

Teshuva, Hashgacha & Yesodei HaTorah¹

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Transcribed & Edited by a Student

Everyone should know that it is very difficult to do *teshuva*, *teshuva gemura* certainly. I think part of the reason why it's difficult to do *teshuva* is because of a lack of knowledge with regard to *teshuva*. That certainly is part of the reason and the more knowledge a person has of *teshuva* the more available the process becomes to him; and without a doubt the easier it is for the person to approach it. That's why, as you know, the *minhag* of Rav Chaim Soloveitchik was to learn one chapter of *Hilchos Teshuva*, every day of the *Aseres Yemei Teshuva*, the Ten Days of Repentance.

The Rambam was the first one, perhaps the only one, who demonstrated that repentance is not introspection. Most people approach *teshuva* from the framework of introspection. In other words, when they study *Hilchos Teshuva*, the Laws of Repentance, they feel that the appropriate Rambams in *Hilchos Teshuva* are really to be found in chapter 2. Those are the Rambams that people feel are really germane to the issue of *teshuva*, and that's *teshuva gemura*, *osah isha*, *osah makom*, *oso zeman*; and *teshuva sheeina gemura*, *teshuva* when he is young and *teshuva* when he is old. All these areas most people feel comfortable with the idea that this is part of the essence of *teshuva*.

But other areas for instance when the Rambam raises the question with regard to *HaKadosh Baruch Hu's yediah* and *bechira chofshis*, there are people who don't really feel that these ideas really belong in *Hilchos Teshuva*. Those are philosophical questions that for some reason or other the Rambam put in there.

But the Rambam was the first one to show that *Hilchos Teshuva* is more than just introspection. It involves a vast area of knowledge that a person must conquer, must master, before he can really involve himself properly in *teshuva*. And that is what the Rambam states at the outset in the *koseres*, the header, where he says:

הלכות תשובה מצות עשה אחת והוא שישוב החוטא מחטאו לפני ד' ויתודה וביאור מצוה זו ועיקרים
הנגררים עמה בגללה בפרקים אלו:²

So the Rambam introduced the idea that in order to know and to be involved in *teshuva*, a person who wants to be involved in the *asiyas hamitzvah* of *teshuva*, must know that there are certain fundamental principles that he must master and that he must know very well. That's why Rav Chaim Soloveitchik's *minhag* was to learn a *perek* every day of *Aseres Yemei Teshuva*, because you can't do to *teshuva* on Yom Kippur. It's impossible; unless you know all these ideas.

What I would like to do is to get involved a little more in these *ikarim*, and the precise role that these *ikarim* play in the process of *teshuva*. To get a better grasp of how these *ikarim* really are intertwined with *teshuva*. In other words, they are not just part of *teshuva*, you can't separate them out. They're inextricable.

¹ This shiur can be found in TTL: D135 & D136

² *Laws of Repentance: One positive commandment and that is that the sinner should repent (lit. return) from his sin before God and confess. And the clarification of this commandment and the fundamental principles that accompany with it, because of it, are in these chapters.*

II

There are a couple of questions that I would like to raise that are not perhaps new questions but I think they're significant ones. Let's take for instance the Rambam *Hilchos Teshuva* 2:6:

(ו) אע"פ שהתשובה והצעקה יפה לעולם בעשרה הימים שבין ראש השנה ויום הכפורים היא יפה ביותר ומתקבלת היא מיד שנאמר דרשו ה' בהמצאו במה דברים אמורים ביחיד אבל צבור כל זמן שעושים תשובה וצועקין בלב שלם הם נענין שנאמר כד' אלקינו בכל קראנו אליו:³

What does it mean that *teshuva* is different if one does *teshuva* on the *Aseres Yemei Teshuva*? How is it different than if one does *teshuva* in the middle of the year? Why should it be different?

We might suggest that the idea of *miskabeles hee miyad*, that it is accepted immediately, is the difference. That would seem on the surface to be *pogeah* almost *chalila* in *kavod Adon Kol*. To say that *HaKadosh Baruch Hu's* judgment is going to be affected by a *zeman* is almost against the *ikarei yesodei hadas*.

HaKadosh Baruch Hu is *lemala min hazeman* and it's almost shocking that the Rambam would write such a thing. It is the Rambam himself who says that anyone that thinks that he affects God in any way, or that time is an element in terms of God is greatly mistaken. Time is a creation and God is outside of time, above time; and here the Rambam says that somehow or other that "*teshuva beasara yamim haeilu*," is different, is "*miskabeles hee miyad*."

Doesn't *Yishayahu* say "*Dirshu Hashem behimatzo*". What does the *navi* mean "*Dirshu Hashem behimatzo*"? He is always "*nimtza*". What's the difference now? Now He's more available than other times? That's almost *chalila*, *hagshamas haborei*. It's a strange kind of a *halacha* that the Rambam tells us. It's a strange kind of phenomenon. How do we understand such a thing? How do we place such a thing in the framework of the *yesodei hadas*?

Of course no one knew the *yesodei hadas* better than the Rambam. The Rambam himself quotes this *maamar chazal* and he doesn't have a problem with it. There's no problem apparently according to the Rambam. That's something that I think is an important question.

III

What difference does it make to the *Borei Olam* that a person did *teshuva* on *Aseres Yemei Teshuva* or if a person did *teshuva* in the middle of the winter time?

(ו) אע"פ שהתשובה והצעקה יפה לעולם בעשרה הימים שבין ראש השנה ויום הכפורים היא יפה ביותר...⁴

What does the Rambam mean by *yafa beyoseir*? I don't understand why a person's *teshuva* is less acceptable when he does *teshuva gemura beleiv shaleim* and *bedaa's shleima* like the Rambam says in *Hilchos Teshuva* 2:2:

3 Even though repentance and crying out to God are appropriate behaviors always, during the ten days between Rosh Hashana and the day of Yom Kippur it is extremely appropriate and is accepted immediately. As it says, "Search for Lord when He is found," (*Yishayahu* 55:6) what is this referring to? With respect to the individual but the congregation whenever they repent and cry out wholeheartedly they are answered as it says, "...like Lord our God whenever we call out to Him." (*Devarim* 4:7)

4 Even though repentance and crying out to God are appropriate behaviors always, in the ten days between Rosh Hashana and the day of Yom Kippur it is extremely appropriate...

(ב) ומה היא התשובה הוא שיעזוב החוטא חטאו ויסירו ממחשבתו ויגמור בלבו שלא יעשה עוד שנאמר יעזוב רשע דרכו וגו'...⁵

What would one need more than that? He didn't do *teshuva* at the right time! It does not make any sense. Without the Rambam you would say it's simple.

IV

Let's take for instance what the Rambam says in chapter 3:3:

(ג)...כל אחד ואחד מבאי העולם עם זכיותיו ביום טוב של ראש השנה מי שנמצא צדיק נחתם לחיים ומי שנמצא רשע נחתם למיתה והבינוני תולין אותו עד יום הכפורים אם עשה תשובה נחתם לחיים ואם לאו נחתם למיתה:⁶

"*Kol echad veechad mibaei olam*", that means even non-Jews.

All we need is that Rambam where the Rambam says that there is *shaas mishpat* for a person at the conclusion of his life. That is the one time that they are "*shoklin avonosav umitzvosav vezechuyaso shel adam*."

Then there's another idea we must know. Namely, that life is broken up into certain units of existence. What are the units of existence? Every year annually, the annual unit, once every year is a unit. At the end of each unit the person's situation is judged. And the judgment takes place based upon the status of his soul at that time. That only a *HaKadosh Baruch Hu* can know, like the Rambam says in *Hilchos Teshuva* 3:2:

(ב)...ושקול זה אינו לפי מנין הזכיות והעונות אלא לפי גודלם יש זכות שהיא כנגד כמה עונות שנאמר יען נמצא בו דבר טוב ויש עון שהוא כנגד כמה זכיות שנאמר וחוטא אחד יאבד טובה הרבה ואין שוקלין אלא בדעתו של אל דעות והוא היודע היאך עורכין הזכיות כנגד העונות.⁷

So *HaKadosh Baruch Hu* judges every person intermittently using units of his existence, of which the unit is a year.

Insofar as one might be concerned about time *HaKadosh Baruch Hu* is above time, but insofar as one's time is concerned, we exist in a time-space base existence. This means to say, that the providence works according to a certain unit of existence. A person must be judged, when do you judge him, every second? You have to give him ample time to function. When is he judged? He has a unit of performance and the year is a unit of performance. That judgment has to take place based upon a certain unit of performance. You can't have a judgment where there is no unit of performance. That's why the Rambam says that the unit of human performance is a year.

For example, a person that committed sins on Monday, God doesn't judge him so quickly. Tuesday He still doesn't judge. He has a year's time, in which at the end of the year, that's when he is judged. It's a *machlokes tanaim*. Some say *HaKadosh Baruch Hu* judges every day; every day is a unit. But you see

5 And what is the repentance? It is that the sinner abandon his sin and remove it from his thoughts and finalizes in his heart that he will not do it anymore. As it says, "The wicked shall abandon his path." (Yishayahu 55:7)...

6 ...Every single one of the denizens of this world with his meritoriousness on the holiday of Rosh Hashana. He who is found to be righteous is sealed for life and he who is found to be wicked is sealed for death. And the one in between remains undecided until Yom HaKippurim. If he repents he is sealed for life and if not he is sealed for death.

7 ...And this calculation is not based upon the quantities of his merits and sins rather it is based their greatness. There is a merit that counters a number of sins as it says, "Because there was found in him a matter that is good." (Melachim I 14:13) And there is a sin that counters several merits. As it says, "And one sinner will lose much good." (Koheles 9:18) And the weighing is only done with the knowledge of the God of knowledge and he is the one that knows how to evaluate the merits countering the sins.

that the Rambam maintains that that is not so. The Rambam maintains that the unit of existence in which you are judged, the field of activity, is one year.

The idea of a year is not really a problem, but it makes sense that if a person lived one way in *chodesh Cheshvan* and then by the time *chodesh Nissan* rolled around he changed. You don't judge him by *chodesh Cheshvan*, he needs a year's time of function. You need a certain amount of time to be able to function. That's why the Rambam says that the only one that can judge is the *Keil Deios*, because if a person did something bad at this point, you would judge him at this point, you would say he is a *rasha*.

You need a certain sphere of operation. The sphere is a year's time. That's all you need. That has nothing to do with what the Rambam said before in *perek 2*. That the *teshuva* is superior, the *teshuva* is *miskabeles beyoseir*, that's something else; that's just from a plain phenomenon. That's how most people understand the idea. That's what the *Aseres Yemei Teshuva* are. What you are trying to do is something before the end of the *gezar din*.

With respect to the *gezar din*, we said Rosh HaShana is the first *gezar din*, and then you assume you are a *beinoni* so judgment is suspended, and you have time to do *teshuva* until Yom Kippur. Not because the *teshuva* is any better and that *HaKadosh Baruch Hu* is *karov beyoseir*, that's a different idea. Its purpose is so that a person will do *teshuva*, to realize the importance of *teshuva*, of *Aseres Yemei Teshuva*; it's a practical thing. The judgment is coming. The year's time is up. Now it's the end of the year and a person has to make a *cheshbon hanefesh*. It's the end of the unit, the end of the year is approaching.

There are two different *halachos* in the Rambam. *Hilchos Teshuva* 3:2 is not a repetition of 2:6, it's a different idea altogether. In *Hilchos Teshuva* 3:2 the Rambam says:

(ב) אדם שעונותיו מרובין על זכיותיו מיד הוא מת ברשעו שנאמר על רוב עונך וכן מדינה שעונותיה מרובין מיד היא אובדת שנאמר זעקת סדום ועמורה כי רבה וגוי וכן כל העולם כולו אם היו עונותיהם מרובין מזכיותיהן מיד הן נשחתין שנאמר וירא ה' כי רבה רעת האדם ושקול זה אינו לפי מנין הזכיות והעונות אלא לפי גודלם...⁸

In *Hilchos Teshuva* 2:6 he says:

(ו) אע"פ שהתשובה והצעקה יפה לעולם בעשרה הימים שבין ראש השנה ויום הכפורים היא יפה ביותר ומתקבלת היא מיד שנאמר דרשו ה' בהמצאו במה דברים אמורים ביחיד אבל צבור כל זמן שעושים תשובה וצועקין בלב שלם הם נענין שנאמר כה' אלקינו בכל קראנו אליו:⁹

V

In *Hilchos Teshuva* 3:4 the Rambam says a strange thing. He says: why do you get up early in the morning to say *selichos*? Everybody learns it simply that you have to say *selichos* because you want to do *teshuva*, and again, this has to do with the fact that you have an impending *gezar din*. It's an *eis tzara*, so you try to do your best. It's a *din* in *teshuva*. But the Rambam says a strange thing. The Rambam says in *Hilchos Teshuva* 3:4:

⁸ A person whose sins are more numerous than his merits immediately dies in his wickedness as it says "due to the multitude of your sins." (Yirmiyahu 30:14) And so too a country whose wickedness is great immediately is destroyed as it says "the cry of Sedom and Amora are great etc." (Bereishis 18:20) And so too the whole world if its sins were greater than their merits immediately they are destroyed as it says "And Hashem saw that great was the wickedness of man." (Bereishis 6:5) And this calculation is not based upon the quantities of his merits and sins rather it is based upon their greatness...

⁹ Even though repentance and crying out to God are appropriate behaviors always, in the ten days between Rosh Hashana and the day of Yom Kippur it is extremely appropriate and is accepted immediately. As it says, "Search for Lord when He is found," (Yishayahu 55:6) what is this referring to? With respect to the individual but the congregation whenever they repent and cry out wholeheartedly they are answered as it says, "...like Lord our God whenever we call out to Him." (Devarim 4:7)

(ד) אע"פ שתקיעת שופר בראש השנה גזירת הכתוב רמוז יש בו כלומר עורו ישינים משנתכם ונרדמים הקיצו מתרדמתכם וחפשו במעשיכם וחזרו בתשובה וזכרו בוראכם אלו השוכחים את האמת בהבל הזמן ושוגים כל שנתם בהבל וריק אשר לא יועיל ולא יציל הביטו לנפשותיכם והטיבו דרכיכם ומעלליכם ויעזוב כל אחד מכם דרכו הרעה ומחשבתו אשר לא טובה **לפיכך** צריך כל אדם שיראה עצמו כל השנה כולה כאילו חציו זכאי וחציו חייב וכן כל העולם חציו זכאי וחציו חייב...¹⁰

The *shofar* really is a call for *teshuva*. So what does this "*lefichach*" mean? What does it have to do with it? The *shofar* of Rosh HaShana is telling a person to do *teshuva*, *Chipsu bemaaseichem* and do *teshuva* so *lefichach*, therefore, therefore what? So "therefore" I would say, "*lefichach yaaseh kol adam teshuva BeRosh HaShana keshe shomeiah es hashofar.*" No, the Rambam says:

...לפיכך צריך כל אדם שיראה עצמו כל השנה כולה כאילו חציו זכאי וחציו חייב וכן כל העולם חציו זכאי וחציו חייב...¹¹

That's why a person all year round, has to look at himself as if he's 50-50. He's a *benoni*. "*Vechein kol haolam etc.*" He must look at the whole world as being "*chetzio chayav*", as a *beinoni*. "*Chata cheyte echad etc.*" If a person does one *aveira* so what happens? It means he and the entire world converted the whole situation *leraah ulehashchasa* and everybody is going to be destroyed. "*Asah mitzvah achas etc.*" he saved everybody in the world. "*Sheneemar tzadik yesod olam etc.*" what does "*tzadik yesod olam*" mean? Why is the *tzadik* the foundation of the world? "*Zeh shetzadak hichriah es kol haolam lezechus vehitzilo*, this one person through this *mitzvah* saved the entire world."

It sounds on the surface like a little bit of an egocentric kind of a system. The problem is, what is the continuity in the Rambam, what's the "*lefichach*"? *Lefichach*, therefore, since the *shofar* on Rosh HaShana indicates "*chipsu bemaaseichem*," so therefore a person all year round must look at oneself as *chetzio chayav* and *chetzio zakai*. Therefore if he does one *aveira* the whole world is destroyed and if he does one *mitzvah* he saves the entire world.

