G-d*, but just a *prescription of how to get to observing* those two mitzvot. (Previously the Rebbe asked and explained this concept concerning the details of the *Primary Being* explained in chapter one, *pre Law 6* and *post Law 7*, which are *part* of the mitzva of *Know G-d*. However, here, seemingly, Maimonides states clearly that he speaking of the mitzvot to *Love* and to *Fear G-d*, and these details he then lists are but because, *"What is the path to (attain) love and fear of Him?"* That does not belong in his *Book of Laws*, which is but to tell us of *what* the mitzvot of *Love* and *fear* is, and not how to achieve it.)

According to all of the above, we can now explain a seemingly wondrous (i. e. difficult to understand) concept in (the teachings of) Maimonides: In Chapter 2 Maimonides begins to speak of the two mitzvot of *Love G-d* and to *Fear G-d*. Then in *Law 2* he continues with, *"And how is the path to attain love and fear of Him? When one contemplates"*³³ *His wondrous and great deeds and creations and sees from these His wisdom, to which there is noll comparison and no limit, he will immediately love... to know the (God's) great name... and he will fear Him... Based on these concepts, I will explain important principles regarding the deeds of the Master of the worlds in order to provide a foothold for a person of understanding to love the Name (G-d)"* After which he elaborates for *Three Chapters* about, *"His wondrous and great deeds and creations"*: One chapter about Angels --which are part of *"Works of (G-d's) Chariot"*, and in the two chapters after this about the *"Works of Creation"*, and after this he concludes (-4:12), *"When a person meditates on these matters and recognizes all the creations... he will add to his love for G-d... He will stand in awe and fear."*

Question: True, that, *"the path to attain love and fear of Him,"* is, *"When one contemplates..."*, however, Maimonides ('s *Book Mishneh Torah*) is a book of *"Laws, laws,"* thus, how is it befitting that in his *Mishneh Torah* he puts an elaboration of the details concerning, *"His wondrous and great deeds and creations"*?

And even though from Maimonides' wording in his *Sefer HaMitzvot* it is applied that the concept of *"meditate His works"* is --not only a preparation for the mitzva, rather it is-- the *action* of the mitzva to *Love*, meaning that the commandment upon the *Person* is the *Object* of, *"meditate upon and closely examine His mitzvos, His commandments, and His works..."*, after which, *"the love will come automatically,"* nevertheless, seemingly, this explanation does not suffice as a reason for Maimonides placing all the *concepts* of the contemplation through which one can awaken within himself the *Object* of, *"Love G-d and Fear Him,"* in his *Mishneh Torah* book of *Laws*. All of the *concepts* of the contemplation belong in *Books of Chakirah*⁴¹ (inquires and research upon the details of G-d), while in the book of *Laws*, it should but state that the *Law* (upon the *Person*) is that one must contemplate upon *"His wondrous and great deeds and creations"*. For the *explanations* within the *"His wondrous and great deeds and creations"* seemingly don't belong to the *Law* of the mitzva of *Love*, and thus, not in the book of *Mishneh Torah*?

Answer: Maimonides' focus in the details of Chapters 2-4 of the conclusion of the "Works of (G-d's) Chariot", and of the "Works of Creation" serve not only as a contemplation through which to reach a Love and Fear for G-d. Rather, they are related to, and even more than this, they are part of the mitzva of Knowing G-d⁴². As the *Pirush* on Maimonides (-Beginning of the Laws of Yesodei HaTorah) explains: "And included in these two mitzvot ("To know that there is a G-d" and "And with Him there is no other G-d") is the knowledge of the "Works of (G-d's) Chariot", and in of the "Works of Creation", for from knowing these we know the proofs of the existence of the Creator, and that He alone is first and the creator of all⁴⁴." So too, Maimonides himself writes throughout these four chapters that they are all one continuation of the mitzva of "To Know G-d": (i) Chapter 2, Laws 9-10, after his elaboration on Angels, he returns to talking about G-d, "He knows Himself... He knows everything... He, recognizes His truth and knows it as it is... He is the Knower." (ii) at the end of the chapter (-Law 11), he defines that both chapters are but one continuation, "The concepts that we have mentioned about the subject matter in these two chapters... The explanation of all the fundamental principles of these two chapters is referred to as the 'Work of (G-d's) Chariot,' and (iii) closing of Chapter 4 (-Law 13) Maimonides states that all four chapters are but one concept, "The matters discussed in these four chapters... are what the Sages of the early generations termed the *Pardes*."

--[Maimonides ties the "Main Principles" explained in the latter three chapters with the concepts of contemplation that brings to the mitzvot of *Loving* and *Fearing* G-d, and not with the mitzva of *knowing* G-d, discussed in the *previous* chapter, because he places these concepts to that with which they are associated. Being that the "Main Principles" are also regarding the mitzvot of *Loving* and *Fearing* G-d, therefore, Maimonides places it in a manner in which it not only is a continuation to the previous chapter, speaking about *Knowing* G-d, but also as a detail of the mitzvot of *Loving*⁵⁰ G-d and *Fearing* G-d.]--

This is why Maimonides brings the, "Main Principles of the works of the Master of the world," here, in his *Book of Laws*, because in order to fulfill the mitzva of *Knowing* G-d, which is to have an intellectual knowledge in the manner ("That His existence is the very most absolute") of the existence of G-d, it is necessary to know at least these "Main Principles" being that, "From knowing them one knows the proofs of the existence of the Creator and that He alone is first and the creator of all."

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Note: Based on how the Rebbe explained the first four chapters of the *Mishneh Torah*, the Rebbe now turns to explain the last law of the entire *Mishneh Torah*.

In accordance with what we explained --that the "Works of (G-d's) Chariot", and of the "Works of Creation" explained in *Mishneh Torah* are necessary for the mitzva of *Knowing* G-d, or even more than just be necessary, they are actually a part of the mitzva itself, we can explain the last law (-Laws of Kings 12:5), the conclusion and sealing of the *Mishneh Torah*: "In that era... the occupation of the entire world will be solely to know G-d. Therefore, the Jews will be great sages and know the hidden matters, and they will grasp the knowledge of their Creator according to the extent of human potential, as it is stated (-Isaiah 11:9), 'The world will be filled with the knowledge of G-d as the waters cover the ocean bed.'"

Questions: (i) Maimonides states, "the occupation... will be solely to know G-d," thus, we must say that also the "Hidden Things" are but "Knowing G-d." Thus, what are these two different things of, (a) "know the hidden matters" and (b) "they will grasp the knowledge of their Creator"?

