

# SICHA POEM

*Likkutei Sichos, Vol. 26*

## **Yisro, Sicha 1**

— By Mrs. Chanie Gourarie, Chabad Toms River

The Rambam wrote 14 books of Halacha, called the Mishna Torah,  
In which he wrote the details about each Mitzvah.  
The first Mitzvah is to know Hashem, but not just in a general way,  
With logic we need to contemplate details about Hashem every day.

When discussing belief in Hashem, the term “to know” is used because we need to understand,  
To believe is something that we feel, it's not something that someone can command.  
Only when you use your mind to think about Hashem, can you start,  
To believe in Hashem, love Hashem and fear Hashem with all your heart.

To tell us the first Mitzvah the Rambam does wait,  
He first shares five Halachos of details which show that Hashem is so great.  
Only in Halacha number 6 do we find the actual Mitzvah,  
And the source for this Mitzvah of knowing Hashem which is **אנכי ה' אלוקיך**.

The Rambam doesn't stop there,  
A total of 4 chapters of details he does share.  
To learn about Hashem's greatness isn't a luxury that we can find in a book of philosophy,  
But rather every detail is part of fulfilling the Mitzvah of knowing Hashem properly!

The second chapter of the Rambam discusses realms so high,  
It's about **מעשה מרכבה** and angels in the sky.  
It's about beings that have form but no physical matter,  
To a drop of water in an ocean, is what he compares the information in this chapter.

The third and fourth chapters discuss מעשה בראשית the wonders of creation,  
To a drop of water in a bucket, is the Rambam's description,  
Because in the bucket there is a limit to the water,  
The secrets of creation we have the potential to discover.

These 4 chapters are referred to as the orchard of Torah,  
Which is the world of Kabbalah.  
Learning Kabbalah is compared to enjoying fruits that an orchard does give,  
While learning Halacha represents eating nourishing foods that are necessary to live.

Generally speaking, a person must first know Halacha,  
Before he can stroll in the orchard of Kabbalah.  
But to contemplate on these chapters is permissible because it is not like taking a stroll,  
It is just a drop so that we can fulfill the Mitzvah of knowing Hashem which is our goal.

The beginning of the Rambam ties in perfectly,  
With the end of the Rambam which discusses Moshiach which is coming speedily.  
“In the era of Moshiach the occupation of the entire world will be,  
To know Hashem only.”

“Therefore the Jews will be great sages and know the matters that are hidden,  
Grasping the knowledge of their Creator, to the full extent of human comprehension.  
The world will be filled with the knowledge of Hashem as the water covers the ocean bed,”  
With these words the entire Rambam does end.

The matters that are hidden,  
Refer to מעשה בראשית the secrets of creation.  
The Rambam shares a drop of it which he compares to water in a limited bucket,  
When Moshiach comes the secrets of creation will be understood because they have a limit.

To grasp the knowledge of the Creator is a different story,  
Because it is impossible for a human being to fully understand Hashem's infinity.  
The knowledge of the Creator, refers to מעשה מרכבה which the Rambam does share,  
To a drop in an endless ocean, the information he does compare.

Just like the water covers the ocean bed,  
We won't be able to understand Hashem's essence with our head,  
But we will be so lucky to have the opportunity,  
To study all that we can know about Hashem constantly.