First of all what does it have to do with Rosh HaShana? He says *kol hashana*, it doesn't follow through. Then he says, he comes back to "*umipnei inyan zeh etc.*," because of this all *Klal Yisrael* were "*noheig leharbos betzedaka ubemaasim tovim.*"

This means to say, that the idea of *Aseres Yemei Teshuva* is not just to avoid *pas akum*, it means to do more, to be involved more, and live differently in these *Aseres Yemei Teshuva*. To involve yourself more in *maasim tovim*, in *tzedakah*, in *mitzvos* in general, more than you do all year round. "*Venahagu kulam etc.*" so the Rambam maintains and that's why the *minhag* was to get up at night. That's the idea of *selichos*. It means to get up at night before daybreak to start off with "*divrei tachanunim uvekibushin*".

So it comes out that according to the Rambam, what's the reason for *selichos*? Why does one say *selichos*? To be "*mateh kol haolam kulo lekav zechus*," that's what he says. So that's really the reason for getting up for *selichos*. If you ask a person, why he is getting up early in the morning for *selichos*, his reply would be, "I have to save the world."

This Rambam is very disconnected. He starts off with the *remez* of Rosh HaShana, then he goes back to regular everyday all year round, and then somehow or another he traveled back to *Aseres Yemei*

10 Even though the blowing of the Shofar on Rosh HaShana is a decree, there is an allusion from scripture. Namely, "Wake up sleepers from you sleep and slumberers rise up from your slumber and search your deeds and return with repentance and remember your Creator." These are the ones who forget the truth in time wasted and those who err all their years in nothing and emptiness which will not benefit and not save. Examine your souls and examine your path and your deeds. And each one of you should abandon his wicked path and his thoughts that are not good. **Therefore**, every person must see themselves the entire year as though he is half meritorious and half guilty, and so too the entire world is half meritorious and half guilty...

11 ...Therefore, every person must see themselves the entire year as though he is half meritorious and half guilty, and so too the entire world is half meritorious and half guilty...

Teshuva. The *remez* of the *kol shofar* doesn't seem to have anything to do with the fact of *kol hashana*, it is disjointed. There is no continuity in this Rambam there are three separate topics here.

One part is the *remez* of what the *kol shofar* is. The second part is how a person should look at themselves all year round on a constant basis. And the third part is *selichos* on *Aseres Yemei Teshuva*.

VI

Let us go back to the original thought. Namely, the original idea which is that the Rambam maintained that there are "*ikarim hanigrarim eema biglala*", that are vital and essential components to *teshuva*. What are those *ikarim*? It's pretty easy to discern them if you take look for instance at *Hilchos Teshuva* 5:1:

(א) רשות לכל אדם נתונה אם רצה להטות עצמו לדרך טובה ולהיות צדיק הרשות בידו ואם רצה להטות עצמו לדרך רעה ולהיות רשע הרשות בידו הוא שכתוב בתורה הן האדם היה כאחד ממנו לדעת טוב ורע...¹²

That's really *bechira chofshis*, free will. Now *perek* 6 is where the Rambam really continues on free will, but not philosophically. He deals with certain problems that people think are presented in the Torah and he shows that they are really not problems, it's a continuation.

Then in *Hilchos Teshuva Perek* 7:1 he tells you why a person should do *teshuva*. It's a continuation,

(א) הואיל ורשות כל אדם נתונה לו כמו שבארנו ישתדל אדם לעשות תשובה ולהתודות בפיו מחטאיו ולנעור כפיו מחטאיו כדי שימות והוא בעל תשובה ויזכה לחיי העולם הבא:¹³

That's a continuation of *bechira chofshis*. *Perek* 8:1 is another *yesod*.

(א) הטובה הצפונה לצדיקים היא חיי העולם הבא והיא החיים שאין מות עמהן והטובה שאין עמה רעה הוא שכתוב בתורה למען ייטב לך והארכת ימים...¹⁴

So that's another *yesod* obviously, another *ikar*, *chayei Olam HaBah*. And then he elaborates on what *chayei Olam HaBah* is in *perek* 8. He says important things. He explains in *perek* 8:6:

(ו) שמא תקל בעיניך טובה זו ותדמה שאין שכר המצות והיות האדם שלם בדרכי האמת אלא להיותו אוכל ושותה מאכלות טובות ובוועל צורות נאות ולובש בגדי שש ורקמה ושוכן באהלי שן ומשתמש בכלי כסף וזהב ודברים הדומים לאלו כמו שמדמין אלו הערביים הטפשים האוילים השטופים בזמה אבל החכמים ובעלי דעה ידעו שכל הדברים האלו דברי הבאי והבל הם...¹⁵

All the physical pleasures, Rambam explains, is the world's philosophy. What does the Rambam say? Why does the Rambam call them names? Because the Rambam is telling you simply, the world's philosophy can always boil down to one thing. Ignorance! That's it. They just don't know. They don't have the knowledge.

12 Freedom to all mankind is given. If he wants to shift his balance to the path of good and to be righteous the freedom is in his hands. And if he wishes to shift his balance to wickedness and to be a wicked person, the freedom is in his hands as it is written in the Torah, "...behold man has become like one of us to know good and bad." (Bereishis 3:22)...

13 Since the volition is given to all mankind as we explained a person should try to repent and confess with his mouth and to shake off his sins from his hands so that he will die while he is a master of repentance and merit the World to Come.

14 The good that is hidden away for the righteous is the life of the World to Come and it is a life that does not share death with it, and the good that has no bad as it is written in the Torah "So that it may be good for you and you lengthened days..."

15 Lest this good become light in your eyes and you will imagine there is no reward for the commandments and man being perfected with the ways of truth, rather for him to be eating and drinking good foods and engaging in sexual intercourse with beautiful forms, and wearing clothing made of fine cloth and embroidery and dwelling in tents of ivory and using vessels of silver and gold and things similar to these as those foolish and stupid Arabs imagine who are steeped in lecherosness. **But the wise men and those who are masters of knowledge** knew that all of these things are empty words and nothingness...

That's why it says, “*aval hachachamim ubaalei deah yeidu* etc.” The Rambam is telling us that they just don't know, they're *tipshim*. They have no knowledge at all in this area. It is simply mistaken knowledge. Just like you have a mistake in any area where a person doesn't know what he is doing, he is obviously going to be lost and he is going to draw the wrong conclusions. So the philosophy of the world is based on a lack of knowledge, and the *chachamim* know that they have the knowledge so they know that these ideas are all wrong.

That's another *yesod*. Another one of the *yesodos* is *Olam HaBah* and then he continues with that theme with *Olam HaBah* in *perek* 9. He says, certain problems that might arise from these ideas, and afterwards he explains what it is philosophically. He deals with certain problems that may arise from a cursory reading of the Torah. And you're going to make a mistake and you are going to think there are certain problems, but he removes the problems. Then of course in *perek* 10 he goes into the highest level of existence which is an *oveid meiahava*, another *yesod*.

VII

What would you think would be the biggest *yesod*? The biggest *yesod* of course is found in *Hilchos Teshuva* 3:7:

(ז) חמשה הן הנקראים מינים האומר שאין שם אלוה ואין לעולם מנהיג והאומר שיש שם מנהיג אבן הן שנים או יותר והאומר שיש שם רבון אחד אבל שהוא גוף ובעל תמונה וכן האומר שאינו לבדו הראשון וצור לכל וכן העובד כוכב או מזל וזולתו כדי להיות מליץ בינו ובין רבון העולמים כל אחד מחמשה אלו הוא מין.¹⁶

What is the big *yesod*? As a matter fact, I am not the one that says that this is the biggest *yesod*. The Rambam says, that this is the biggest *yesod*. Because the Rambam starts off his *sefer* with the statement in *Hilchos Yesodei HaTorah* 1:1:

(א) יסוד היסודות ועמוד החכמות לידע שיש שם מצוי ראשון והוא ממציא כל נמצא וכל הנמצאים משמים וארץ ומה שביניהם לא נמצאו אלא מאמתת המצאו:¹⁷

What does the Rambam say over here? “*haomer shein sham eloka*, that corresponds to “*veein laolam manhig*”. So you would think that if the Rambam is organizing *teshuva*, and he says *teshuva* is based on *ikarim*, so I would think that he would introduce this *ikar*, certainly like he introduces the other *ikarim*. For example: “*Reshus lachol adam nesuna* etc.” or “*Hatova hatzefuna latzaddikim* etc.” You would have a *perek* where he says, ‘*ikar haikarim* is this’. But the Rambam doesn't introduce it that way.

How does the Rambam bring this in? According to the Rambam, as an *ikar per se* it wouldn't even be here because the Rambam introduces it parenthetically in *perek* 3 of *Hilchos Teshuva*. *Perek* 3 of *Hilchos Teshuva* deals with the fact that *HaKadosh Baruch Hu* judges the world. That's what he says in *Hilchos Teshuva* 3:1:

(א) כל אחד ואחד מבני האדם יש לו זכיות ועונות מי שזכיותיו יתירות על עונותיו צדיק ומי שעונותיו יתירות על זכיותיו רשע מחצה למחצה בינוני וכן המדינה אם היו זכיות כל יושביה מרובות על עונותיהן הרי זו צדקת ואם היו עונותיהם מרובין הרי זו רשעה וכן כל העולם כולו:¹⁸

16 Five are called Minim. One who says that there is no God and the world has no Ruler, and one who says there is a Ruler but they are two or more, and one who says there is one Master but He has a body and a form, and so too the one who says that He is not Primary and Source of all that exists, and so too one who serves a star or constellation or anything like it so as to act as a go-between between him and the Master of the worlds. All these five are a Min.

17 Foundations of foundations and the pillar of wisdom is to know that there is a Primary Existence and He causes everything that exists. And all that is found from heaven and earth and what is between them do not exist except from the reality of His Existence.

18 Each and every one of mankind have merits and demerits. One whose merit exceeds his demerits is a righteous person and one whose demerits exceed his merits is a wicked person. Half and half is considered in between. And so too a state if all its inhabitants merits exceed their demerits is righteous, and if its demerits are numerous, this city is wicked and so too for the whole world.

And then he goes through how *HaKadosh Baruch Hu* judges. *Perek 3* is really designated to *mishpat Hashem*. The *mishpat* he describes in *Hilchos Teshuva 3:5*:

(ה) וכן כל הרשעים שעונותיהן מרובים דנין אותן כפי חטאיהם ויש להן חלק לעולם הבא שכל ישראל יש להם חלק לעולם הבא אף על פי שחטאו שנאמר ועמך כולם צדיקים לעולם יירשו ארץ ארץ זו משל כלומר ארץ החיים והוא העולם הבא וכן חסידי אומות העולם יש להם חלק לעולם הבא.¹⁹

And then in 3:6:

(ו) ואלו הן שאין להן חלק לעולם הבא אלא נכרתים ואובדין ונידונין על גודל רשעם וחטאתם לעולם ולעולמי עולמים המינים והאפיקורוסין והכופרים בתורה והכופרים בתחיית המתים ובביאת הגואל המורדים ומחטיאי הרבים והפורשין מדרכי צבור...²⁰

The Rambam says that certain people are “*nichrasin, veovdin, veneedunin*” because of their *aveiros*. They are “*nidonim leolam uleolmei olamim*” and who are these people? These are the *Minim*, the *Apikorsim* the *Kofrim BaTorah* and *Kofrim BeTehiyas HaMeisim, Kofrim BeBias HaGoel, Mordim*, and *Machtiei HaRabim*, a whole list. Now he starts off in 3:7:

(ז) חמשה הן הנקראים מינים האומר שאין שם אלוה ואין לעולם מנהיג והאומר שיש שם מנהיג אבל הן שנים או יותר והאומר שיש שם רבון אחד אבל שהוא גוף ובעל תמונה וכן האומר שאינו לבדו הראשון וצור לכל וכן העובד כוכב או מזל וזולתו כדי להיות מליץ בינו ובין רבון העולמים כל אחד מחמשה אלו הוא מין.²¹

What I want to show you is how he introduces this *yesod*. It is not being introduced as a *yesod per se*, as an *ikar per se*. He doesn't introduce it like he does in *Hilchos Teshuva 5:1* where he says, “*reshus lechol adam nisuna*”. He said, there is such a thing as *mishpat HaKadosh Baruch Hu. HaKadosh Baruch Hu* judges each individual at the end of his life and after certain units of his life. That is a fact. Now he says that certain people God judges for good and others he judges for bad.

But then he says there's another group that God judges in a way that they are *nechrasin* and *neevadim*, totally annihilated; and that group consists of the *Minim*, the *Apikorsim* and the *Kofrim BaTorah*. Now the Rambam says, now I want to tell you what these people are. What is a *Min*? It means a person that denies that the *olam* has a *Manhig*, that there's a God. So basically he denies the first *yesod*.

What I'm trying to show you is that the Rambam is very strange, because the Rambam is telling you these *yesodos* not because of the fact that he seems to hold it's an *ikar* in *teshuva*, but because he holds for some reason that one must now how and why these people that God judges are going to be totally annihilated.

There is a good reason for the Rambam to introduce it that way. The simple reason is that if he is just telling you the *yesodos* it would be repetitious. He would say that the *yesodos* you have to know for *Hilchos Teshuva* is the first thing I wrote previously in *Hilchos Yesodei HaTorah 1:1*:

(א) יסוד היסודות ועמוד החכמות לידע שיש שם מצוי ראשון...²²

19 And so too all the wicked people who's demerits are numerous are judged base upon their sins and they have a share in the World to Come, because all of Yisrael has a share in the World to Come even though they sinned. As it says, “and your people are all righteous they will always inherit the land.” (Yishayahu 60:21) Land is a parable, namely the land of life and this is the World to Come. And so too the righteous people of the nations of the world have a share in the World to Come.

20 And these are the one who have no share in the World to Come rather they are cut off, are lost and judged for the greatness of their wickedness and sins forever and ever. The *Minim*, and the *Apikorsin*, and the deniers of the Torah, and the deniers of the Resurrection of the Dead, and in the coming of the Redeemer, the rebellious ones, and those that cause many people to sin, and those that separate themselves from the community...

21 Five are called *Minim* one who says that there is no God and the world has no Ruler, and one who says, there is a Ruler but they are two or more, and one who says, there is one Master but He has a body and a form, and so too the one who says that He is not Primary and Source of all that exists, and so too one who serves a star or constellation or anything like it so as to act as a go-between between him and the Master of the worlds, all these five are a *Min*.

22 Foundations of foundations and the Pillar of wisdom is to know that there is a Primary Existence...

That's all the Rambam would have to do. It would be less repetitious since the Rambam seems to be repeating himself when he goes through the same things that he mentions in the first *perek* of *Hilchos Yesodei HaTorah*.

But over here in *Hilchos Teshuva* it's in a different framework. Over there in *Hilchos Yesodei HaTorah* it's a *yesod per se* because you must know this *yesod*; and that is the *mitzvah* of *Anochi Adoshem Elokecha*, but over here the Rambam is saying you have to know it. He says to know it because God judges. And in judging, God does this and that and then also that's when he judges the *reshaim* and the *tzaddikim*, that's one kind of judgment.

But then there are certain people that are *nechrasim veneevadin*. It's a different kind of *mishpat*. They are totally destroyed and totally annihilated. Why do I have to know so much about it? I have to know *HaKadosh Baruch Hu's mishpat*? Apparently the Rambam is not introducing this as a *yesod per se*, because then this is not the proper framework; he should've introduced it like "*hareshus lechol adam nesuna*", like he did in *perek* 5.

The Rambam is not saying that that's what he's doing, but basically he is reducing the stature of the *ikar*. In a sense he is not saying that it is an *ikar per se*, he saying it's an *ikar* which you must know *agav urcha*, because you must know how God judges. This is the way He judges so it is really reducing the importance of the *ikar* by placing it in a secondary manner.

I would say that it's a clear reference to how he started out, because he said, "*haikarim hanigrarim ima biglala*". So *ima* would seem to be like "*reshus lechol adam baolam hazeh*". This is *biglala*, somehow parenthetically you must know how God judges and you should know that there are certain people He judges this way and these are the people. You must have this knowledge in order to do *teshuva*.