(ii) Maimonides' wording is saying that, "according to the extent of human potential," is only concerning the, "grasp the knowledge of their Creator," and not to the, "know the hidden matters." Why will it be so?

(iii) Why is it relative here to add the closing of the verse, "as the waters cover the ocean bed," when from the beginning of the verse, "The world will be filled with the knowledge of G-d," we already know that, "the occupation of the entire world will be solely to know G-d"? Especially that in his *Laws of Repentance* (-9:2), Maimonides describes the *Days of Moshiach*, that, "In that era, knowledge, wisdom, and truth will become abundant, as it is stated, 'The earth will be full of the knowledge of G-d,'" and he does not quote also the ending of the verse, "as the waters cover the ocean bed"?!

Answer: The two terminologies "Hidden Things" and "and they will grasp the knowledge of their Creator" are aligned with the two concepts of the "Works of (G-d's) Chariot", and of the "Works of Creation."

"Hidden Things" in themselves, without explaining that it is the, "knowledge of their Creator," refers to the, "Works of Creation." Which, albeit they are, "are a combination of matter and form," nevertheless, they are, "They are deep matters," not of which we see their content and importance with the naked eye, but rather, they are, "Hidden Things," for which one needs to have, "the vast knowledge necessary to grasp the interpretation and the explanation of these matters in a complete manner," for which reason Maimonides here calls them "Hidden Things." And nevertheless, being that these are the, "Works of Creation" one can have an understanding of them.

However, after this, there will be the higher dimension, that of, "grasp the knowledge of their Creator," which

are the, "Works of (G-d's) Chariot." Now even concerning angles, which are, "form without mass," a human who is a combination of, "Form and Mass" can not have a true grasp, thus, how much more so, concerning, "the knowledge of their Creator," it is definite that it is not possible that, "a living man, of body and soul," should grasp, "the truth of His existence, as He is." Therefore, concerning the, "and they will grasp the knowledge of their Creator," Maimonides needs to add, "according to the extent of human potential."

This is also the reason why Maimonides brings the conclusion of the verse, "as the waters cover the ocean bed":

The difference between "Works of (G-d's) Chariot" and "Works of Creation", as Maimonides writes (-Laws of Yesodei HaTorah 4:10) is that "Works of Creation" is "Not as a deep of a concept" as "Works of (G-d's) Chariot," is, and therefore the law is different concerning expounding upon "Works of Creation" that it is for expounding upon, "Works of (G-d's) Chariot." This difference between the knowledge of "Works of (G-d's) Chariot" and the knowledge of "Works of Creation" is not only one of quantity of depth, but one of a quality and a manner of grasp, as well. "Works of Creation", being of things of creations itself can thus we Overtly Understand it. Not so, "Works of (G-d's) Chariot" which are concepts related to the parameters of the Creator⁶⁵, "grasp the knowledge of their Creator," and thus, we can not have any "Overt Understanding" of it, but only a "Covert Understanding".

This is Maimonides writes in his *Guide For the Perplexed* (-Vol I, Chapter 58) (-See APPENDIX (v)) that upon G-d it is not applicable to say any Overt Descriptions, but only Covert Descriptions. --[For example, this which we refer to G-d as a "wise one" only means that we are negating from G-d anything that is antithetical to wisdom. So too with all other descriptions.]-- Therefore, we can't have any Overt Knowledge of G-d, but only an Covert Knowledge. And even though through Covert Knowledge one "Gets closer to achieving it and be closer to it" and "Covert Descriptions will bring you closer to knowing G-d, blessed be He, and His Intellect," nevertheless, even through the highest "Covert Knowledge" is not a grasping of the essence of the Creator, and the, "Truth of His Being," remains hidden beyond grasping.

With this we will understand the change of the Maimonides' terminology concerning the "Works of (G-d's) Chariot" and "Works of Creation": By "Works of (G-d's) Chariot" Maimonides states (-Laws of Yesodei Hatorah 2:11), "The concepts that we have mentioned about the subject matter in these two chapters are like a drop from the sea of what needs to be explained of these concepts," while by "Works of Creation" Maimonides states (-Laws of Yesodei Hatorah 4:10), "All these concepts which we have explained in this context are like a drop in a bucket." Being that "Works of Creation" being about creation, are finite, thus, even though Maimonides states but the "Main Principles" which are but "as a drop", nevertheless, this is a drop "in a bucket," with a the water in a bucket being of great contraction and greatly finite. Not so concerning "Works of (G-d's) Chariot" which are "a drop from the sea" being that "ocean" refers to the concept of infinite, that in law (-Yevomos 121a) the ocean is referred to as, "Waters that have no end." And even though the waters of the sea are (-Hoirios 10a), "they know how to calculate how many drops of water there are in the sea" -finite, nevertheless, this which the law states, "Waters that have no end" proves that according to the Torah they are (at least in "Borrowed Title"⁷² -vs. "Descriptive title") "Infinite".

More than this, the verse fully states (-Ecclesiastics 1:7), "All the rivers flow into the sea, yet the sea is not full," meaning that even though the waters within the sea is, "they know how to calculate how many drops of water," nevertheless, the potential of the sea is that it is not filled by all these drops, but rather, in the sea there is room for an infinite amount of water. And thus, being that "Works of (G-d's) Chariot" are beyond the capacity of creation, thus they are as a "sea" which has no end.

And with all of this, we now understand why Maimonides in the final law of *Mishneh Torah* includes the closing of the verse, "as the waters cover the ocean bed": For with this Maimonides is hinting to us, that even though in that era there will be, "and they will grasp the knowledge of their Creator," being however that we are speaking of "knowledge of their Creator" which is always higher than the creation, thus, it will always be, "as the waters cover the ocean bed." Meaning that one will only be able to take the Covert Knowledge.

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Note: From all of this the Rebbe extrapolates a lesson concerning learning the concepts of "Works of (G-d's) Chariot" and "Works of Creation". However, first the Rebbe will decipher a seemingly contradiction within Maimonides.

From all of this we have a lesson concerning learning the concepts of "Works of (G-d's) Chariot" and "Works of Creation". In the beginning of *Mishneh Torah*, when listing the 613 Mitzvot according to the laws in which each is explained, Maimonides, on the *Book of Mada* writes, "I will include within it all the mitzvot that are the foundations of the faith taught by Moses, our teacher, of blessed memory, those which a person must know before everything." From which is understood that the laws placed in the beginning of the *Book of Mada*, called, *Laws of Yesodei --Foundations-- HaTorah --of the Torah*, one must learn before he begins the other laws in the *Book of Mada*, and how much more so before the laws in the rest of the books of *Mishneh Torah*. And within the *Laws of Yesodei HaTorah* themselves, one must first-of-all know the, "The foundation of all foundations and the pillar of wisdom". Thus, being that (-Laws of Yesodei HaTorah 4:13), "The matters discussed in these four chapters concerning these five mitzvot are what the Sages of the early generations termed the Pardes" are obligatory in

order to be able to fulfill the, "*The foundation of all foundations and the pillar of wisdom is to know that there is a Primary Being,*" therefore, in addition to the obligation to learn these concepts in general, one must preface the studies of these concepts to the study of all other concepts of the Torah.