Why must a person have this knowledge to do *teshuva*? I know "*Yesod hayesodos veamud hachachmos leida sheyeish sham matzui rishon*." I know that! That's not a *halacha* in *Hilchos Teshuva* that's *kol hatorah kulah*, but that's not enough. I must know that the way God judges a person that doesn't have that *yesod* is called a *Min*, and he is *nechras mei haolam* and this is giving categories of these people.

It is a difficult thing. It's accidental and parenthetical. What do I have to know it for. If you're going to tell me that I have to know this because it's an *ikar*, so first of all he said it already in the opening statement of the *sefer* i.e. *Yesod hayesodos*. Rather, you're going to say that he is an *Apikorus*, and of course you have to know what that is, but it's part of *mishpat*. So why do I have to know the details of how God judges the people and how one is to categorize them?

When *HaKadosh Baruch Hu* is *yosheiv bamishpat* He says, this person he's a *Min* because of this and that. This person is an *Apikorus*. This one is a *Kofer BaTorah*. And God categorizes them based upon all these categories. What does it have to do with me? Why is it my business? What do I have to know that for? The way he introduces these *ikarim* over here is very strange.

What the Rambam should do is introduce these *yesodos*, the *Yesodei HaTeshuva* are from *Yesodei HaDas*, but now it's also *teshuva* because *teshuva* is *lashuv el Hashem*. So obviously you must know what I wrote in the first *perek*, "*Yesod hayesodos*"; otherwise who are you being a *shav* to? Then it will be self-explanatory. I don't even know if you have to mention it, but he could have said, 'that's the *yesod kaasher biarnu betechilas hasefer*'.

The best thing is to analyze what he says from the area itself. *Hilchos Teshuva* 3:7:

(ז) חמשה הן הנקראים מינים האומר שאין שם אלוה ואין לעולם מנהיג והאומר שיש שם מנהיג אבן הן שנים או יותר והאומר שיש שם רבון אחד אבל שהוא גוף ובעל תמונה וכן האומר שאינו לבדו הראשון וצור לכל וכן העובד כוכב או מזל וזולתו כדי להיות מליץ בינו ובין רבון העולמים כל אחד מחמשה אלו הוא מין.²³

Chamisha hain hanikraim Minim — there are five people that we can classify as *Minim*. I don't want to get too much into the semantics of what this person is saying, but basically he says there's no *Borei Olam*. *Haomer sheyeish sham Manhig* — *Manhig* does not necessarily mean in terms of *mishpat*. *Manhig* means a source of all existence and because of Him everything in the order that we see prevails. That's what it means by *Manhig*, and His existence is the source for the prevailing order.

He simply denies the existence of God, basically like in the beginning of the *sefer*, “*Yesod hayesodos veamud hachochmos leidah sheyeish sham matzui rishon.*” “*Vehaomer sheyeish sham Manhig aval hein shenayim oh yeser* — he says It is more than one.

VIII

Let's examine the Rambam in *Hilchos Yesodei HaTorah* where the Rambam explains that the idea that God is one. It is in 1:7:

(ז) אלוה זה אחד הוא ואינו שנים ולא יתר על שנים אלא אחד שאין כיתודו אחד מן האחדים הנמצאים בעולם לא אחד כמין שהוא כולל אחדים הרבה ולא אחד כגוף שהוא נחלק למחלקות ולקצוות אלא יחוד שאין יחוד אחר כמותו בעולם אילו היו אלוהות הרבה היו גופין וגויות מפני שאין הנמנים השוין במציאותן נפרדין זה מזה אלא במאורעין שיארעו בגופות והגויות ואילו היה היוצר גוף וגוייה היה לו קץ ותכלית שאי אפשר להיות גוף שאין לו קץ וכל שיש לגופו קץ ותכלית יש לכחו קץ וסוף ואלקיננו ברוך שמו הואיל וכחו אין לו קץ ואינו פוסק שהרי הגלגל סובב תמיד אין כחו כח גוף והואיל ואינו גוף לא יארעו לו מאורעות הגופות כדי שיהא נחלק ונפרד מאחר לפיכך אי אפשר שיהיה אלא אחד וידעת דבר זה מצות עשה שנאמר ה' אלהינו ה' אחד:²⁴

He says, “*Eloka zeh echad veloh shenayim veloh yeser al shnayim elah echad sheein keyichudo echad min haachadim hanimtza'im baolam etc.*” The Rambam elaborates, “*loh echad kemin shehu harbei veloh echad keguf etc.*” — why? So he explains it — “*iyilu haya loh elohos harbei hayu gufin ugeviyos*” — if there were many gods then they would have to be physical. “*Mipnei sheein hanimnim hashavin bemetzuyusam nifradim zeh mizeh etc.*” — because how do you separate two things that are identical in essence, because they are physical things so you can separate them. He continues and says, “*veiyilu haya hayotzeir guf ugevia etc.*” — so he shows that that's impossible — “*vechol sheyeish legufo etc.*” — if one would think that God were physical he would have to at the same time say that he is not infinite. Therefore, *lefichach iy efshar sheyehiyeh elah echad — achdus Hashem* is based upon the fact that God is not physical.

Here in *Hilchos Teshuva* 3:7 the Rambam says like this:

23 Five are called *Minim* one who says that there is no God and the world has no Ruler, and one who says there is a Ruler but they are two or more, and one who says, there is one Master but He has a body and a form, and so too the one who says that He is not Primary and Source of all that exists, and so too one who serves a star or constellation or anything like it so as to act as a go-between between him and the Master of the worlds. All these five are a *Min*.

24 This God is One. He is not two or more, rather One, a Oneness that there is no other Oneness like it in the world. He is not one in the matter of a general category which includes many individual parts, nor one in the way that a body is divided into separate components and extremities. Rather, He is a Oneness that has no Oneness similar to His Oneness in this world. If there were many gods, they would have body and form, because similar entities are separated from each other only through the events that happen that are associated with body and form. If the Creator had a body and form, He would have an end and limit, because it is impossible for a body not to be limited. Any body which itself has an end and limit, its power has conclusion and end. Our God, blessed is His name, possesses power without end since the wheel continues to revolve, His strength is not the strength of a body. And since He is not a body the events that happen with bodies do not happen to Him so as to divide Him and separate Him from something else. Therefore, it is not possible for Him to be anything other than one. The knowledge of this concept fulfills a positive commandment as it says “...Lord is our God, Lord is one.” (Devarim 6:4)

(ז) חמשה הן הנקראים מינים האומר שאין שם אלוה ואין לעולם מנהיג והאומר שיש שם מנהיג אבל הן שנים או יותר והאומר שיש שם רבון אחד אבל שהוא גוף ובעל תמונה וכן האומר שאינו לבדו הראשון וצור לכל וכן העובד כוכב או מזל וזולתו כדי להיות מליץ בינו ובין רבון העולמים כל אחד מחמשה אלו הוא מין.²⁵

“*Vehaomer sheyeish sham Manhig*” — what is this person saying? He is saying, I agree there's a God but I have one problem, “*heim shenayin oh yosier*” — he has a problem; he thinks that there are more than one.

Now let's take a look at the next one— “*vehaomer sheyeish sham ribon echad aval shehu guf ubaal temunah*”. Now the Rambam says that this person maintains that He is one but He is physical. So what's the problem? It's the same thing basically. The one that says, “*haomer sheyeish sham Manhig aval hein shenayim oh yoseir*” means that God is physical. Because the Rambam explains before that in order to maintain that there are two you must maintain they're physical. So it is a repetition.

All the Rambam had to say was, “*haomer sheyeish sham ribon aval Hu baal guf ubaal temuna*” that would take care of both of them, because if he is saying, “*shnayim oh yeser*” he is also saying that He's a “*baal guf ubaal temuna*”. Because that's the only way to say that he is physical. It is *ipso facto* saying that he's not *echad* anymore. So it would seem to be a repetition of the same thing. All he had to say was “*haomer sheyeish sham Manhig aval Hu baal guf utemuna*”, you could have left out the second one because “*shenayim oh yeser*” is the exact same thing.

If you want to know the *ikar* all you have to say is, that I must remember the *ikar* that God is not physical. That's all you have to say. And these two people are going to be lost because either way that's the *ikar*.

IX

Let's examine what the Rambam says in *Hilchos Teshuva* 3:6:

(ו) ואלו הן שאין להן חלק לעולם הבא אלא נכרתים ואובדין ונידונין על גודל רשעם וחטאתם לעולם ולעולמי עולמים המינים והאפיקורסין והכופרים בתורה והכופרים בתחיית המתים ובביאת הגואל המורדים ומחטיאי הרבים והפורשין מדרכי צבור והעושה עבירות ביד רמה בפרהסיא כיהויקים המוסרים ומטילי אימה על הצבור שלא לשם שמים ושופכי דמים ובעלי לשון הרע והמושך ערלתו:²⁶

“*Veeiyilu hain sheein lahem chelek LeOlam HaBah elah nechrasin veovdin venidunin al godel risham vachatasm*” — it sounds like the Rambam is describing a horrible individual — “*godel risham vachatasm*” — that's not enough — “*leolam uleolmei olamim*”. You can't say anything worse about a human being. Who is that person? *Haomer sheyeish Ribon echad aval Hu baal guf utemuna*.

The Rambam is saying that this is the height of *rishus* and *chayte*, this mistake, this little mistake. He's *nidun leolam*. What did he do that was such a terrible thing? He made a mistake! But apparently in the system of *Yahadus* a lack of *yedia* is the height of *rishus*. This is what people in today's society would call “an innocent lack of knowledge”. He didn't know. Didn't know! He is a *rasha merusha* he's “*nidun leolam uleolamei olamim al godel chataso verishaso*.”

25 Five are called *Minim*. One who says that there is no God and the world has no Ruler, and one who says there is a Ruler but they are two or more, and one who says, there is one Master but He has a body and a form, and so too the one who says that He is not Primary and Source of all that exists, and so too one who serves a star or constellation or anything like it so as to act as a go-between between him and the Master of the worlds. All these five are a *Min*.

26 And these are the one who have no share in the World to Come rather they are cut off, are lost and judged for the greatness of their wickedness and sins forever and ever. The *Minim*, and the *Apikorsin*, and the deniers of the Torah, and the deniers of the Resurrection of the Dead, and in the coming of the Redeemer, the rebellious ones, and those that cause many people to sin, and those that separate themselves from the community, and those that perform sins highhandedly in public like *Yehoyakim*, and those who hand over Jews to the non-Jewish authorities, and those who cast fear upon the people that is not for the sake of heaven, and murderers, and those who spread gossip, and one who extends his foreskin.

If we continue to *Hilchos Teshuva* 3:7:

ז) חמשה הן הנקראים מינים האומר שאין שם אלוה ואין לעולם מנהיג והאומר שיש שם מנהיג אבל הן שנים או יותר והאומר שיש שם רבון אחד אבל שהוא גוף ובעל תמונה וכן האומר שאינו לבדו הראשון וצור לכל וכן העובד כוכב או מזל וזולתו כדי להיות מליץ בינו ובין רבון העולמים כל אחד מחמשה אלו הוא מין.²⁷

You see the order should be reversed. It should say first that he says, "*ubaal guf utemuna*" and then he should have said after that "*heim shnayim veyeser al shnayim*".

The next one is "*sheomer sheeino levado Rishon VeTzur lakol* — so maybe you could work it out. Whatever He is, is not alone a *Tzur Lakol*, but there is something else that exists eternally besides him. Then he has,

...וכן העובד כוכב או מזל וזולתו כדי להיות מליץ בינו ובין רבון העולמים...²⁸

This one seems to be completely out of place. What does this have to do the first ones? The first ones seem to be a *chisaron* of *yediah* of an *ikar*. "*Sheein sham Elokah veein laolam Manhig*." Where he says, "*sheyeish sham yeser al shnayim*" or he says, that it's "*sheyeish sham ribon echad aval shehu guf ubaal temuna*" this is *yediahs HaBorei per se*.

But the fourth one, "*sheeino levado harishon*", there's something else that exists eternally a certain matter perhaps that exists eternally, whatever it might be. At least we can relate to it a little bit. But this last one, this fifth one, doesn't sound like it has to do with the other things he says. He agrees with everything above. Namely, he denies all those premises, is in full agreement with the denial of the four previous premises and he agrees with *Yahadus* but he has one thing he serves a *meilitz*, he goes to a *meilitz*.

What is that *meilitz*? Whatever it might be whether it's a person or whether it's a *malach*. First of all you see according to the Rambam that's like "*gadal risho vechataso*" and he "*nidon leolam*." Why is that so? Because he decided to go to a *meilitz* and asked him "to please do me a favor and be a *meilitz yosheir* before God." The framework of course is where he does *avoda*, but what's the nature of his error? He is simply looking for somebody to speak on his behalf. That's his objective.

This person is the worst *rasha* in the world and he's "*nidon leolam uleolmei olamim*." But besides that what happened with the previous ones over here. It would seem that he has the *ikar sheyeish sham Matzui Rishon*, He is not "*shnayim veyeser al shenayim*", He's *eino baal guf utemuna* and there is nothing else besides him. If you would break this up you would say the first area has to do with *yedias Hashem*, and then to do *avoda* is a separate thing. It would seem to me logically to be a separate thing.

X

Now take a look at the next *halacha*, *halacha* 3:8:

ח) שלשה הן הנקראים אפיקורסין האומר שאין שם נבואה כלל ואין שם מדע שמגיע מהבורא ללב בני האדם והמכחיש נבואתו של משה רבינו והאומר שאין הבורא יודע מעשה בני האדם כל אחד משלשה אלו הן אפיקורוסים שלשה הן הכופרים בתורה האומר שאין התורה מעם ה' אפילו פסוק אחד אפילו תיבה אחת אם אמר משה אמרו מפי עצמו הרי זה כופר בתורה וכן הכופר בפרושה והוא תורה שבעל

27 Five are called *Minim*. One who says that there is no God and the world has no Ruler, and one who says these is a Ruler but they are two or more, and one who says, there is one Master but He has a body and a form, and so too the one who says that He is not Primary and Source of all that exists, and so too one who serves a star or constellation or anything like it so as to act as a go-between between him and the Master of the worlds. All these five are a *Min*.

28 ...and so too one who serves a star or constellation or anything like it so as to act as a go-between between him and the Master of the worlds...

פה והמכחיש מגידיה כגון צדוק ובייתוס והאומר שהבורא החליף מצוה זו במצוה אחרת וכבר בטלה תורה זו אע"פ שהיא היתה מעם ה' כגון ההגרים כל אחד משלשה אלו כופר בתורה:²⁹

שלשה הן הנקראים אפיקורסין האומר שאין שם נבואה כלל...³⁰

That's one. A person denies the institution of *nevuah*. He says,

...ואין שם מדע שמגיע מהבורא ללב בני האדם...³¹

There is no knowledge transmitted from God to man.

...והמכחיש נבואתו של משה רבינו...³²

What that's doing there I don't know. Even if it's the same thing it should have been under the first idea, but apparently it's a separate idea.

...והאומר שאין הבורא יודע מעשה בני האדם כל אחד משלשה אלו הן אפיקורוסים.³³

Now if I were categorizing I would have put that one with the *Minim* because that has to do with the essence of God. He is saying that God is not omniscient. He's not all-knowing.

It would seem to me someone who believes that God is not omniscient doesn't deserve the honor of being called an *Apikoros*. I would call him a *Min* which is much worse, because we all are "*matzduk es hadin*". That means when he is standing before God, and God explains to him what he is, and he comes to the realization of what his status is, so it doesn't matter that he's defined under a certain category as a *Min*.

An *Apikoros* is a *Kofer BaTorah*. *Kofer BaTorah* fortunately doesn't present a big problem it seems to be pretty uniform. "*Sheein HaTorah meiim Hashem afilu pasuk echad*," that's good. And then the last one "*HaBorei hichriv mitzva zu*". Basically it doesn't seem like it's very hard to unify the *Kofer BaTorah*. But the first ones, the *Minim* and the *Apikorsim*, we have a problem with.