Question: Maimonides writes (-ibid), "*I maintain that it is not proper for a person to stroll in the Pardes unless he has filled his belly with bread and meat. 'Bread and meat' refer to the knowledge of what is permitted and what is forbidden, and similar matters concerning other mitzvot.*" Meaning that the concepts of *Pardes* within these four chapters one needs to learn only after he already knows many --*Meat and Bread* of the-- laws of Torah?

More than this, Maimonides writes at the end of his introduction to the *Mishneh Torah*, "*a person should first study the Written Law, and then study this text and comprehend the entire Oral Law from it, without having to study any other text between the two.*" Meaning that after the *Written Law* one should not study books of the *Oral Law*, and how much more so not to, "*filled his belly with bread and meat.*" Rather, the first thing Maimonides sets for him to learn is "*Works of (G-d's) Chariot*" and "*Works of Creation*"! And on top of this, Maimonides placed these four chapters in a book upon which he says in his introduction is "*both those of lesser stature and those of greater stature*" which as is understandable that a child "*of lesser stature*" has not yet, "*filled his belly with bread and meat*"?!

Answer: Maimonides is scrupulous with his wording, "*it is not proper for a person to stroll in the Pardes,*" changing it from the wording of the very Talmud (-Chagigah 14b) that he quotes here in this law, "*Four entered the Pardes.*" "*To stroll*" does not mean to enter, but rather to be lengthily in the *Pardes*, strolling in a way of pleasure. Meaning here that one is occupying himself in these concepts with deep and broad contemplations, to the point of having pleasure in these concepts. This manner of studying of *Pardes* must be only after, "*filled his belly with bread and meat.*" And in addition to this, as Maimonides rules (-4:10-11. 2:12), "*The Sages of the early generations commanded that these matters should not be expounded upon in public.*"

However, the concepts of these four chapters, which are without elaboration and explanations, etc., as Maimonides emphasizes that they are but, "*like a drop from the sea of what needs to be explained of these concepts,*" and "*are like a drop in a bucket.*" They are not even in the category of an "*outline,*" --which one can not teach in public, and how much more so not, "*both those of lesser stature and those of greater stature*"-- but only "*Main Principles*" (or fundamentals), and therefore, are not in the category of "to stroll in the Pardes."

On the other-hand, concerning the study of these concepts in this manner of "*Main Principles*", as Maimonides sets them forth in his *Mishneh Torah*, is to the contrary: These one must study "preface" because "*The foundation of all foundations and the pillar of wisdom*" is that we should have a knowledge in G-d, and all other laws of the Torah stand upon this "pillar" and are founding upon this, "foundation".

And through our present occupation in these concepts of *Knowing G-d*, we will merit the *Days of Moshiach*" when --in the language of Maimonides-- "*The occupation of the entire world will be solely to know G-d... For the world will be filled with the knowledge of G-d as the waters cover the ocean bed.*"

THE SICHA'S FOOTNOTES

The *Footnote* numbers follow the ones in the original.

The missing *Footnotes* here are the ones that are sources to quotes, which are here in the text in parentheses.

Parentheses that remain the font size of the text in italics, are parentheses from the original sicha.

Footnote #5: The Rebbe sites, "And so too it is in Migdal Oz (Law 1): 'And he includes it in the mitzva of 'I am G-d your G-d.'"

Footnote #8: The Rebbe sites, "So is (the contet) terminology of Maimonides in his Sefer HaMitzvot -- according to the Tzemach Tzedek in his Sefer HaMitzvot (see further Footnote 10), and so the Tzemach Tzadek calls it there, and so it is called in many books."

The Rebbe is pointing out that even though we are clearly stating that Maimonides defines this mitzva as one of knowing, nevertheless, the mitzva is called, "Believing of a G-d"

Footnote #10: The Rebbe says, "And see there (Rosh Emuna 4:17) that this is what Maimonides writes in his Sefer HaMitzvot, Mitzva 1" "That he believe (in the Kapach Edition "That he should know - and see also the footnote in the Hellir Edition) that there is a cause and a reason which makes all of those who exist. See there.

Footnote #11: The Rebbe after citing the source "See Rosh Emuna Chapter 20" points out, "only that there, 'that which Maimonides writes in Law 5 is not part of the mitzva. See ther. And here is not its place (to explain this)."

Footnote #13: The Rebbe points out, "Even though that in his Sefer Hamitzvot he writes 'that he believe' - see Rosh Emuna ibid at the end of the chapter."

Footnote #19: Upon calling these "fundamentals" the Rebbe explains, "according to what Maimonides writes at the end of his introduction to Sefer HaYaD, 'One reads the Written Law and afterwards reads this' we may say that in order to that there be an appropriate knowledge as is required, it is obligatory to answer (explain) the physical titles that are stated in the Torah, and so Moses' request (to see G-d's face), etc."

The Rebbe is explaining why Maimonides in his book of laws had to explain the Torah's usage of anthropomorphism and what Moses was requesting when referring to G-d's face. And the reason is that being that Maimonides stated in his introduction that one should first read through the Written Law before reading his book, thus, he has to explain that which is stated in the Wirtten Law about G-d, when explaining the mitzva of To Know G-d.

Footnote #20: The Rebbe cites, "And it is known that many laws in Maimonides have their source in the Zohar. And see (the set) 'Maimonides and the Zohar (Sinai (Publishing House), volumes 32-34) by Rabbi Margolios, and there it is explained.

Footnote #24: In citing Maimonides' source to be the Zohar, and in aligning the wording of Maimonides with the wording of the Zohar the Rebbe points out, "Only that concerning the knowledge of 'Havayah (the Ineffable Tetragrammaton) is Elokim ' (the mitzva of The Oneness of G-d) - this is a knowledge 'in general... In a general manner' (Zohar, ibid)."

Footnote #27: The Rebbe points out, "In Pirush HaMishnayos there isn't the word 'at Sinai'. However, must say that so is Maimonides intentions, for with this he is explaining the language of the Mishna (which he quoted before this), 'From Sinai it was prohibited'. And so iy is explicitly in the continuation of his words io Pirush HaMishnayos: '613 mitzvot... to Moses from Sinai'."