It would seem that according to the Rambam the *Apikoros* has all the first things down pat. I mean, he would completely agree with those five, he has no problem with those. What is his problem? He is not so sure about *nevuah* or "*nevaso shel moshe rabbeinu*" or "*ein HaKadosh Baruch Hu menabei es bnei adam*," that is his problem. The worst category, the category of *Min*, I understand why he put that in a separate *halacha*.

XI

Let's go back to *Hilchos Yesodei HaTorah*. Let's start from there. The Rambam says in *Hilchos Teshuva* 3:8,

...ואין שם מדע שמגיע מהבורא ללב בני האדם...³⁴

29 Three are called *Apikorsin*. One who says that there is no prophecy at all, and there is no knowledge that arrives from the Creator to the mind of Man, and one who denies the prophecy of Moshe Rabbeinu, and one who says the Creator does not know the actions of mankind. Each one of these three are *Apikorsim*. Three are the ones who are deniers of the Torah. One who says that the Torah is not from God, even one verse, even one letter if he says that Moshe said it on his own this one is a denier of Torah, and a denier of her commentators and this is the Oral Law. And someone who denies the authority of the transmitters of Torah such as Tzadok and Baitus. And one who says that the Creator switched one commandment with another commandment and that this Torah is no longer relevant. Even though it was from God like the Hegarim all three of these are deniers of Torah.

30 Three are called *Apikorsin*. One who says that there is no prophecy at all...

31 ...and there is no knowledge that arrives from the Creator to the mind of Man...

32 ...and one who denies the prophecy of Moshe Rabbeinu...

33 ...and one who says the Creator does not know the actions of mankind. Each one of these three are *Apikorsim*.

34 ...One who says that there is no prophecy at all, and there is no knowledge that arrives from the Creator to the mind of Man...

You see that can be two different things. In other words, because the Rambam says already in *Hilchos Yesodei HaTorah* there are two types of *nevuah*. One type of *nevuah* is the *nevuah* where a person has a certain mission, where a person is sent by God on a certain mission. But there's another kind of *nevuah* that has to do with the personal increasing of knowledge, that's what the Rambam in *Hilchos Yesodei HaTorah* 7:7 refers to.

That's already “*ein sham mada shemagia MeiHaBorei el bnei adam.*” The Rambam is referring to the fact that if he denies this, but then he says in *Hilchos Yesodei HaTorah* 7:7,

35...ואפשר שישולח לעם מעמי הארץ או לאנשי עיר או ממלכה לכוון אותם ולהודיעם מה יעשו...³⁵

That would seem to be *nevuah*. This means that there are two different types of *nevuah*. Sometimes a *nevuah* involves a *shelichus* and sometimes it involves *yedia*.

The point comes up with respect to the *navi sheker*. The *navi sheker* is not one that maintains that he received knowledge from God when he really didn't. The *navi sheker* is only in the second category of *nevuah* where he maintains that he has a *shelichus*. Because the *pasuk* says in *Devarim* 18:20:

(כ) אִךְ הַנְּבִיאִי אֲשֶׁר יִזְיֵד לְדַבֵּר דְּבַר בְּשֵׁמִי אֶת אֲשֶׁר לֹא צִוִּיתִיו לְדַבֵּר וְאֲשֶׁר יְדַבֵּר בְּשֵׁם אֱלֹהִים אֲחֵרִים וּמֵת הַנְּבִיאִי הַהוּא...³⁶

The *navi* is a fraud; and being a *navi* does not warrant being *chayav misa*. This *navi* says, “I received this tremendous knowledge *al yidei nevuah*” and he is an absolute liar, and we can prove he is a liar, he still is not a *navi sheker*. A *navi sheker* is one that claims to have received a *shelichus* from *HaKadosh Baruch Hu*, and if it's *sheker* then he is *chayav misa*. It always has to involve *shelichus*.

It happens to be true psychologically, because every time you have historically a *navi sheker* it's never intellectual fraud. It is not a person who says, “I received a certain *nevuah bachalom halaiyla*, that this such and such is true”. They would never be satisfied with that. It's always a *shelichus*.

The emotion of the *navi sheker* is a separate kind of emotion. And the emotion always involves *shelichus* because that is what the nature of the emotion is, that he is a *shaliach Hashem*. It's not that he misrepresents himself as a *navi* when he is not. That's a separate thing. That's an intellectually arrogant egomaniac, but that is not a *navi sheker*. It's an amazing thing how carefully those *mitzvos* are classified because each one is classified according to a certain nature of man.

XII

In *Hilchos Yesodei HaTorah* 1:1 the Rambam says:

(א) יסוד היסודות ועמוד החכמות לידע שיש שם מצוי ראשון והוא ממציא כל נמצא וכל הנמצאים משמים וארץ ומה שביניהם לא נמצאו אלא מאמתת המצאו: ³⁷

Oddly enough, as soon as the Rambam said, this is “*Yesod hayesodos veamud hachachmos*” everybody closes the *sefer*. He says this is *yesod hayesodos* but not only that, it's *amud hachochmos*. That means

35 And it is possible that he might be sent to one of the nations of the world or to the men of a city or kingdom to inform them what to do...

36 But the prophet who will intentionally say something in My name that I have not commanded him to say, and who speaks in the name of other gods, that prophet shall die.

37 Foundations of foundations and the pillar of wisdom is to know that there is a Primary Existence and He causes everything that exists. And all that is found from heaven and earth and what is between them do not exist except from the reality of His Existence.

that if we don't have this clear then there is no *chachma* or anything because you don't have the foundation. This means that if you pulled down the foundation the whole structure collapses. This means that a person who does not have this idea clear has no *shaychus* to *chachma*.

But people don't seem to be interested in investigating any further what exactly the Rambam means.

³⁸: והוא ממציא כל נמצא וכל הנמצאים משמים וארץ ומה שביניהם לא נמצאו אלא מאמתת המצאו...

What is the Rambam saying in the first *halacha*? And why is it really “*Yesod hayesodos veanud hachachmos*”. Why is that so?

It means that a person must say when he sees the order in the universe that this order that he sees is not just haphazard, but there is a Source of the existence which designed the order. It means in other words, that he must recognize that this Existence is the Source of the order that he sees. In this Existence is the Designer of the order. That means anything you see is a result of the *chachma* of the Designer of the order. Then a person is committed to *chachma*.

A person could just look at the universe and say, “I see an order. The order is there.” But if the order is just there then it's not necessary that there is *chachma* behind the order. So if a person has that concept then the person is devoid of a real true commitment to *chachma*.

A commitment to *chachma* means that when the person looks at the order he recognizes that there is something beyond the order. The Designer of the entire system that he observes is committed to *chachma*, because it means that there is a design. Design means from the *chachma* of the source, which is God. That's why it's called *amud hachachmos*.

Amud hachachmos, means that although there are many cosmos, they are all unified by an ultimate law. It means that the ultimate pillar of all unification of all the *chachmos* is this existence, God.

What the Rambam means to say is a genuine *Apikorus* (what we call *Apikorus*, not the Rambam's categories) a person that's an atheist or an agnostic must *ipso facto* deny *chachma*. Because he must say that what he sees sometimes is *chachma*, sometimes he doesn't see *chachma*. He has to be a denier of *chachma*. So if he denies the existence of God he must *ipso facto* deny *chachma*.

Because once you deny God so then what do you see? You see an order. So you see *chachma*, but maybe you see *chachma* here, maybe it is haphazard. Maybe if you go further you'll see the whole thing is not based upon *chachma*. You'll say the whole thing is crazy. It appears to you like it's *chachma* on the surface but deeper down it's all haphazard.

The *yesod hayesodos* means in terms of existence, and *amud hachachmos* means it is the underlying principle of all *chachma*. In terms of the existence of the foundation of all foundations, is God, but it's also this idea of God as the pillar of all *chachma*, because if you deny God you're *ipso facto* denying *chachma*.

It's a straight out statement; it has to be that way. That's why a scientist who denies God is caught immediately in a logical contradiction. In other words, what is he pursuing? Maybe it's all crazy. With the next question he may find out that the whole thing is just crazy. What gives him that conviction that it must of course make sense logically?

³⁸ ...and He causes everything that exists. And all that is found from heaven and earth and what is between them do not exist except from the reality of His existence.

According to *Yahadus* it's not enough for a person to just say, *yesod hayesodos*. Most people say *yesod hayesodos*, they agree that God is the source of all existence, but *amud hachachmos* that's really a different thing. But the Rambam unifies them both. Apparently the Rambam holds that they are interdependent. If you say *yesod hayesodos* without *amud hachachmos* then you're lacking in the concept of *yesod hayesodos*. You have to say them both in the same statement. If you're missing one you're missing the other.

The reverse is true as well. If you're missing the idea of *amud hachochmos* then you're lacking in the concept of *yesod hayesodos*. Because, what is *yesod hayesodos*? The account of the *yesod* is greatly lacking unless you understand that it's also *amud hachochmos*. The Rambam says in the *Moreh Nevuchim* that God is called *intellectus*. He has to be in the vein of *chachma*.

The perception of the *yesod* can only be approached via the medium of *chachma*. Otherwise the medium of the *yesod* is going to be corrupt. The Rambam says in the *Moreh Nevuchim* that God is called *intellectus*, the source of knowledge, otherwise it's going to wind up with some kind of a *hagshama*, so to speak, in the back of a person's mind. Let's put it this way, a person that's devoid of all *chachma* really has a problem with *yesod hayesodos*.

Since it says, "*Yesod hayesodos veamud hachachmos*" it means that a person must have access to *chachma*. If he doesn't have any access to *chachma*, what kind of *amud hachochmos* is it if he doesn't know what *chachma* is? He certainly will not have any concept of *amud hachochmos*.

A person must have this idea in order to be a *maamin* according to the Rambam. A person must have had some experience with *chachma*. Without the experience of *chachma*, he doesn't understand what the Rambam means by an *amud hachochmos*. What's *amud hachochmos*? He doesn't know what *chachma* is to begin with. So he must know what *chachma* is. It doesn't mean on the highest level, but on some level he must have a level of *yedias hachachma* and then he can understand what *amud hachochmos* means.

Now the Rambam goes up and back of course in *Hilchos Yesodei HaTorah* 1:2-3:

(ב) ואם יעלה על הדעת שהוא אינו מצוי אין דבר אחר יכול להמצאות: ³⁹

(ג) ואם יעלה על הדעת שאין כל הנמצאים מלבדו מצויים הוא לבדו יהיה מצוי ולא יבטל הוא לבטולם שכל הנמצאים צריכין לו והוא ברוך הוא אינו צריך להם ולא לאחד מהם לפיכך אין אמתתו כאמתת אחד מהם: ⁴⁰

His existence is not contingent on their existence, but on the contrary their existence is contingent on His existence. That's explaining, elaborating, precisely what he means by *Matzui Rishon*.

By the way, I can't prove this but I don't think what the Rambam says, "*sheyeish sham Matzui Rishon*" that is referring over here to *Brias Shamayim VaAretz*, Creation of heaven and earth. He is not saying for certain 100%, but somehow I sense that what *Rishon* over here means is not first in order but first in essence, Primary. The question is like this. Let's say a person did not believe in creation, would the Rambam say that is in violation of this principle? It is important to know.

³⁹ And if one would imagine that He does not exist, nothing else could exist.

⁴⁰ And if one would imagine that nothing else besides Him exists, He alone would exist and would not be nullified because of their nullification, because all that exists need Him and He blessed is He does not need them nor a single one of them, therefore His Reality is not like the reality of a single one of them.

For some people there is just one category, *Geihenom*. But if you want to look at it logically, you have to ask the question. Let's say for instance a person does not believe in creation but he believes in God, I don't think the Rambam would exclude him from this first Halacha.

41. (א) יסוד היסודות ועמוד החכמות לידע שיש שם מצוי ראשון...

This does not mean the Creator. *Matzui Rishon* means a Primary Existence. *Rishon* means *Rishon* in terms of existence.

42. ...והוא ממציא כל נמצא...

This is what *Matzui Rishon* means. I may be able to prove it from the Rambam himself, why? Because Aristotle did not believe in creation and the Rambam says that he reached a level of *chachma* that is the highest level that man can reach; one stage less than *nevuah*.

So by *amud hachochmos* you'll tell me that Aristotle was lacking because he didn't believe in creation. Therefore you are going to say that he lacked the *amud hachomos*. How could he be on the level of *chachma* that's one stage below *nevuah*?

That's why the words *Matzui Rishon* in the Rambam don't mean first in terms of order of existence, they mean primary. *Matzui Rishon* means Primary Existence. And everything that exists only exists because of that Existence. It makes sense logically because it says *amud hachochmos*.

You'll notice the Rambam doesn't say anything about creation. He doesn't mention anything about creation. Creation is a separate thing. What then, does the Rambam mean by the latter half of *Hilchos Yesodei HaTorah* 1:1?

43. ...וכל הנמצאים משמים וארץ ומה שביניהם לא נמצאו אלא מאמתת המצאו.

Why does the Rambam say "*vechol hanimtzaim mishamayim* etc."? Why did he have to add that? What the Rambam means is that it's not enough for a person to believe in the abstract. To say anything that exists exists from God. It means he must have studied; he must study the observable world and know the observable world, insofar as he can grasp it. And know that that grasp of the observable world is directly traceable to God.

It can't be just in the abstract. According to the Rambam a person can't just say, "Everything is from God." That's not good enough. You must know from the observable world. What's the *lashon* of the Rambam?, "*kol hanimtzaim mishamayim vaaretz uma shebeineihem*," that's the observable world. You must know it, and you must have a mind link from what you observe, to the source which is God.

It must be a practical link. If it is just an abstract idea that everything is from God, that's apparently lacking in *yesod hayesodos*. Again it demands a certain amount of *chachma*. It doesn't mean a person has to be the greatest astronomer, but this person has to have some contact with the observable world, some kind of knowledge. If he doesn't have any knowledge then it is just meaningless.

What it must be is from the observable world. A person has a mind, he has senses, and he studies like *Adam HaRishon*, he starts studying the observable world and then he must see that the observable

41 Foundations of foundations and the pillar of wisdom is to know that there is a Primary Existence...

42 ...and He causes everything that exists.

43 ...And all that is found from heaven and earth and what is between them do not exist except from the reality of His Existence.

world has a Source. The Source is not observable the Source is God's True Existence. That's why he uses "meiamitas himatzoh."

XIII

The the Rambam has a peculiar definition of the word *Emes*. Let's examine what he says. *Hilchos Yesodei HaTorah* 1:3-4

(ג) ואם יעלה על הדעת שאין כל הנמצאים מלבדו מצויים הוא לבדו יהיה מצוי ולא יבטל הוא לבטולם שכל הנמצאים צריכין לו והוא ברוך הוא אינו צריך להם ולא לאחד מהם לפיכך אין אמתתו כאמתת אחד מהם: ⁴⁴

(ד) הוא שהנביא אומר וה' אלקים אמת הוא לבדו האמת ואין לאחר אמת כאמתתו והוא שהתורה אומרת אין עוד מלבדו כלומר אין שם מצוי אמת מלבדו כמותו: ⁴⁵

What does Hashem *Elokim Emes* mean? It should have said, "Hashem *Elokim oseh emes, doveir emes. Hu levado HaEmes veein leacheir emes KeAmitaso.*" What does the Rambam mean? It means that God in a person's mind must be associated with the idea of the real. In other words, when for instance a person sees this table he has the sense that it's real. When he studies the composition of it he sees that it is not real, that's just how it appears to the senses.

What is real is something quite different. The subatomic world is a different reality, so the more knowledge a person gains the more he can be in contact with the real. The surface phenomenon is not real, they're aberrations. They appear to be real, but then when you study you see that it's not real. A leaf looks green but it's not really green, on the contrary, it's reflecting the green and it's absorbing the other colors.

So the knowledge puts the person's mind in contact with the world of the real. What a person must understand according the Rambam is that God is the only thing that is Truly Real and His Reality is different than any other reality. So you must have a concept of the Real.

Again, according to the Rambam it requires a certain root of *chachma* in order to be able to perceive these ideas. It means that a person must be in contact with the counterfeit and the real and he must know that that concept extends to God in a certain way. God is the only real. He is the only thing that is real. So you must have a concept of the real. It demands a certain involvement in *chachma*, that experience. It's not just an idea, it's a certain kind of experience. A baseball player has one kind of experience and a scientist has a different kind of experience. So there must be a certain experience were a person senses this is the real and then he must know that God is the Ultimate Real.

The existence of the soul is only a caused existence; it is a different kind of existence. That's why it's not real, that's why it's not Truly Real. What is Truly Real is God. Everything the Rambam is saying is the same but it's different. In other words, it's the same but there are different routes. You have to see it from different facets. According to the Rambam the idea is not complete in the human mind unless you see it from different facets.

A person has to know *Matzui Rishon*. He has to know the idea that it is traceable from the observable world. He has to know *chachma*, the source of *chachma*. He has to have a concept of the Real. If one of

⁴⁴ And if one would imagine that nothing else besides Him exists, He alone would exist and would not be nullified because of their nullification, because all that exists need Him and He blessed is He does not need them nor a single one of them, therefore His Reality is not like the reality of a single one of them.

⁴⁵ This is what the prophet says, "and Lord our God Truth." (Yirmiyahu 10:10) He alone is True and nothing else is true like His Truth. And this is what the Torah meant when it said, "there is nothing besides Him." (Devarim 4:35) Meaning there is no other existence of truth like Him besides Him.

these elements is not aligned, he is missing. I don't know if you would call him an *Apikorus* but he is missing *yesod hayesodos*.

XIV

Let us examine *Hilchos Yesodei HaTorah* 1:5:

(ה) המצוי הזה הוא אלהי העולם אדון כל הארץ והוא המנהיג הגלגל בכח שאין לו קץ ותכלית בכח שאין לו הפסק שהגלגל סובב תמיד ואי אפשר שיסובב בלא מסבב והוא ברוך הוא המסבב אותו בלא יד ובלא גוף: ⁴⁶

This statement is probably why many people close the Rambam's *sefer* which is "*hamatzui hazeh* etc." This was based upon the old astronomical system which was that they could not explain the motion of the planets. But once Newton came along he showed it is not true, that on the contrary things are not moving around they are in a state of inertia.

But the point is the Rambam was functioning under the old physics, but it is a total error to think because his physics was different that his concepts in terms of *Yahadus* were wrong in any way, *chas veshalom*. Anyone that maintains that simply denies the whole concept of *matan Torah* from Sinai. The *Torah* from *Sinai* was not given with a physics book.

So the mistake of a lot people, when they see that, they ran away from the Rambam. That was a total mistake; they just don't understand how to separate out the concepts of the Rambam and the physics, which happens to be a phenomenon that he used in a certain way with the *yesodos*. But there's no problem in substituting today's physics for the old physics, that is not the essence of the Rambam.

Apparently the Rambam maintains, and this goes back to his idea that the concept must be traceable from the observable, that in order to have a true concept of *yesod hayesodos* it must be real to you from the observable world. Which means the Rambam demands that you must be able to look at the observable world and see that it is impossible that it should be self-explanatory. If you don't see that you're lacking in *yesod hayesodos*.

The Rambam used the physics in his day because in his day that seemed to be an impossibility. He said, "You see from the revolutions of the planets that God exists, because it cannot be explained without a force." That of course was the old physics but the Rambam's principle is still true. The Rambam's principle is a *yesod* in the *das*. He is elaborating on his previous theme. Namely, that you have to be able to not just know that *HaKadosh Baruch Hu* is *Matzui Rishon* and *Mamtzi lechol nimtza*, that's not enough. You have to demonstrate it from the world, from the universe. That's what the Rambam's theme is. And the Rambam apparently holds that you must see from the universe that it is not possible to be self-explanatory.

He used the science of his day. The important thing is that according to the Rambam, in order for the human mind to have a grasp of the idea, it must be based on the human mind's encounter with the external world, and from the external world the conclusion must be drawn. So that means in today's scientific world you must be able to do the same thing, if you want to complete what the Rambam is saying. Namely, it doesn't have to be through a planetary system, it could be through the expansion of the galaxies, that would be today's substitution for the Rambam's planetary system.

⁴⁶ This Existence He is the God of the world Master of all the Earth and He is the Mover of the spheres with a force that has no end or limit, with a force that no cessation, because the sphere spins constantly and it is not possible for the sphere to move without a Mover, and He blessed is He is the One who moves it without a hand or a body.

But it doesn't make any difference. The Rambam is not interested in teaching you physics. Basically he's telling what the *halacha* is, so that in order for a person to be considered a *Maamin* it must be supported from scientific knowledge. What is scientific knowledge? Scientific knowledge does not mean the ultimate truth. The ultimate truth only God knows. Scientific knowledge is human knowledge. Human knowledge changes as man advances.

Did the Rambam have scientific knowledge about the revolution of the planets? Yes! Absolutely. That qualified perfectly as scientific knowledge because in his time that was fine. Scientific knowledge is knowledge that the human mind arrives at through a certain process, it doesn't have to do with the fact that he wasn't aware of certain facts or that he didn't have a big enough telescope. That doesn't make it unscientific.

The Rambam's principle is that these *yedios* are not considered real *yedios* unless they are supported by a scientific observation.

This will always be true, since the ultimate source of reality is God, so in any generation the universe is never going to be self-explanatory. That's the premise of God, so it's always going to be true. The only thing is, there are going to be different bumps along the way, so to speak. You see that if your knowledge is limited here you'll see it from there, as your knowledge expands you'll see it from somewhere else, but it is always going to be that way.

It has to be that way. The particular physics phenomenon does not make a difference. This idea is always going to be this way, no matter what generation you're in because the universe is not self-explanatory, so you're always going to arrive at a point where you're going to say there must be another existence. Now the particular thing that you arrive at depends on the era you live in. But as long as it is scientific knowledge, then the conviction is considered a correct conviction.

In other words, the purpose of the scientific knowledge is that the conviction should have a certain place in a human being's mind, not just simply, 'God, He is the source of everything, God created everything'. That's not good enough; the idea must be secured in the mind through an encounter with the external world.

Today the phenomenon would be the spreading galaxies that points clearly to the fact that it's not self-explanatory. That immediately shows you that it's not a simple thing. To my mind, that's what the Rambam would say. I can only conjecture, but that might be what the Rambam would say today instead of the motion of the planets. What we have is the fact that the expanding galaxies shows that the universe is not self explanatory, because it came from one Source and that's it.

Because you must come from your pursuit of knowledge. You must come to a certain conclusion. The conclusion is that this thing, what we call the universe, it cannot be an ultimate existence. It cannot be explained without another Existence that is more real. It is the Existence of existences, the Existence behind all existences. And you have to be able to see it and show it. If you can't show it through scientific knowledge then you weren't *mekayeim* the *mitzvah*.

Every generation is going to see it because it's never going to be self-explanatory, because God is the Source. Every generation is going to have a different point where it's going to appear through scientific knowledge to be non-self explanatory. That point doesn't matter. You can only go by the science of your day, that's not the point. The point is that the idea must be secured through what a human being

considers scientific knowledge. Which means not in an emotional way of thinking, but according to his mind.

Obviously scientific knowledge is not what is true, because what is true is God's knowledge. Scientific knowledge means a certain approach with certain parameters of true or false. If something is false it doesn't mean it's not scientific knowledge. Now that I have a bigger telescope and I have to change my formula, doesn't mean the previous thinking was not scientific thinking.

The whole idea of a person, of a human being perceiving God, is of course a very limited thing, because we're only human beings. We have a very limited ability. But what it means is insofar as our essence is capable. Scientific knowledge is always placed in a certain category in the human mind.

If you would go back to the pre – Galilean – Newtonian period there was just as much of a sense of security about their science as we have about our science. Our science might change just as drastically. It's only human arrogance that maintains that we have finally arrived at the ultimate thing. Scientific investigation and knowledge give a human being a certain conviction; he is entitled to that conviction. It's a conviction that he must have based upon the internal structure of his mind, not just arrogance.

It's arrogance if he doesn't understand the idea that he may be just as far from the truth as the previous generations. That's arrogance. But the sense of conviction that arrives through scientific investigation is really built in man from God. When his mind grasps something there is a certain conviction that must follow. If he didn't have that no one would ever pursue science, because that's what a person is looking for. The Rambam is simply saying that the *yedias Hashem* has to be in terms of the ultimate human phenomena, which is the scientific phenomenon.

People ran away from the Rambam and it was a big mistake, because they saw that he mentioned something that had to do with obsolete facts. The Rambam is not a book on physics. The Rambam is a *sefer* on what exactly *yedias Hashem* is. It doesn't make a difference what example he uses. The concept that the Rambam is discussing is, that through whatever scientific knowledge of *Adam* at that time, that conviction has to be linked to it. What you see is unimportant. What the particular thing is, has to do with how it's embedded in one's mind. And it's embedded in one's mind in a certain way when it comes from a certain kind of knowledge.

Obviously a person can't get the right thing, only God knows the ultimate knowledge. But if it's embedded in a person's mind during this process it doesn't matter which generation it is. He relates to the idea, to the concept, in the same manner.

If the Rambam would have known for instance about the Galilean – Newtonian revolution, and now instead of what he wrote here he would write about the expansion of the galaxies, that doesn't make a difference in *yedias Hashem*, it is the same exact thing. In terms of the idea being embedded in his mind there is no difference, as long as it's through scientific knowledge.

This will always be true in every generation. It will take on a different form for the individual who lives in that generation. It doesn't matter what generation he lives in, as long as his mind is a mind of *chachma*. The processes of *chachma* relates him to God. That's what a *Maamin* is, that's it! The particulars of *chachma* only God knows the ultimate particulars. That is irrelevant to the pursuit of *chachma*, and appreciation of *chachma*, and how the idea of God's will relates to his world of thoughts.

The scientific element is not a revelation in terms of the abstract idea. You see it is simply a link; it's a necessary linkage to the human mind. That particular thing, what the link is doesn't matter; it is always going to change.

There are these two ideas: there is the perception of the idea of the *Matzui Rishon*, that's one idea. And then there is the way that the idea must be embedded in the human soul. Like I said above, a person that just says, "*Matzui Rishon*" is missing the Rambam's qualifications. The qualifications do not have to do with the particular scientific knowledge. It has to do with the framework, the human mentality, the scientific mentality, and the Torah giving a *mitzvah* which will always be true in every generation. But if you assume a different particular that doesn't matter in terms of the person's concept of *Matzui Rishon*, it's the same thing.

The idea that the universe is self explanatory is *kefira*. If you should be living in an era when science, like the Newtonian era, when science concludes that the universe is self-explanatory, and we know from the Torah that it cannot be, one must say, 'there is something missing here'. That's the only thing to do. The knowledge would be lacking, but you can't do anything about it.

Why is this so? That's the kind of a question that we human beings can't answer. It is the same kind of question as, 'why is a person born in a situation of *Yahadus* and another person wasn't?' I can't explain that. We can't answer this type of question. But there was an era like that and fortunately we are not living in that era. But if an individual lives in that era he has to know. That's one thing that from Torah you can really know science. You can know that it is wrong, there is something wrong with the science.

What I mean is, it is very similar to the position of the Rambam in the *Moreh Nevuchim*, where every scientist was against creation and the Rambam said, "that's it, they are all wrong, because '*Bereishis bara Elokim es hashamayim vees haaretz*'". They are all wrong because of our *mesorah*.

What the Rambam is saying is that you must be able to go from the finite to the infinite. From the observable world you must have a direct route to *HaKadosh Baruch Hu*, the Source of all existence, the Real Existence. "*Ein ohd Milvado*" the Rambam interprets, means there is nothing real besides God.

The Rambam supports everything from *pesukim*. The Rambam is not just philosophizing. What he is saying is that you must also know these ideas from the *mesorah*. These ideas are essentially ideas from the *mesorah*. These ideas weren't just based upon his own thinking, but it was based on *mesorah*, and supported from reality. That's the way the person must perceive it. He must have that knowledge.

XV

Some people may not have understood clearly what I said above. I will try to rephrase it. What I said with regard to the Rambam's particular proof which is not correct in terms of modern science, we see that it is not correct, and I said it doesn't make any difference. My point was that the concept in the Rambam is that it is not just enough for a person to say the idea, but it must be *nifas bemocho* in a certain type of a way; because here the Rambam is talking about the soul. The soul of man must have the idea embedded in a clear way and therefore part of that requirement is scientific knowledge.

Scientific knowledge is not ultimately true knowledge, that only God has. But there is a level of *chachma* in man and whether when science progresses or whether a particular scientific piece of information is found to be untrue, does not mean that the person at that time did not view that idea scientifically.

Scientific knowledge means for the idea to be apprehended in the person's mind. That's why it does not make any difference whether the idea becomes obsolete. As long as at the time that the person existed, the idea related to the soul through that medium of scientific knowledge.

In other words, the way the soul, the way the *tzelem elokim* is constructed, demands this kind of apprehension. This is a kind of apprehension that you must have, and that's why it must be through scientific knowledge. The point that most people miss is that there's a difference between scientific knowledge and ultimate knowledge. Ultimate knowledge man will never have.

In each generation there is scientific knowledge, just like there was scientific knowledge in the generation of Avraham *Avinu* as well. Scientific knowledge is a positive entity, because if you see a scientist what you say is, "*asher nasan mechochmaso lebasar vadam.*" Would anyone suggest that if someone made that *beracha* 800 years ago and that now you find out that the science became obsolete it's a *beracha levatala!* That's absurd.

Scientific knowledge is a certain kind of positive entity. The material, the substance of the scientific knowledge, changes with the generations; but not the scientific mind, not the scientific *tefisa*. Not the phenomenon of the scientific knowledge. Therefore, the Rambam is saying, it must be apprehended in the mind in the framework of scientific knowledge.

The scientific methodology and process is a legitimate function of the human soul. What objects it apprehends is a separate matter. That is the process exactly, because if you are going to say it's the knowledge, that no one ever has the "real".

Scientific knowledge progresses very very slowly. You have the greatest minds for 2000 years and then they discovered that the most basic tools like time and space are completely misunderstood. Even the greatest minds progress very slowly. And that's why it's absurd to differentiate between the scientist from 100 years ago, and from 200 years ago, and 300 years ago. The difference between that scientist and a scientist today is very small in terms of the ultimate knowledge. It's a small little step.

We think it is big because we're standing over here. We say, "Aha, we now have tremendous advances." But a deep scientist knows and senses that these ideas are only scratching the surface of an unbelievable world of knowledge. What man does is really like a little nothing. There's no reason to differentiate between the scientists of several hundred years ago and the scientists of today, in terms of the ultimate scope.

It's a fraction, but it is a legitimate enterprise. It's legitimate in every generation because that's the *tzelem elokim*. It's the function of the *tzelem elokim*. The Rambam is saying that this *yedias Hashem* must be apprehended through this function of the *tzelem elokim*.

The fact that people are very impressed because of the physical changes, like if you take a look at the difference of the world now and between a century ago it is amazing. It's amazing, but that has nothing to do with the theoretical. That's the *pasuk* of "*vektivshuha.*" That's part of the ultimate *chachma* that *HaKadosh Baruch Hu* created the universe in a way that man is able to make unbelievable physical changes with very little knowledge, that's part of the *chachma* the very structure of the whole entity. That's "*vektivshuha*" that's *gezeiras hakasuv*. That's what Bertrand Russell says, "It's amazing we can do so much with the little that we know." That itself is part of the ultimate *chachmas HaBorei*.

Don't be impressed by the technology. The fact that we have such technology is part of the very structure that man can do unbelievable advances in technology with very little real knowledge.

XVI

The Rambam makes this clear. Take for instance *Hilchos Yesodei HaTorah* 1:5:

(ה) המצוי הזה הוא אלהי העולם אדון כל הארץ והוא המנהיג הגלגל בכח שאין לו קץ ותכלית בכח שאין לו הפסק שהגלגל סובב תמיד ואי אפשר שיסוב בלא מסבב והוא ברוך הוא המסבב אותו בלא יד ובלא גוף: ⁴⁷

The Rambam is saying two things. 1) That God is nonphysical. We know God through the negative and also that he is infinite. The Rambam states the infinite in the negative way, "*ein loh keitz vetachlis*". The concept of the infinite is a tricky concept. People say the infinite, people think of a positive idea but it's really negative.