**Note on the Margin:* "So it is in the Maimonides' version of the Mishna there (See Pirush HaMishnayos, Kapach Edition. However in the (version of the) Mishna (as we have it) before us: 'At Sinai it was said'."

The Rebbe is pointing out that the words that the Rebbe quoted in the footnote, "From Sinai it was prohibited" is Maimonides' version of the Mishna, while the version before us today is, "At Sinai it was said."

Footnote #29: The Rebbe points out, "And in Rosh Emuna (Chapter 7 and others (chapters)) that from 'I am G-d your G-d' we learn that His Existence is the most absolute of all. See there."

The Rebbe in the sicha is explaining why if our mitzva to know G-d is from the verse, "I am G-d your G-d," than why are we learning the details of the knowledge to know G-d from the verse, "And you will know that I am G-d your G-d," For the Rebbe notes tat in Abarbanel's book Rosh Emuna he learns even the, "His Existence is the most absolute of all," from the verse, "I am G-d your G-d," and not from the per-Sinai verse of, "And you will know that I am G-d your G-d."

Footnote #31: The Rebbe gives an example for a "Revealing of the Thing" that is from pre-Sinai verses: "See for example - Maimonides, end of the Laws of Circumcision, 'Great is mile which was covenanted by 13 covenants (and all of them (the verses in which circumcision was covenanted) were said before the Giving of the Torah) than all of the mitzvot of the Torah that were covenanted with three covenants (os which all of them were after the

Giving of the Torah)."

Footnote #33: The Rebbe explains, "And he continues as mentioned further: 'His wisdom... to know' -- CHaBa"D (Wisdom, Understanding, and Knowledge) (*Only that His wisdom - the wisdom of G-d*)."

The Rebbe is making a play off Maimonides' words. First he says, "*sheyisboinen -to contemplate,*" from the word *binah understanding*. Then Maimonides continues and uses the words, "*His wisdom... to know*" telling us that one needs to engage all his three intellectual faculties of CHaBa"D-wisdom, understanding, and knowledge, in his "*Knowing G-d*". But the Rebbe points out that when Maimonides speaks of *wisdom* here, he uses the word *wisdom* in reference to *G-d's* wisdom. While the word *understanding* and the word *know* (knowledge), Maimonides is actually speaking of the human's *understanding* and *knowledge*. And nevertheless, the Rebbe is saying that Maimonides is hinting to the human engaging all his intellectual faculties in the mitzva of *Loving* and yearning to know G-d.

Note: One of the explanations on the *Cover Page* of *Tanya*, which the *Tanya*, the *Written Law* of CHaBa"D, was written for, "*And in his heart,*" which also includes, the two mitzvot of the heart, to *Love* and to *Fear* G-d, which are only possible through the *Wisdom, understanding, and Knowledge* of G-d, which is taught in *Tanya*.

Footnote #41: The Rebbe brings an example where when the law is based on the outcome of a research, Maimonides doesn't bring the research, but only that the law will depend on the outcome of the research: "*Like that of* that a sick person needs to behave in accordance with the orders of a doctor, however, the orders themselves are not part of the law, even though part of them are brought in Maimonides ('s Mishneh Torah) (See Maimonides, Laws of Temperaments 4:21. And see Likkutei Sichos, vol 23, p. 35 and on, concerning the medicines within Maimonides ('s Mishneh Torah). See there).*"

Likkutei Sichos, Vol 23, p. 35 explains that the details of the healing and health concepts that Maimonides writes in his "*Book of Laws*" are not merely to know what a doctor says, and the actual law is only that we need to follow a doctor's orders. Rather, this medicinal concepts brought in Maimonides are *Torah Laws*. Thus, one must make the blessing on studying Torah before he learns this medicinal concepts written in the laws of Maimonides! The Rebbe goes on to explain as to why Maimonides would write these medicinal Torah laws, when "*Times has changed*" and these medicinal laws are not applicable to us today. These medicinal laws, as concerning all laws of the Torah are, "*Speaking of hos they are in the spiritual domain.*" Therefore, when times change, it means that the world is presently not aligned with the way things are in the spiritual domain. However, these things have not changed in the spiritual domain. Thus, these Torah laws do remain applicable, albeit, only in the spiritual domain.

**Note on the Margin:* The Rebbe points out the difference between the medical orders of the doctor and the elaboration of the details of the knowledge of knowing G-d: "*Only that he orders of the doctors are not at all a part of Torah, while here that they (the knowledges and teachings of Knowing G-d) are Torah, only not the Law portion of the Torah.*"

Footnote #42: Even though the Rebbe is explaining that the details of the Chapters 2-4 are related to the mitzva of *Knowing G-d* that is in Chapter 1, nevertheless, the Rebbe points out, "*However this is a bit pushed (difficult to say) being that these laws are speaking only of the mitzvot of Love and Fear, however, see within the Pirush to Maimonides (quoted within (the sicha here)).*"

Footnote #44: After explaining that all of these details of chapters 2-4 are part of the mitzva of *Knowing G-d*, the Rebbe points out, "*Only that afterwards he (Maimonides, here in Chapter 2) adds on that from this we also come to Loving G-d and fearing him, etc..*"

Footnote #50: The Rebbe explained in the sicha that the reason why Maimonides writes these details of *Knowing G-d* in the chapter speaking of *Loving and Fearing G-d* is because these details are related to these mitzvot in being how we reach the possibility to love and fear G-d. Now the Rebbe points out, "*And with this the language of Maimonides (chapter 2, law 2) becomes even more sweetened, 'He loves... and he desires... to know the great G-d... as our Sages state (Sifrei Va'Eschana 6:6) on the concept of Love, for through this you recognize He Who said and the world came into existence,' which from this it is implied* that the concept of knowing G-d is not just something that brings to Love, but rather, it is also (in reverse) - that it is the desired goal of loving G-d (to bring one to knowing G-d). And see also his Maimonides' language in the Laws of Repentance at the end of chapter 10 (and there Law 3) --"One can only love God as an outgrowth of the knowledge with which he knows Him... Therefore, it is necessary for a person to seclude himself in order to understand and conceive wisdom and concepts which make his creator known to him according to the potential which man possesses to understand and comprehend. as we explained in Hilchot Yesodei HaTorah." "And to make not off from Sefer HaMitzvot, Positive Mitzva 1: 'When he desires Him... when the perception of His truth reaches you (then) you will read... (also) the fools... to know the true knowledge through which you will know him - And see Likkutei Sichos Vol. 34, p. 35 and on.*

**Note on the Margin:* "Only that in Sefer HaMitzvot. There, it is slightly implied that this which is stated in the Sifrei 'for through this...' goes on the contemplation that leads to Love."