I have a *chakira*. The Rambam sites *pesukim* here and we said that the Rambam is telling us that you have to understand this idea from every aspect, that's why it says in *Hilchos Yesodei HaTorah* 1:2-3

(ב) ואם יעלה על הדעת שהוא אינו מצוי אין דבר אחר יכול להמצאות: ⁴⁸
(ג) ואם יעלה על הדעת שאין כל הנמצאים מלבדו מצויים הוא לבדו יהיה מצוי ולא יבטל הוא לבטולם שכל הנמצאים צריכין לו והוא ברוך הוא אינו צריך להם ולא לאחד מהם לפיכך אין אמתתו כאמתת אחד מהם: ⁴⁹

One must understand precisely all facets of the concept. Let us say a person, like an Albert Einstein, comes to the same conclusion, that God is nonphysical. He is infinite. But he doesn't have the support from the *pesukim*. Does he fulfill the *mitzvah* or not?

In other words, the Rambam supports everything from *pesukim* which means that you must as well. The source, according the Rambam is the *mesorah*, the *pesukim*. One must be able to support this from the proof of Sinai and without Sinai it is a nice philosophy but perhaps maybe that's not enough.

Avraham *Avinu* seems to be a proof that a person does not need the support of the *pesukim*. I'm just saying you need a proof for it. It's a good proof, but I would just qualify that with one qualification, that it depends on the level of the *tzelem elokim*.

In other words, the idea demands a certain kind of apprehension by the soul. So it could very well be that a certain individual apprehended the idea very clearly without the *raaya* from the *mesorah*. But perhaps an average person would not be able to do that. I'm saying it's not 100% clear because you see that there are requirements and stipulations over here not just for a person to say *Matzui Rishon*. You know God created everything, that's not enough. There are requirements, and that's the question. We see it can be done from Avraham *Avinu*.

XVII

Now let's go a little further, *Hilchos Yesodei HaTorah* 1:6:

⁴⁷ This Existence He is the God of the world Master of all the Earth and He is the Mover of the spheres with a force that has no end or limit, with a force that no cessation, because the sphere spins constantly and it is not possible for the sphere to move without a Mover, and He blessed is He is the One who moves it without a hand or a body.

⁴⁸ And if one would imagine that He does not exist, nothing else could exist.

⁴⁹ And if one would imagine that nothing else besides Him exists, He alone would exist and would not be nullified because of their nullification, because all that exists need Him and He blessed is He does not need them nor a single one of them, therefore His reality is not like the reality of a single one of them.

(ו) וידעת דבר זה מצות עשה שנאמר אנכי ד' אלקיך וכל המעלה על דעתו שיש שם אלוה אחר חוץ מזה עובר בלא תעשה שנאמר לא יהיה לך אלהים אחרים על פני וכופר בעיקר שזהו העיקר הגדול שהכל תלוי בו: ⁵⁰

That's one *mitzvah*. Now you have an idea in the Rambam that is very ambiguous. "*Vechol hamaaleh al daato* etc., anyone who entertains the thought that there is another god besides this one". What exactly does it mean? It could have two meanings? It can mean identifying another god. Let's say this person says that he believes in a physical god but that it is not a description of the previous god. That's not good, so that could be one meaning of *eloha acheir*. But another meaning of *eloha acheir chutz mizeh* means that he believes that God is as described above but he thinks there is something else besides, another force, a sub force, a sub-god.

It's difficult from the *lashon* of the Rambam to say what exactly he means. The words are a double entendre, it could mean either way. The *pasuk* that he quotes would seem to me the second way because he says, "*sheneemar lo yehiyeh lecha elohim acheirim al panai*." "*Al panai*" means in my presence. It means to say, 'alongside me'.

Now we are going to have a little bit of a problem. Because if that's what the Rambam means he says,

...עובר בלא תעשה שנאמר לא יהיה לך אלהים אחרים על פני וכופר בעיקר שזהו העיקר הגדול שהכל תלוי בו: ⁵¹

If it means the second way, so why is it that what he believes is *kofer baikar*? I'd say, "no," he believes in the *ikar*, but he believes that this God described above appointed or gave powers to another force. So why is he *kofer* in the entire *ikar*? The *pasuk* "*lo yehiyeh lecha elohim acheirim al panai*" is really a description of *avoda zarah*. The genuine *ovdei avoda zarah* believed in one God but they had sub deities. So that's the question.

XVIII

Let's go further. The next *Halacha* is *Hilchos Yesodei HaTorah* 1:7:

(ז) אלוה זה אחד הוא ואינו שנים ולא יתר על שנים אלא אחד שאין כחודו אחד מן האחדים הנמצאים בעולם לא אחד כמין שהוא כולל אחדים הרבה ולא אחד כגוף שהוא נחלק למחלקות ולקצוות אלא יחוד שאין יחוד אחר כמותו בעולם אילו היו אלוהות הרבה היו גופין וגויות מפני שאין הנמנים השוין במציאותן נפרדין זה מזה אלא במאורעין שיארעו בגופות והגויות ואילו היה היוצר גוף וגוייה היה לו קץ ותכלית שאי אפשר להיות גוף שאין לו קץ וכל שיש לגופו קץ ותכלית יש לכחו קץ וסוף ואלהינו ברוך שמו הואיל וכחו אין לו קץ ואינו פוסק שהרי הגלגל סובב תמיד אין כחו כח גוף והואיל ואינו גוף לא יארעו לו מאורעות הגופות כדי שיהא נחלק ונפרד מאחר לפיכך אי אפשר שיהיה אלא אחד וידעת דבר זה מצות עשה שנאמר ה' אלהינו ה' אחד: ⁵²

50 And knowledge of this matter is a positive commandment, as it says, "I am the Lord your God." (Shemos 20:2) And anyone who imagines that there is a different god except for this One transgresses a negative commandment, as it says "You shall not have others gods with Me." (Shemos 20:3) And he denies the Fundamental Principle which is the great principle that everything is dependent on.

51 ...transgresses a negative commandment, as it says "You shall not have others gods with Me." (Shemos 20:3) And he denies the Fundamental Principle which is the great principle that everything is dependent on.

52 This God is One. He is not two or more, rather one, a Oneness that there is no other Oneness like it in the world. He is not one in the matter of a general category which includes many individual parts, nor one in the way that a body is divided into separate components and extremities. Rather, He is a Oneness that has no oneness similar to His Oneness in this world. If there were many gods, they would have body and form, because similar entities are separated from each other only through the events that happen that are associated with body and form. If the Creator had a body and form, He would have an end and limit, because it is impossible for a body not to be limited. Any body which itself has an end and limit its power has conclusion and end. Our God, blessed is His name, possesses Power without end since the wheel continues to revolve, His Strength is not the strength of a body. And since He is not body the events that happen with bodies so as to divide and separate from something else. Therefore, it is not possible for Him to be anything other than one. The knowledge of this concept fulfills a positive commandment as it says "...God is our Lord, God is one." (Devarim 6:4)

In other words, what the Rambam is saying is that we find that our mind perceives two types of oneness. One is in the world of ideas and one is in the physical. In the world of ideas you have a concept. A concept embraces many things. It's one concept. And then in the world the physical you have a substance.

So the Rambam says God's oneness is not like either one of these. It's not one like a concept is one, because the concept is one but the concept is intrinsically related to many things, and God's oneness is not related to anything. It is a universal that's drawn out of particulars. The particulars are related to the universal so the one is related to the many, but God is unrelated to anything. Therefore His Oneness is not like the oneness in the world of ideas. Nor is it like the oneness in the physical world of substance. What the Rambam is saying is that it's not like an oneness in the world of ideas or the oneness from the world of substance.

Now we'll go a little further. Now he goes into a proof sort of:

...ואילו היו אלוהות הרבה היו גופין וגויות מפני שאין הנמנים השוין במציאותן נפרדין זה מזה אלא במאורעין שיארעו בגופות והגויות...⁵³

If there were many they would have to of necessity be physical. Anything which is the same in essence cannot be separated, cannot be distinguished, one from the other. The only way you could distinguish between something that has one essence is by the fact that the essence exists in two physical entities.

...ואילו היה היוצר גוף וגוייה היה לו קץ ותכלית שאי אפשר להיות גוף שאין לו קץ וכל שיש לגופו קץ ותכלית יש לכחו קץ וסוף...⁵⁴

What is the Rambam saying? Again he uses the infinite. This means that God is not subject to the category of quantity. Quantity is the most basic category after substance. Every substance is subject to the category of quantity. God is not subject to the category of quantity.

How many *mitzvos* are we discussing one or two? Take a look at the *koseres* for *Hilchos Yesodei HaTorah*.

הלכות יסודי התורה יש בכללן עשר מצות שש מצות עשה וארבע מצות לא תעשה וזהו פרטן:⁵⁵

(א) לידע שיש שם אלוה (ב) שלא יעלה במחשבה שיש שם אלוה אחר זולתי ה' (ג) ליחדו (ד) לאהבו (ה) ליראה ממנו (ו) לקדש שמו (ז) שלא לחלל שמו (ח) שלא לאבד דברים שנקרא שמו עליהם (ט) לשמוע מן הנביא המדבר בשמו (י) שלא לנסותו וביאור כל המצות האלו בפרקים אלו:⁵⁶

There are three *mitzvos* in the beginning not one. The problem is a person cannot be *mekayeim* the first *mitzvah* if he has in mind a physical substance, that's not God, that simply doesn't fill the requirement in any sense. That's it. He is finished. He has no relationship, to the *mitzvah*.

Additionally, if a person thinks that God is finite, then he's back in the same problem with the physical. That's not the *mitzvah*. The Rambam already explained that in the first *mitzvah*. How then could you have another *mitzvah* of *leyachado*? This would mean I could be *mekayeim* the first *mitzvah* without

53 ...if there were many gods, they would have body and form, because similar entities are separated from each other only through the events that happen that are associated with body and form.

54 ...And if the Creator had a body and form, He would have an end and limit, because it is impossible for a body not to be limited. Any body which itself has an end and limit, its power has conclusion and end...

55 Hilchos Yesodei HaTorah: included in them are 10 Mitzvos 6 positive commandments and 4 negative commandments and these are their details:

56 1) To know that there is a God 2) To not imagine there is another god except for God 3) To unify Him 4) To Love Him 5) To be in awe of Him 6) To sanctify His name 7) To not desecrate His name 8) To not destroy things that have His name upon them 9) To listen to the prophet that speaks in His name 10) To not test Him. And the explanation of these Mitzvos are in these chapters.

being *mekayeim* the second *mitzvah*. It's an impossibility, because if I am *mekayeim* the first *mitzvah* that means I have to believe in God, that means the real God! The wrong description, that's not God.

Certainly "*eloha acheir zulas Zeh*" is on the highest level. So therefore it would seem that it is impossible to be *mekayeim* the first *mitzvah* and not to be *mekayeim* the third *mitzvah*, so it's superfluous. What do you need a third *mitzvah* for, the *mitzvah* of *leyachado*? *Leyachado* is the Rambam's *lashon*. It is the exact same thing with the "*galgal soveiv tamid*", he means infinite, not physical.

The problem is that there are two distinct *mitzvos*. If it were one *mitzvah* I'd say the Rambam is elaborating and showing you, but if it is two separate *mitzvos*, that means you have to show me that I can perform one without the other. Now how is it possible not to be fulfill the *mitzvah* of *yichud Hashem* and simultaneously be *mekayeim* the *mitzvah* of *leidah sheyeish sham Elokah*?

...וידיעת דבר זה מצות עשה שנאמר ה' אלהינו ה' אחד.⁵⁷

Do you see what the Rambam says? He says it after the first one too, he says in *Hilchos Yesodei HaTorah* 1:6:

(ו) וידיעת דבר זה מצות עשה שנאמר אנכי ד' אלקיך וכל המעלה על דעתו שיש שם אלוה אחר חוץ מזה עובר בלא תעשה שנאמר לא יהיה לך אלהים אחרים על פני וכופר בעיקר שזהו העיקר הגדול שהכל תלוי בו.⁵⁸

And at the end of *Hilchos Yesodei HaTorah* 1:7 it says:

(ז)...וידיעת דבר זה מצות עשה שנאמר ה' אלהינו ה' אחד.⁵⁹

The Rambam means that the knowledge of this proof is a *mitzvas aseï*. In other words, if a person will say that God is non-physical and God is infinite but you ask him, "can you prove to me that He is One" and he'll say I can't prove it. He is not *mekayeim achdus Hashem*.

"*Yedias davar zeh*", the Rambam is saying this very proof, that is the *mitzvas aseï*, to understand the proof. The proof is that when you are discussing an essence that is not physical it's impossible to have more than one. That idea the Rambam says, "*yedias davar zeh mitzvas aseï*." You must know that. That's how one can be *mekayeim* the first *mitzvah* and not the third one.

These *mitzvos* are not just something that a person is *mekayeim* with just a superficial thing. For instance a person might say "God created everything". "God created everything"? You can't call this person a *kofer*, he is a *maamin*, but he is not *mekayeim* the first *mitzvah*, and certainly not the *mitzvah*, *leyachado*.

What the Rambam means to say is you must know this proof. "*Hashem Elokeinu Hashem echad*" is another statement which has to be based on some kind of idea of knowledge. If you don't have this proof and someone would approach you and ask you and you can't answer, you are not *mekayeim* the *mitzvah*.

57 ...The knowledge of this concept fulfills a positive commandment as it says "...Lord is our God, Lord is one." (Devarim 6:4)

58 And knowledge of this matter is a positive commandment, as it says, "I am the Lord your God." (Shemos 20:2) And anyone who imagines that there is a different god except for this One transgresses a negative commandment, as it says, "You shall not have other gods with Me." (Shemos 20:3) And he denies the Fundamental Principle which is the Great Principle that everything is dependent on.

59 ...The knowledge of this concept fulfills a positive commandment as it says "...Lord is our God, Lord is one." (Devarim 6:4)

The first *mitzvah* you could be *mekayeim*. The first *mitzvah* is to be able to say that the observable world is traceable directly to an infinite source. But then if a person would say “well, I never thought about if that source could it be one. I never thought about that.” He would be *mekayeim* the first *mitzvah* but he would not be *mekayeim yichud Hashem*.

If he thinks about many gods obviously he is not *mekayeim* the first *mitzvah* because that's not God. But if he thinks about one God and you ask him, “can you prove it?” and he doesn't have anything to say, he never thought about it. He is not *mekayeim yichud Hashem*. He has to say there is one God, he has to say that.

XIX

The Rambam in *Sefer HaMitzvos* of course has a similar formulation. He says in *mitzvas aseï 2*:

מצוה ב - היא הצווי שצונו באמונת היחוד והוא שנאמין כי פועל המציאות וסבתו הראשונה אחד והוא אמרו יתעלה שמע ישראל ה' אלהינו ה' אחד וברוב המדרשות תמצאם יאמרו על מנת ליחד את שמי על מנת ליחדני ורבים כאלה רוצים בזה המאמר שהוא אמנם הוציאנו מן העבדות ועשה עמנו מה שעשה מן החסד והטוב על מנת שנאמין היחוד כי אנחנו חייבים בזה והרבה מה שיאמרו מצות יחוד ויקראו גם כן זאת המצוה מלכות שמים כי הם יאמרו כדי לקבל עליו עול מלכות שמים ר"ל להודות ביחוד ולהאמינו: ⁶⁰

The Rambam over here in the *sefer mitzvos* is just telling you briefly that there is a *mitzvah*. It's a *minyán hamitzvos*, he is not telling you what it is. He doesn't spell it out like he spells it out in the *Yad HaChazaka*. But he tells you the importance of the *mitzvah*. Whereas the *minyán hamitzvos* tells you the importance of the *mitzvah*, over here it is an interesting thing; it says “*al menas leyacheid es Shemi*.” He continues and he says all these chazal:

...רוצים בזה המאמר שהוא אמנם הוציאנו מן העבדות ועשה עמנו מה שעשה מן החסד והטוב על מנת שנאמין היחוד כי אנחנו חייבים בזה והרבה מה שיאמרו מצות יחוד ויקראו גם כן זאת המצוה מלכות שמים כי הם יאמרו כדי לקבל עליו עול מלכות שמים...⁶¹

What does it show you? It shows you that this second step of knowledge which is really the uniqueness of *Klal Yisrael*, because the *navi* says, “*mi loh yiracha Melech hagoyim*” (*Yirmiyahu* 10:7), even the *ovdei avoda zarah* had a belief in God. But *Klal Yisrael* is the only one that knows the proof of the *yichud*. Which means that it's a separate step of knowledge. This means to say, that it is not simply enough to say that you believe in one God, but you must know the difference. It's based upon the very notion of God, which by definition is differentiated from anything that we perceive in the universe.