"And we may say, that for Maimonides the concept of the mitzva of love is (not like the emotion and feeling of the heart, but) this which 'his soul is bound with a love for G-d' (Language of Maimonides, Laws of Repentance, chapter 10, Law 3). Ad this is connected with the knowledge (mind) of the person. And it comes out, that (the mitzva of) Knowing G-d is not only the cause which brings to Loving G-d, but rather, it is also part of the gist of the mitzva of Love.

"And with this is sweetened the language of Maimonides Laws of Yesodei HaTorah, Chapter 4, Law 13: 'And the concept of these four chapters of these five mitzvot are what the Sages called Pardes (and this goes on the concepts of the contemplation, etc.) - for the concepts of the contemplations and the knowledges of the greatness of G-d, etc., they are part of the mitzvot of Love itself**."

** Note on the Margin: "To make note from Tanya, Kuntres Acharoin, d"h Hinei (162a), 'The mitzva of Love... Which is listed as first of the 613 Mitzvot, as Maimonides, of blessed memory, states that it is from the fundamentals of the Torah....' And see in the footnote in the book 'Lessons in Tanya' (Kehot, 5746) there."

The footnote of Lessons in Tanya: "Note by the Rebbe: 'This requires some further examination. (In Sefer Hamitzvot of the Rambam, this appears as the third positive command. In the Zohar I, 11b, the order is (1) awe, (2) love, (3) knowledge of G-d, and so forth.) "Note the idiom of our Sages, of blessed memory (in Avodah Zarah 73a), ראשון ראשון בטל [where each successive portion of wine poured into the vat is nevertheless called 'the first']. "Note also that in Chinuch Katan [see Vol. III in the present series, p. 3, and notes there], love is the root of all positive commandments (including the positive commandment of awe (which in turn is the root of all prohibitory commandments) and hence) the source of all the commandments."

The point of this Footnote is that the knowledge of G-d in these chapters are not just to serve the purpose of bringing us to love G-d, but that it is also in the reverse, that loving G-d brings us to then studying the knowledge of who G-d is. In the last piece the Rebbe is pointing out that this gives insight to Maimonides' specific language in which he writes, "And the concept of these four chapters of these five mitzvot are...", which one of those five mitzvot is to love g-d. Thus, "the concepts of these four chapters," which is the "the contemplations and the knowledges of the greatness of G-d," are part of the mitzva to Love G-d.

Footnote #52: The Rebbe, as in Footnote #33 points out here that Maimonides implores all Three Intellects of Wisdom, Understanding, and Knowledge: "And he continues with, 'And you shall know.... And perceive' - CHaBa"D (of the person). See earlier Footnote #33."

Footnote #56: The Rebbe points out that he is quoting for, "Language of Maimonides, Laws of Yesodei HaTorah Chapter 2, Law 3 - In concern with the orbits etc... which they are part of 'Works of Creation' (Not so a angels, which are related to 'Works of (G-d's) Chariot."

Footnote #62: In proof of the human, combined of form and mass, not having a true perception of angels, the Rebbe cites "See Maimonides *ibid*, Law 4: 'And what is meant by ("by the prophets' statements that they saw an angel of fire or with wings?")... all in a vision of prophecy and way of parables."

Footnote #65: The Rebbe cites, "See Maimonides' Pirush HaMishnayos Chagigah (Chapter 2, Mishna 1) and in the opening to A Guide for the Perplexed, that 'Works of Creation' is a wisdom of nature, and the 'Works of (G-d's) Chariot' is a wisdom of G-d (and that which he includes in it concerning angels - is understood by what he wrote in A Guide for the Perplexed, vol 3, chapter 45) --"But when the wise men discovered and proved that there was a Being, neither itself corporeal nor residing as a force in a corporeal body, viz., the true, one G-d, and that there existed besides other purely incorporeal beings which God endowed with His goodness and His light, namely, the angels, and that these beings are not included in the sphere and its stars, it became evident that it was these angels and not the images or Asherot that charged the prophets. From the preceding remarks it is clear that the belief in the existence of angels is connected with the belief in the Existence of G-d" ."

Footnote #69: The Rebbe adds on to the preciseness of Maimonides' terminology concerning the "Works of Creation" that they are, "as a drop in the bucket." to understand this footnote, the word for as a drop is k'mar, which the word mar also means bitter. "And we may say that the reason as to why Maimonides grabbed the term 'k'mar (midli (buket))' is [not because it is the language of the verse (Isaiah 40:15), but also] in order to hint to the meaning of 'mar' - term of bitterness, for through this, "that man contemplates upon these things... and He will stand in awe and fear from his humble, lowly, and base (nature)... He will see himself as a vessel full of embarrassment and shame, empty and lacking' (Language of Maimonides, *ibid*, Chapter 4, Law 12. And see also there Chapter 2, Law 2."

Footnote #72: In pointing out that the waters of the sea, albeit, "they know how to calculate how many drops of water there are in the sea," the sea nevertheless, "waters that have no end," the Rebbe states, "and to make not of Ohr HaTorah, Bereishis (Vol 6) (page) 1039a on the emphases upon the term, 'to estimate how many drops there is in the sea; that this is, 'as that of he measured himself in the potency of the infinite but yet a source at least for the finite."

Note: The Rebbe is pointing out a teaching that wording of the Talmud is that they were able "l'sha'eir" which means estimated. The word shiur also means to measure. The teaching correlates this to a teaching in Kabbalah that

speaks of how G-d was "*shiu*" Himself, in his *Infinite Light* that it at least be a source for his *Finite Light*. Thus, so too here, that the "*I'sha'er*" of how many drops of water there is in the sea is as the finding a source for the finite (amount of drops in the water) within the infinite (sea).

Footnote #81: In explaining that "*to scoill in Pardes*" is to stroll leisurely, with an elaborate and broad contemplations upon these teachings, the Rebbe points out, "*And in Chagigah there, 'entered' and afterwards he glimpsed.... And see also A Guide for the Perplexed, Vol 1, chapter 32, and onward.*"

The Rebbe is explaining why the Sages who "entered" the *Pardes* were effected negatively if they only *entered* did not take a *stroll*. Thus, the Rebbe quotes from the Tamud there that after they entered they *glimpsed* (at the Divine Presence).

Footnote #84: The Rebbe pointed out in the sicha that even the outline of the concepts of these four chapters are prohibited to teach in public. Therefore, the Rebbe makes note, "*And see in Maimonides' opening to his A Guide for the Perplexed, that for this reason (that one is not to teach 'Works of (G-d's) Chariot' and 'Works of Creation' in public) he wrote (in A Guide for the Perplexed) only an outline, and even this only in a manner of hints....' see there.*"

(i) The Rebbe focuses on the following laws of Maimonides' Book of Laws, *Mishneh Torah*, *Sefer HaMada*:

Opening Counting of the Mitzvot within the Laws of *Yesodei HaTorah*: "They contain... six positive commandments... To know that there is a G-d."

1:1: "The foundation of all foundations and the pillar of wisdom is to know that there is a Primary Being who brought all existence into being."

1:6: "The knowledge of this concept is a positive commandment, as it is stated (-Exodus 20:2), 'I am G-d, your L-rd....'"

2:1-2: "It is a mitzvah to love and fear this glorious and awesome G-d, as it is stated (-Deuteronomy 6:5), 'And you shall love G-d, your L-rd,' and as it is stated (-Deuteronomy 6:13), 'Fear G-d, your L-rd.' What is the path to attain love and fear of Him? When a person contemplates His wondrous and great deeds and creations and appreciates His infinite wisdom... Based on these concepts, I will explain important principles regarding the deeds of the Master of the worlds to provide a foothold for a person of understanding to develop love for G-d...."

2:11: "The concepts that we have mentioned about the subject matter in these two chapters are like a drop from the sea when compared to what is necessary to explain this matter. The explanation of all the fundamental principles of these two chapters is referred to as 'the Work of (G-d's) Chariot.'"

4:10: "All these concepts which we have explained in this context are like a drop in a bucket. They are deep matters. Nevertheless, their depth does not approach the depth of the subject matter of the first and second chapters. The explanation of all the subject matter in the third and fourth chapters is referred to as 'the Work of Creation.'"

4:13: "The matters discussed in these four chapters... are what the Sages of the early generations termed the Pardes... Even though they were great men of Israel and great Sages, not all of them had the potential to know and comprehend all these matters in their totality. I maintain that it is not proper for a person to stroll in the Pardes unless he has filled his belly with bread and meat. 'Bread and meat' refer to the knowledge of what is permitted and what is forbidden, and similar matters concerning other mitzvot."

(ii) The Rebbe focuses on the closing law of Maimonides' Book of Laws, *Mishneh Torah*:

Laws of Kings and Their Wars 12:5: "In that era, there will be neither famine or war, envy or competition for good will flow in abundance and all the delights will be freely available as dust. The occupation of the entire world will be solely to know G-d. Therefore, the Jews will be great sages and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as it is stated (-Isaiah 11:9), 'The world will be filled with the knowledge of G-d as the waters cover the ocean bed.'"

(iii) The Rebbe quotes from the book of the Abarbanel called *Rosh Emuna* --a book that he wrote to, "organize the roots and principles of *Emunah*"--, Chapter 17:

"And concerning question 19, which is also the second one pointed out by Rabbi Chasdoi, that this which The Rabbi (Maimonides) counts 'I am G-d your G-d' as a mitzva, being that he said there that a mitzva and its properties do not fall upon but only upon things that there is will and choice through which they come to him, but not so with beliefs, which are not acquired through will and choice? I answer and will say that I already explained in my '10th Introduction' that even though beliefs occur as that of forms of the nature and their topics that reach in their times and inevitable so, from (i. e. These are not things to choose as they are concepts that he is unaware of, and only in the time that he encounters them is he made aware of them). Nevertheless, it is impossible that these beliefs should reach him, if not for his first preference them with the introductory preparations of knowledge of these things that bring him to these beliefs, which effect them (the knowledge upon these beliefs) in his soul, and these knowledge and investigations, and concepts, and the studies thereof, they are the the preparations and the introductions that bring him to these beliefs. And there is no doubt that these preparations are the works of will and choice that they should be acquired with time. For that the person who wants to hear, to learn, to teach, and to know these things that obligate and bore the faith within his soul, of if he does not want to occupy himself with this (are but of his own will and choice). And behold The Rabbi (Maimonides) does not count a Positive Commandment upon the 'Image of Faith and its Truth,' but upon knowing those things and to study them, which bring to acquiring the beliefs. And therefore he says in the first chapter of his Book of Mada that the first foundation is the belief of 'the must of (the existence of an Primary) Being,' and in explanation to this he says, 'And knowing this is a Positive Commandment....' Thus, The Rabbi did not say that this faith is a Positive Commandment, for he did not place the mitzva upon the faith, but upon knowing those things that bring one to faith. And so too did he say in the second principle which is the His Oneness, blessed be He, 'And knowing this is a Positive Mitzva,' for he always places the mitzva upon the knowing and the study of those things, not upon the faith (itself) that forms itself within the person. And even though that in his book of the counting of

the mitzvot (Sefer HaMitzvot), The Rabbi writes of these two mitzvot, 'This is the mitzva that we were commanded to believe in the His oneness..., ' his intention is not on the form of the faith that is formed within our soul, but upon the knowledge of those things that bring to it, relying upon what he write in the Book of Mada, as I said, for there (in Maimonides' magnum opus, his Mishneh Torah book of laws) is the essential nice place for explaining this, while in his Sefer HaMitzvot The Rabbi did not intend but to the accounting of the (613) mitzvot, and nothing else."

- (iv) The Rebbe states that the source of Maimonides' opinion that the mitzvah is to know the details of "Works of Creation" and "Work of (G-d's) Chariot," is from the Zohar (-Vol II Raya M'hemna 25a):

"And I will take you to me for a people and I will be to you to me for people and I will be to you a G-d, and you shall know that I am G-d your G-d who is taking you out...' This mitzva is the first mitza . The first prefactory of all mitzvot. To know G-d, blessed be He, in general. To know that he has supreme rulership. For He is the Master of the world, and created the entire world, heaven and earth and all their hosts. And this is in general, And the end of it all is in detail, to know Him in detail. (As the Zohar will now explain, there is the Head, which is "The General Principle Dimension" that G-d exists in the General Rulership, and then there is the End, which is "The Details Principle Dimension"

"And 'The General Principle Dimension' and the 'The Details Dimension' are the 'Head' and the 'End', the Secret of Male and Female as one. And there are men in this world who occupy themselves with the General and the Detail, Men in this world who are (of the) General and Detail. The 'Correction' of this world is in General and in Detail. Therefore, the Head of it all is to know that there is a Ruler and a Judge to this world, and He is the Master of the world. And He created Man from earth, and breathed within him a Soul of Life, and this is the generality of it all.