That step, that next step, only *Klal Yisrael* made. That's the uniqueness of *Klal Yisrael*. The next step in thought; and that's *kabalas ohl Malchus shamayim*. I mentioned many times that “*kabalas ohl Malchus shamayim*” is completely different from what anyone would imagine. You might think that you need to say that “*ani mekabeil al atzmi...*” that would be “*kabalas ohl Malchus shamayim*.” No! It is the concept of *yichud Hashem* that is the ultimate “*kabalas ohl Malchus shamayim*.”

60 *Mitzva 2 – It is the commandment that we have been commanded in the absolute knowledge of the Oneness. And that is that we should know that the Active Cause of all that exists and its First Purpose is singular and He said praise Him “Know Yisrael Lord is our God, Lord is one.” And in the majority of homiletic writings you will find that they say for the purpose of unifying My name for the purpose of unifying Me and there are many like it. They wish to say that He Who surely took us out of slavery and did what He did from the kindness and the goodness for the purpose of the absolutely knowing His oneness, because we are obligated in it. And much of what they say about the commandment of unification and also call this commandment “Fear of Heaven” because they say so as to accept upon himself the yoke of heaven, this means to say, to acknowledge His oneness and to have absolute knowledge of it.*

61 *...They wish to say that He Who surely took us out of slavery and did what He did from the kindness and the goodness for the purpose of the absolutely knowing His oneness, because we are obligated in it. And much of what they say about the commandment of unification and also call this commandment “Fear of Heaven” because they say so as to accept upon himself the yoke of heaven...*

This means that the knowledge of that idea is something which puts an individual in the state of awe, and that's the greatest *kabalas ohi Malchus shamayim*. The rest of the world may have their idea of one God, “*mi loh yiracha Melech hagoyim*” (*Yirmiyahu 10:7*), but for *Klal Yisrael* it's not just a vague notion. It is worked out with the mind's eye viewing that concept in a way that it sees clearly that this idea of necessity means it's differentiated from any kind of accidents that befall the physical world, and essentially it has a Oneness which we can't approach. That idea, *yedias davar zeh mitzvas ase* and that's the uniqueness according the Rambam of *Klal Yisrael*.

This is an amazing concept which is precisely why it's extending further. Namely, that the Rambam had an interesting perception of these *mitzvos*. The Rambam's idea of the *mitzvos* is not just facts. The idea was the grasp of the soul, the apprehension of the soul, of these concepts that's the nature of the *mitzvah*. And that's why the first *mitzvah* “*leida sheyeish sham Eloka matzui*” and the second *mitzvas ase* of *yichud Hashem* are separated into two different *mitzvos*. Because the principal of the Rambam is that it's not simply reciting facts. That *lehavdil*, non-Jews have such things like catechism, we don't have such an idea. The Rambam means the soul must apprehend it.

And therefore, if a person is confronted with the question, this person, he could be the greatest scientist and he could believe that he sees from the universe that there must be an infinite source, a non-material infinite source; and you'll ask him, “but is that source, is that one or two” and he would reply, “I never thought about that” then the apprehension is not there, there is no *yichud Hashem*. It means not just to know the idea, but it must be apprehended and thought about. The mind's eye must focus on it. That's only *Klal Yisrael*. That's “*ahl menas leyacheid es Shemi*.”

One *mitzvah* is *yedias davar zeh*, a person knows it but then there's a separate *halacha* to enunciate it twice a day. That's a *maaseh mitzvah*, a different *mitzvah*, if you don't understand obviously you can't do it.

XX

That is *malchus HaKadosh Baruch Hu*. That's exactly what all the *tefilos* on Rosh HaShana say.

מְלוֹךְ עַל כָּל הָעוֹלָם כְּלוֹ בְּכַבְדּוֹךָ, וְהִנָּשָׂא עַל כָּל הָאָרֶץ בִּיקְרָךָ, וְהוֹפֵעַ בְּהִדְר גָּאוֹן עִנְךָ, עַל כָּל יוֹשְׁבֵי תֵבֵל אֲרָצְךָ, וְיִדַע כָּל פְּעוּל כִּי אַתָּה פְּעַלְתָּו, וְיָבִין כָּל יְצוּר כִּי אַתָּה יְצַרְתָּו, וְיֵאמֶר כָּל אִשָּׁר נִשְׁמָה בְּאִפּוֹ, ד' אֱלֹקֵי יִשְׂרָאֵל מְלֹךְ, וּמְלֻכוֹתוֹ בְּכָל מְשָׁלָה.⁶²

עַל כֵּן נִקְוָה לָךְ ד' אֱלֹקֵינוּ, לְרֵאוֹת מְהֵרָה בְּתַפְאֵרְתְּךָ עִנְךָ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כְּרוֹת יִכְרְתוּן . לְתַשֵּׁן עוֹלָם בְּמַלְכוּת שְׁקִי, וְכָל בְּנֵי בָשָׂר יִקְרְאוּ בְשִׁמְךָ.⁶³

וּבְכֵן תֵּן פַּחַדְךָ ד' אֱלֹקֵינוּ, עַל כָּל מַעֲשֵׂיךָ, וְאִימְתָךְ עַל כָּל מַה שֶּׁבְרָאתָ, וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים, וְיַעֲשׂוּ כָלֵם אֲגִדָּה אַחַת לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְב שְׁלֵם, כְּמוֹ שֶׁיְדַעְנוּ ד' אֱלֹקֵינוּ, שֶׁהַשִּׁטָּן לְפָנֶיךָ, עוֹ בְּיָדְךָ וְגִבּוֹרָה בְּיַמִּינְךָ, וְשִׁמְךָ נוֹרָא עַל כָּל מַה שֶּׁבְרָאתָ.⁶⁴

This means these ideas. These are the ideas, and when a person apprehends this, then he has the true *yirah*, as it says in “*vechein tein pachdecha* etc.”

62 *Reign over the entire world with Your glory, minister over the land with Your honor, and appear in the splendor of Your majestic might on all who dwell on Your earth. And may every existing being know that You caused it to exist, and every creation understand that You created it, and may everything with a soul say “The Lord, God of Yisrael is King and His Kingship rules over all.”*

63 *We therefore hope for You Lord our God, to see speedily the glory of Your might, to remove idolatry from the earth, and the false gods shall be completely cut off. To fix the world with Your Almighty kingdom and all of mankind will call out in Your name.*

64 *And therefore place Your awe, Lord God upon all your works, and Your dread on all that You created, and all Your works will revere You, and creatures will prostrate themselves before You, and they will form one group to perform Your will with a whole heart, as we know Lord God that dominion is Yours, strength is in Your hand, and might is in Your right hand, and Your awesome name is upon all that You created.*

So up to that point you could say fear right? What does it say: “*veyeiasu kulam agudah echad laasos retzoncha beleivav shaleim.*” Which means it must emerge that it's not fear, it's an awe! It's “*vechein tein pechdecha*” in the *Moreh Nevuchim*. The *baalei kabala* discuss “*yiras HaRomemimus*” that's what this means. *Yiras HaRomemimus* means that it is the greatest “*kabalas ohl Malchus shamayim.*”

But that means the next intellectual step, which is the denial of and the proof and the knowledge that God is intrinsically not subject to quantity, and you must have that idea clear and embedded in your mind and that is the *mitzvah*, that's the next step. You see that step though is a very very important step; and the mind focusing on that idea, that's the uniqueness of the *mitzvah* of *yichud Hashem*.

According to *Yahadus* no one can have the correct apprehension of God and not simply conform with His will. It's impossible. In other words, the only reason you're going to have two triangles is because one triangle is over here in this piece of wood and other one is on that bridge, so you can have two triangles. But you can't have two triangles if it's not incorporated in the physical thing, because there is only one idea of triangle. So you are dealing with a concept that you can't differentiate one from the other unless it partakes of the physical.

The Rambam proves that God is not subject to quantity, but in the first part of the Rambam he just states it. The main idea in the Rambam is that there the Rambam is saying, “*yedias davar zeh*”, it is that knowledge of this *halacha* is the *mitzvas asei*.

XXI

Now the *lav*, there is only one *lav* but there are two *mitzvos asei*, and now you can see precisely why it had to be that way. The meaning of the Rambam is “*lo yehiyeh lachem elohim acheirim al Panai!*” Even if you should believe in a sub-deity that is it. You are *kofer baikar*, because your thinking is corrupt.

In the negative you're going to be destroyed if you have the slightest imperfection. So that's why the *lav* is only one. Even if you think that there is something else alongside God, that means your reasoning is improper then that's it, your *kofer baikar*. But in the *mitzvas asei* you could have two because the *mitzvos asei* are the positive apprehension of these ideas. So a person can apprehend something but never have thought about the next step. A vague kind of intuitive knowledge is not good enough. But in the negative you only need one, because the moment your thinking is distorted then you are *kofer baikar*.

That means that if a person came to the conclusion that there is a sub-deity that means his thinking in this area is corrupt and has no value, he is a complete *kofer baikar*. If however, where the *mitzvas asei* is apprehension and focus of the mind on certain things, there you have two levels. He thinks of one God but he never thought about the question of *achdus Hashem*.

So there you can say he was *mekayeim* the first *mitzvah* but not the second. But in the negative it's impossible because the moment he draws the conclusion that there is a sub-deity that means his thinking is distorted. Once that happens he is distorted in the area. Then he is finished. Then he is *kofer baikar*. This is exactly why you have three *mitzvos*; one *lav* and two *asei*.

I want to make this clear. If in the *lav*, if he posits a sub-deity, then that means he can't be *mekayeim* the other *mitzvos* either, because it means his thinking doesn't qualify period. So he is a *kofer baikar* and that's it; because the whole *mitzvah* means a certain kind of apprehension. But if his thinking is intrinsically not thought that's it, he is *kofer baikar*. The *lav* is a disqualifier.

That's why the Rambam says, "*vekafar baikar*." Don't make a mistake to think that this is a small matter, he is just over one *lav*, but he could be *mekayeim* the other two *asei*. That's why the Rambam says, "*vekofer baikar*." Over *belav* and *kofer baikar* means this person is gone. Out of these three *mitzvos*, he has nothing to do with them.

The idea of a sub-deity, the idea that I mentioned above, the last point, the idea of the sub-deity it means there is a defect, it's a primitive defect, it belongs in the categorization of *Hilchos Teshuva*. It means that he can't tolerate the idea of God in the abstract, he can't tolerate that. So that means such an individual is corrupt and has basic defect in his character and his thinking is worthless.

There is only one motivation to assume a sub-deity and if you do, you must be sick mentally-philosophically, so therefore all his thinking is worthless.

XXII

Now let's see what the contradistinction is between the similar kind of ideas that you find in the beginning of the Rambam's *sefer* in *Hilchos Yesodei HaTorah* and the ideas you find in *Hilchos Teshuva*. Because they sound almost the same, but somehow or another they are a little bit different, they are cast a little differently. I want to define precisely what that is.

What the Rambam did was categorize and differentiate between *Hilchos Teshuva* and *Hilchos Yesodei HaTorah*. Let's say I would examine the difference between *Hilchos Teshuva* and the *mitzvah* of *ahavas Hashem*. There is a difference. The difference is, that the Rambam never mentioned in *ahavas Hashem*, anything about *hashgachas HaKadosh Baruch Hu*.

In other words, a person can be *mekayeim* the *mitzvah* of *ahavas Hashem* without any knowledge of the *hashgacha*. There is the idea of *yedias Hashem* and you could have *achdus Hashem* as well. *Achdus Hashem* doesn't have anything to do with God's providence. *Achdus Hashem*, and *ahavas Hashem*, and *beruav hanifla'im*, and the whole thing has nothing to do with *hashgachas Hashem*, it is a separate *mitzvah*.

But now when the Rambam approached *Hilchos Teshuva* the Rambam said just the opposite. Meaning, *Hilchos Teshuva* has everything to do with *hashgachas Hashem*. That's really the most basic premise in the whole *Hilchos Teshuva*. That *Hilchos Teshuva* has nothing to do with the framework — I don't really mean nothing because everything is *yesodei hatorah* which is *davar shehakol talui bo* — but I mean in specific with the framework of *yedias Hashem* of the *Hilchos Yesodei HaTorah*.

In other words, what it means is, that theme goes straight through the Rambam's *Hilchos Teshuva* from the very beginning to the end. And the beginning is where the Rambam says that *teshuva* is "*anah Hashem*."

Let's envision a person that is a philosopher, that knows "*sheyeish sham Eloka matzui*", and he knows that there are no sub-deities, and he understands the proof of *yichud Hashem*, and he is *mekayeim ahavas Hashem*. According to the Rambam that person would not be able to do *teshuva*. Just given those *yesodos* he can't do *teshuva*.

Why can't he do *teshuva*? Why can't a person make a mistake? He sees *ahavas Hashem* and he sees that this is the whole essence of life and this is the greatest thing. Yesterday he went to a baseball game. He wasted a day and he is a *shav*. He has *charata*, he's sorry he did that. It was ridiculous, he

wasted his time, and he could have gained more ideas. He could have been closer in terms of his *yedias Hashem*. It was a big mistake he made. When I say closer I mean he could've had a greater apprehension, a greater knowledge, he would have a better life. His personality would be different. He wasted his time, wasted a day, or wasted a year. Why is this not doing *teshuva*? According to the Rambam that's not *teshuva*. That's simply is a person that realized that he made a mistake, it has nothing to do with *teshuva*.

Why? Because according to the Rambam, *teshuva* is based on a different dimension. *Teshuva, lashuv el Hashem* — I'm going to talk around it so don't hold me to any phrases I say because in the process certain phrases may not really be correct, but I'm using them just to come around the *inyan*, travel around the *inyan* — let me approach it from this way.

XXIII

I'll approach it from two aspects. One is the practicality of *teshuva*. Here, I'm going to be very mundane in a sense. And the other aspect is the essential ideas of *teshuva*, the essence of *teshuva*. But I want to approach both aspects.

I'll start off with the simple one, the practical. *Yahadus* maintains that a person has *bechira chofshis* and a person can exercise this *bechira chofshis* to improve his life or to ruin his life. But *Yahadus* maintains that the scheme of existence is not just limited to that, because there still is one problem. The problem is, that it's true the exercising of the *bechira* is an internal process, but there's another problem in reaching perfection and that is that there is a world of chance that a human being finds himself in. And this world of chance can disrupt the process of *bechira*. Therefore a person can be excellent at *bechira* but if the world of chance is against him he's not going to be able to do it. Essentially the area that we have the least control over of course is the world that has to do with a person's physical well-being.

I mean whether a person is rich or he is poor, he has this kind of psychological profile or that kind, doesn't really matter that much as long as it's not illness. You would probably say that generally aside from illness a person's *bechira* will help him in every area. But what can a person do when he's subject to physical illness? He can't do anything about it, he's caught. Of course that's the major one.

Shemos 15:26

(כו) וַיֹּאמֶר אֱלֹהִים שְׂמוֹעַ תִּשְׁמָע לְקוֹל אֲדֹנָי וְהַיִּשְׂרָאֵל בְּעֵינָיו תַּעֲשֶׂה וְהִאֲזִינָה לְמִצְוֹתָיו וְשָׁמְרָתָּ כְּלִמְצִוֵי
כָּל־הַמִּצְוֹת אֲשֶׁר־שָׁמַתִּי בְּמִצְרָיִם לֹא־אֲשִׁים עָלֶיךָ כִּי אֲנִי ד' רַפְּאֵךְ⁶⁵

And that's why I think the Torah mentions, "*ki Ani Adoshem rofecha. Kol hamachala asher samti bemitzrayim lo asim alecha.*" And in the *berachos* it says the benefits will be in terms of health. And in the *kelalos* it's the *machalaim raiim*, because what it means is, that this is the main area where a person thinks of the *hashgacha*.