"When the Israelites were about to come out of Egypt they had no knowledge of the Holy One, blessed be He, and Moses came to them he taught them the first mitzva, as it is written, 'And you shall know that I am G-d your G-d who is taking you out....' And without this doctrine they would not have believed in all those miracles and strengths which they He did for them in Egypt. Once they know this doctrine in a general manner, the miracles and strengths were performed for them."

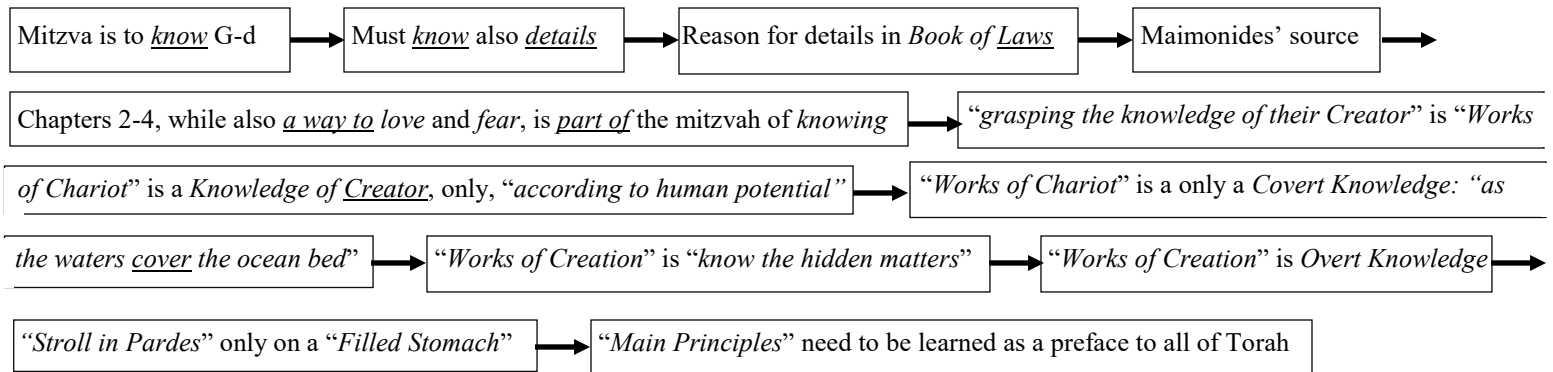
- (v) In explaining that there can only be "Covert Knowledge" of what G-d is not, which leads to a knowledge of the existence of G-d, but not the essence of G-d, the Rebbe refers to Maimonides' *Guide For the Perplexed* (-Vol I, Chapter 58-59): "Know that the negative attributes of G-d are the true attributes: they do not include any incorrect notions or any deficiency whatever in reference to G-d, while positive attributes imply polytheism, and are inadequate, as we have already shown. It is now necessary to explain how negative expressions can in a certain sense be employed as attributes, and how they are distinguished from positive attributes. Then I shall show that we cannot describe the Creator by any means except by negative attributes... Even these negative attributes must not be formed and applied to G-d, except in the way in which, as you know, sometimes an attribute is negated in reference to a thing, although that attribute can naturally never be applied to it in the same sense, as, e.g., we say, 'This wall does not see.' Those who read the present work are aware that, notwithstanding all the efforts of the mind, we can obtain no knowledge of the essence of the heavens... All this we do, because we do not know their substance. What, then, can be the result of our efforts, when we try to obtain a knowledge of a Being that is free from substance, that is most simple, whose existence is absolute, and not due to any cause, to whose perfect essence nothing can be superadded, and whose perfection consists, as we have shown, in the absence of all defects. All we understand is the fact that He exists, that He is a Being to whom none of His creatures is similar, who has nothing in common with them... The following question might perhaps be asked: Since there is no possibility of obtaining a knowledge of the true essence of G-d, and since it has also been proved that the only thing that man can apprehend of Him is the fact that He exists, and that all positive attributes are inadmissible, as has been shown; what is the difference among those who have obtained a knowledge of G-d?... It will now be clear to you, that every time you establish by proof the negation of a thing in reference to G-d, you become more perfect, while with every additional positive assertion you follow your imagination and recede from the true knowledge of G-d. Only by such ways must we approach the knowledge of G-d, and by such researches and studies as would show us the inapplicability of what is inadmissible as regards the Creator, not by such methods as would prove the necessity of ascribing to Him anything extraneous to His essence, or asserting that He has a certain perfection, when we find it to be a perfection in relation to us. The perfections are all to some extent acquired properties, and a property which must be acquired does not exist in everything capable of making such acquisition... You must bear in mind, that by affirming anything of G-d, you are removed from Him in two respects; first, whatever you affirm, is only a perfection in relation to us; secondly, He does not possess anything superadded to this essence; His essence includes all His perfections, as we have shown Since it is a well-known fact that even that knowledge of G-d which is accessible to man cannot be attained except by negations, and that negations do not convey a true idea of the being to which they refer, all people, both of past and present generations, declared that G-d cannot be the object of human comprehension, that none but Himself comprehends what He is, and that our knowledge consists in knowing that we are unable truly to comprehend Him..."

Bottom-Line:

- (a) According to Maimonides the Mitzva of, "I am G-d you G-d," is to (i) Know G-d, (ii) in Detail, (iii) this entails: (1) an 'Overt' knowledge of "to know G-d," of what is G-d's "Works of Creation", and (2) an 'Covert' knowledge of, "according to the full extent of human potential," of what is not the "Works of (G-d's) Chariot," using a process of elimination to have some 'knowledge' of what is G-d.
- (b) The mitzva of "Love G-d your G-d," and "G-d your G-d you shall fear," includes contemplating, "important principles regarding the deeds of the Master of the worlds."
- (c) There is a difference between to, "Stroll in the Pardes - study in depth and in detail until one derives satisfaction from the comprehension of the matter," and to know the, "Fundamental Points," in which:

"Stroll in the Pardes," is not to be studied, "unless he has filled his belly with bread and meat. 'Bread and meat' refer to the knowledge of what is permitted and what is forbidden, and similar matters concerning other mitzvot."

"Fundamental Points," which is part of the, "I will include within it all the mitzvot that are the foundations of the faith (taught) by Moses, our teacher, of blessed memory, those which a person must know before everything," a part of the laws of, "Yesodei haTorah - Foundation of the Torah," and, "to be revealed to both those of lesser stature and those of greater stature," which needs to be studied at the very onset of Torah-study, in order to be able to begin with the first law of all laws: "The foundation of all foundations and the pillar of wisdom is to know that there is a Primary Being who brought all existence into being."

Graphic Flowchart:**Flowchart:**

- (i) While that in the "Mitzvah Count" to the laws of Yesodei HaTorah," Maimonides simply writes, "To know that there is a G-d," and so too, he starts the first law with simply, "The foundation of all foundations and the pillar of wisdom is to know that there is a Primary Being who brought all existence into being," however, (a) in the opening law he does not say that this "to know that there is a Primary Being" is a Positive Mitzvah, but rather, (b) only after the pursuing laws filled with many details of the, "Primary Being," then in Law 6 does he then rule that, "The knowledge of this concept is a Positive Commandment, as implied by, 'I am G-d, your L-rd....'" Thus, we see that according to Maimonides the mitzvah of believing in G-d is not just that there is a G-d, but also to know at least the mentioned details concerning the Primary Being.
- (ii) Maimonides does not see that the belief that there is a Primary Being is a mitzva, being that belief in itself is not acquired through will and choice, but nevertheless, faith does require the preparation of knowing and learning the concepts that bring to the acquiring the beliefs, and the knowing and researching these concepts, and learning them, that brings to the belief is an act of will and choice. Thus, Maimonides explains these, "knowing and researching these concepts, and learning them," necessary to fulfill the mitzva of Knowing G-d.
- (iii) Maimonides' source to that (i) one must know the details, in order to fulfill the mitzva, (ii) which is to know G-d, is from the Zohar: "When the Israelites were about to come out of Egypt they had no knowledge of the Holy One, blessed be He, and Moses came to them he taught them the first mitzva, as it is written, 'And you shall know that I am G-d your G-d who is taking you out....' And without this doctrine they would not have believed in all those miracles and strengths which they He did for them in Egypt. Once they know this doctrine in a general manner, the miracles and strengths were performed for them," and with the details that clarify that "His existence is the very first, and the most complete." Nevertheless, being that a mitzva must come from Mt. Sinai, thus, Maimonides learns from the verse, "And I am G-d your G-d....," and not from the pre-Mt. Sinai verse of, "And you shall know that I am G-d your G-d who is taking you out...."
- (iv) Question: True, Maimonides writes, "It is a mitzvah to love and fear... G-d... What is the path to

attain love and fear of Him? When a person contemplates His wondrous and great deeds and creations and appreciates His infinite wisdom," and then elaborates for another three chapters on the details of this knowledge, which contemplating upon is not only necessary in order to love and fear G-d, but is actually part of the mitzvah, however, in his book of laws, he needed only to rule that one must contemplate upon the details of, "His wondrous and great deeds and creations and appreciates His infinite wisdom," and not actually write out the details of the "His wondrous and great deeds and creations and appreciates His infinite wisdom"?!

- (v) Answer: All of these details of all these chapters are not in order to bring one to love and fear G-d. Rather, they are all one continuation of the actual details in the mitzva of "I Am G-d your G-d...", "To know G-d." -- Meaning, that these details on not for us to contemplate upon in order to bring us to (fulfilling the mitzva of) knowing G-d, rather, knowing these details are the mitzva of knowing G-d, and in his book of laws, Maimonides is telling us the details of the mitzva, "from which we know the proofs of the existence of G-d and that he alone is the first and rock of all."
- (vi) Based on understanding that knowledge of the two concepts, "Works of Creation" "Works of (G-d's) Chariot," are part-and-parcel of the mitzva of "To Know G-d," we now turn to the ending of Maimonides' Book of Laws: "In that era... (1) The occupation of the entire world will be solely to know G-d. Therefore, the Jews will be great sages and (1a) know the hidden matters, (1b) grasping the knowledge of their Creator according to the full extent of human potential, as it is stated, 'The world will be filled with the knowledge of G-d as the waters cover the ocean bed.'"

Within this (1) concept of "to know G-d" there are two dimensions: (1a) "know the hidden matters," which is "Works of Creation", which we are capable of having a full "overt understanding" of what is, and (1b) "grasping the knowledge of their Creator," which is "Works of (G-d's) Chariot", which we are only capable of having a full "covert understanding," "according to the full extent of human potential" of what it is not.

- (vii) We now understand why Maimonides brings the ending of the verse from Isaiah, "(The world will be filled with the knowledge of G-d) as the waters cover the ocean bed" concerning, "grasping the knowledge of their Creator." "Works of Creation" are within "Creation," and thus, creations can understand it. "Works of (G-d's) Chariot," are within the concepts of "Creator" "knowledge of their Creator," thus, creations can only have a "covert understanding" giving us insight into its existence, but not its essence. And...
- (viii) ...This explains why, concerning the "Works of (G-d's) Chariot" he writes, "The concepts that we have mentioned about the subject matter in these two chapters are like a drop from the sea," while concerning the "Works of Creation," Maimonides writes, "All these concepts which we have explained in this context are like a drop in a bucket." The "Works of Creation," which are finite, and thus, even though Maimonides gives us but the "Main Principles," which are but a "drop," but nevertheless, it is a drop, "in a bucket." While, "Works of (G-d's) Chariot" which are infinite, and thus, the "Main Principles" are but "a drop from the sea," legally defined as (-Yevomos 121a), "Waters that have no end." The verse states (-Ecclesiastics 1:7), "All the rivers flow into the sea, yet the sea is not full." Even though the actual waters of the sea are finite, nevertheless, their potential is that, "yet the sea is not full."

Thus, Maimonides concludes with, "as the waters cover the ocean bed," telling us that even though there will be, "grasping the knowledge of their Creator according to the full extent of human potential," nevertheless, being that we are speaking of, "the knowledge of their Creator," thus, our knowledge will only be that of, "as the waters cover the ocean bed," a "covert understanding".

- (ix) A Lesson Concerning Learning "Works of Creation" and "Works of (G-d's) Chariot": There is a difference between to, "Stroll in the Pardes - study in depth and in detail until one derives satisfaction from the comprehension of the matter," and to know the, "Fundamental Points," in which:

"Stroll in the Pardes," is not to be studied, "unless he has filled his belly with bread and meat. 'Bread and meat' refer to the knowledge of what is permitted and what is forbidden, and similar matters concerning other mitzvot."

"Fundamental Points," which is part of the, "I will include within it all the mitzvot that are the foundations of the faith (taught) by Moses, our teacher, of blessed memory, those which a person must know before everything," a part of the laws of, "Yesodei haTorah - Foundation of the Torah," and, "to be revealed to both those of lesser stature and those of greater stature," which needs to be studied at the very onset of Torah-study, in order to be able to begin with the first law of all laws: "The foundation of all foundations and the pillar of wisdom is to know that there is a Primary Being who brought all existence into being."