Of course the *hashgacha* is prominent in areas which are not on the surface as visible as illness. The illness has a surface visibility, but there are other areas that are even more important that work the same way. And that is in the main area, the area of knowledge is dependent upon chance. It's dependent upon who you encounter; it depends upon the society you are raised in, the group that you are in, and the era you live in.

⁶⁵ And he said, "If you will certainly listen to the voice of Lord your God and that which is straight in His eyes you shall do and you will listen to His commandments and guard His statutes all the illness that I placed in Egypt I will not put on you because I am Lord your Healer."

This refers to all the different particulars, the world of the particulars. You could have a wonderful person, he could be very good internally at exercising his *bechira*, but suppose he never heard of an idea; he was raised with the *Yanomami* in South America so his *bechira* is worthless. So *bechira* is even more important than the physical. The physical is directly visible, but even more important is a person exercising his *bechira*, it is dependent upon chance to the greatest degree, and that's something which a person has no control over.

This is because a person who is in a fortunate society doesn't have to think about it. But the truth of the matter is when he thinks about it he would have to say, "How is he different from someone who was born in Africa." He happens to be lucky, fortunate.

So *bechira chofshis*, that's referring to the *pesukim* in (*Devarim* 30:15-19):

(טו) רָאָה נְתַתִּי לְפָנֶיךָ הַיּוֹם אֶת הַחַיִּים וְאֶת הַטּוֹב וְאֶת הַמָּוֹת וְאֶת הָרָע: (טז) אֲשֶׁר אֲנֹכִי מֵצֹדֵךְ הַיּוֹם לְאַהֲבָה אֶת ד' אֱלֹהֶיךָ לְלַכֵּת בְּדַרְכָּיו וּלְשַׁמֵּר מִצְוֹתָיו וְחֻקֵּיךָ וּמִשְׁפָּטֶיךָ וְחַיִּיתְךָ וּרְבִיתְךָ וּבְרַכְּךָ ד' אֱלֹהֶיךָ בְּאֶרֶץ אֲשֶׁר אֲתָה בָּא שָׁמָּה לְרִשְׁתָּהּ: (יז) וְאִם יִפְנֶה לְבָבְךָ וְלֹא תִשְׁמָע וְנִדְחִיתָ וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים אֲחֵרִים וְעַבַּדְתָּם: (יח) הַגִּדְתִּי לָכֶם הַיּוֹם כִּי אֲבֹד תֵּאבְדוּן לֹא תֵאָרִיכוּ יָמִים עַל הָאֲדָמָה אֲשֶׁר אֲתָה לֵעָבֵר אֶת הַיַּרְדֵּן לְבֹא שָׁמָּה לְרִשְׁתָּהּ: (יט) הַעֲדַתִּי בְּכֶם הַיּוֹם אֶת הַשְּׂמִים וְאֶת הָאֲרָץ הַחַיִּים וְהַמָּוֹת נְתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבְחִרְתָּ בְּחַיִּים לְמַעַן תִּחְיֶה אֲתָה וְזָרַעְךָ:⁶⁶

That's what Rav Yochanan said⁶⁷, that until that time there was no *bechira*, because a person didn't have the opportunity to exercise *bechira*. Because you don't know, you could have been raised in a society where *bechira* is useless; there is no function of it. So therefore *Yahadus* maintains that *bechira chofshis* is only the beginning, the first element, the internal element that can lead a person to perfection, but there are externals as well.

XXIV

So what does *Yahadus* have to say? So Aristotle maintained it's a world of chance. A person that according to Aristotle becomes a Plato or Socrates is fortunate, there is nothing more to talk about.

Yahadus maintains, no. There is the concept of *hashgacha*. Which means to say, that if a person exercises his *bechira* on a primary level, in the proper way, then *HaKadosh Baruch Hu* sets up the world of particulars for him. He opens up a world of particulars of events and experiences that allow him to exercise that function to the greatest degree, insofar as his level is concerned. That's what the Rambam explains in *perek 8. Perek 9*, that is the *berachos* and the *kelalos*. He says what is the good? He says in *Hilchos Teshuva* 9:1:

אם נעזוב התורה מדעת ונעסוק בהבלי הזמן כענין שנאמר וישמך ישורון ויבעט שדיין האמת יסיר מן העוזבים כל טובות העולם הזה שהן חזקו ידיהם לבעוט ומביא עליהם כל הרעות המונעים אותן מלקנות העולם הבא כדי שיאבדו ברשעים:⁶⁸

והבטיחנו בתורה שאם נעשה אותה בשמחה ובטובת נפש ונהגה בחכמתה תמיד שישיר ממנו כל הדברים המונעים אותנו מלעשותה כגון חולי ומלחמה ורעב וכיוצא בהן וישפיע לנו כל הטובות המחזיקות את ידינו לעשות התורה כגון שובע ושלוש ורובי כסף וזהב כדי שלא נעסוק כל ימינו

66 See I have placed before you today the life and the good and the death and the bad. That which I command you today to love the Lord your God to walk in His path and to guard His commandments and statutes and judgments and you will live and multiply and bless the Lord your God in the land that you are coming to it to inherit it. And if your heart will turn and you will not listen and lead yourself away and prostrate to other gods and serve them. I tell you today that you will be certainly destroyed; you will not lengthen your days on the land that you are crossing the Jordan to come there to inherit. I testify about you today with the heavens and the earth, the life and the death I placed before you, the blessing and the curse, and you shall choose life so that you may live you and your offspring.

67 source?

68 If we abandon the Torah intentionally and involve ourselves in things that are a waste of time like the matter which it says, "and Yeshurun grew fat and kicked" (*Devarim* 32:15) that the true judge will remove from those that leave the good things of this world that they strengthened their hand to kick and bring upon then all the bad things that prevent them from acquiring the World to Come so that they should be destroyed in their wickedness.

That's basically the whole idea. This means to say, that free will is very nice but the idea of a self-made man is totally nonsensical; because there's a whole world of chance. It's only an arrogant person that can have that corrupted concept, because there is so much chance that it is ridiculous. If a person would really think about all the chances involved he would be overwhelmed. Even his very existence is chance!

So what *Yahadus* maintains is, that the exercising of *bechira* properly, and even in a small way, that's what *chazal* say, that *HaKadosh Baruch Hu* says in *Midrash Raba Shir HaShirim parsha 5 piska 3*

אמר הקב"ה בני עשו לי נקב כחודה של מחט ואני פותח לכם פתחים שיהיו עגלות וקרוניות נכנסות
בו.⁷⁰

In other words if you exercise the *bechira* properly in the smallest manner, then *HaKadosh Baruch Hu* opens the world of events and experiences that a person can increase and augment his *bechira*, that person is *zoche lechayei olam haba*. That's basically is the *yesod* of *Yahadus*.

What the Rambam is saying is that *teshuva* belongs to that realm. In *teshuva* what is a person seeking? And here I am speaking on a mundane level. In *teshuva* what is a person seeking from God, what is he looking for? He is not looking for *bechira*, that's embedded in the soul. What he's looking for on a practical level is that the world of particulars should be arranged and organized for him so that he can walk through it in a way that he can use the *bechira*! That he can increase his attainment of the good and be *zoche lechayei olam haba* and increase his *chelek* in *olam haba*.

That's what a person is really looking for in *teshuva*. *Teshuva* on a practical level is not based upon the first *yesodos* — everything is based on the first *yesodos* you understand what I mean — the first *yesodos* are simply the ideas of a philosopher, a great *chacham*.

But in *teshuva* what a person is trying to accomplish is to invoke the *hashgachas Hashem*. That's "*ana Hashem*". He's trying to invoke the *hashgachas Hashem*.

XXV

So therefore if a person simply decides he made a mistake and he wasted his time yesterday, but he has no concept of *hashgacha*, he is not approaching God as the source of arranging the world of particulars; then that has nothing to do with *teshuva*. He made a mistake, okay, he made a mistake, and he is correcting the mistake, but that is not *teshuva*. *Teshuva* is "*ana Hashem*", it is where the person is requesting from God the *hashgachas Hashem*. You see that's his practical motivation in *teshuva*.

There is the natural realm in which man lives, the natural realm that's *yesodei HaTorah*. Over there a person can say he made a mistake in the natural realm, it has nothing to do with *teshuva*, none whatsoever. *Teshuva* is "*ana Hashem*". *Teshuva* is where a person is engaging in the realm of *hashgacha*, that's the only realm where *teshuva* exists. That's what the Rambam posits. That's why *teshuva* is always "*ana Hashem*", otherwise *teshuva* would be "I made a mistake."

69 And he promised us in the Torah that if we perform it in happiness and in good spirits and involve ourselves in wisdom always, that he should remove from us all the things that prevent us from doing it, like illness and war and famine and things like that, and bring upon us all the good that strengthen our hand to perform the Torah such as bountifulness and peace and increased silver and gold, so that we will not need to involve ourselves all our days in things that the body needs for it, rather we can sit in freedom to study the wisdom and perform the commandments so we should merit the World to Come.

70 Said the Blessed One is He: 'My children make for me a hole the size of an eyelet of the smallest needle and I will open for you openings that wagons and carts can enter through it.'

Of course when you speak about the practical, when you speak about the world of events and *hashgacha* so what are you talking about? You are talking about *mishpat*. That's *HaMelech hamishpat*. That's the world of *mishpat*. The world of *mishpat* is the world of *hashgacha*. The world of *mishpat* is not the world of “*sheishes yemei bereishis*”, that's *olam keminhago noheig*. *HaKadosh Baruch Hu* set up the world, it works that way.

What does *hashgacha* mean? It means God judges, that is *mishpat*. So now you see that *mishpat* and *teshuva* are integrally related. You can't separate one from the other, because *teshuva* is in the realm of the *hashgacha*, and what is the essence of the idea of *hashgacha*? *Mishpat*.

Now you see why the Rambam in *perek 3* is essential in *Hilchos Teshuva* because it deals with the concept of *mishpat*. Now what the Rambam says is one more thing, it's not enough to just recognize *mishpat*, that there is *mishpat*, but you must have knowledge of the *mishpat* in order to engage in *teshuva*.

Since *mishpat* is the realm of *teshuva* and because *mishpat* is the realm of the *hashgacha* so you cannot really engage in *teshuva* unless you have an understanding of the *mishpat*. Because otherwise how are you going to perform the *mitzvah*? You have no concept of what the area is.

So the Rambam says that in order to understand the realm of *mishpat* you must understand not only that there is *mishpat*, but you must understand what it means; the particulars of the *mishpat* as well. You must understand who God condemns, who is condemned through *mishpat*, and the distance that that person has from the realm of *hashgacha*.

In other words, it's not enough to just say there is *mishpat* and just to say “*ana Hashem*”. A person must have a knowledge and an understanding of those elements which place him favorably in the world of *mishpat* and unfavorably in the world of *mishpat*. In short, he must understand the world of *mishpat* in order to be involved in *teshuva*, because *teshuva* relates to that world, and if you don't understand that world you have no place in the whole system of *teshuva*, it is not enough.

Otherwise the *teshuva* is just that he “made a mistake”. That's *yesodei HaTorah*, that's not *teshuva*. You must understand this realm so you know how to approach God, and you know what the *mishpat* is. That's why the Rambam has both. The Rambam in *Hilchos Teshuvah* has those who are condemned i.e. “*reshaim nidunin veneevadim leolm uleolmei olamim*”, and then the last *perek* what does he have? He has those who are highest level, *oveid meiahava*. You must know that these are the things you have to know. Who is distant from God in terms of *mishpat*, and who is close to God.

Of course it is true that the world of particulars is organized according to the person's closeness to *HaKadosh Baruch Hu*. That's why the Rambam says in *Hilchos Teshuva 7:6*:

⁷¹...אמש היה זה שנאו לפני המקום משוקץ ומרוחק ותועבה והיום הוא אהוב ונחמד קרוב וידיד...

That's what it depends upon. In order for a person to be in that realm he has to understand the reality of *mishpat*, and he has to understand this concept of *mishpat*, and those things which place a person favorably in the realm of *mishpat* and unfavorably.

71 ...Yesterday this one was hated before the Omnipresent abhorred, and distant, and an abomination and today he is beloved, and pleasant, close and beloved...

He must know and understand. He must have a comprehension of the world of *mishpat*, that's the world of *hashgacha* and that's the world of *teshuva*. The world of *teshuva* is not the natural realm. The world of *teshuva* is "lashuv el Hashem". It means the person desires a closeness with *HaKadosh Baruch Hu* and that closeness results in the world of particulars falling out in a way that's favorable for him; so that he can continue to approach even further and continue to augment his *bechira*, and to increase his knowledge and his *chachma* and his *chelek* in *olam haba*.

That is the desire of the individual and he must comprehend, he must apprehend the system in which it exists. Otherwise he has no concept of the world of *teshuva*. The world of *teshuva* is the world of *mishpat* and the way God relates to man and who is close to God. By being close to God I mean his particular situation is such that it's favorable, and who is distant is not favorable. The whole system must be understood.

That's why the Rambam says in *Hilchos Teshuva* 3:6:

(ו)...ואלו הן שאין להן חלק לעולם הבא אלא נכרתים ואובדין ונידונין על גודל רשעם וחטאתם לעולם ולעולמי עולמים...⁷²

He must know that. He must understand who in terms of *mishpat* is the most distant, and what are those causes that make a person most distant.

XXVI

Now let's take a look at that framework, you'll see that *Hilchos Teshuva* 3:7-8 fits in very nicely.

(ז) חמשה הן הנקראים מינים האומר שאין שם אלוה ואין לעולם מנהיג והאומר שיש שם מנהיג אבל הן שנים או יותר והאומר שיש שם רבון אחד אבל שהוא גוף ובעל תמונה וכן האומר שאינו לבדו הראשון וצור לכל וכן העובד כוכב או מזל וזולתו כדי להיות מליץ בינו ובין רבון העולמים כל אחד מחמשה אלו הוא מין.⁷³

(ח) שלשה הן הנקראים אפיקורסין האומר שאין שם נבואה כלל ואין שם מדע שמגיע מהבורא ללב בני האדם והמכחיש נבואתו של משה רבינו והאומר שאין הבורא יודע מעשה בני האדם כל אחד משלשה אלו הן אפיקורוסים שלשה הן הכופרים בתורה האומר שאין התורה מעם ה' אפילו פסוק אחד אפילו תיבה אחת אם אמר משה אמרו מפי עצמו הרי זה כופר בתורה וכן הכופר בפרושה והוא תורה שבעל פה והמכחיש מגידיה כגון צדוק ובייתוס והאומר שהבורא החליף מצוה זו במצוה אחרת וכבר בטלה תורה זו אע"פ שהיא היתה מעם ה' כגון ההגרים כל אחד משלשה אלו כופר בתורה:⁷⁴

Because it says, "*chamisha hein hanikrain Minim*", now he's talking about the most distant ones, the ones that are furthest removed from the realm of *hashgacha*, they are the furthest removed from God. "*Haomeir shein sham Eloka veein laolam Manhig. Vehaomer sheyeish laolam Manhig aval heim shtaiyim oh yeser* etc." all the five things.

Now over here the Rambam is not explaining this. This is not *Hilchos Yesodei HaTorah* where he's teaching you intrinsically the apprehension of the correct notions, that's *Hilchos Yesodei HaTorah*. Over here, he is in the realm of who is furthest removed from God in terms of *mishpat*. This is not

72 ...And these are the one who have no share in the World to Come rather they are cut off, are lost and judged for the greatness of their wickedness and sins forever and ever...

73 Five are called Minim, one who says that there is no God and the world has no Ruler, and one who says there is a Ruler but they are two or more, and one who says, there is one Master but He has a body and a form, and so too the one who says that He is not Primary and Source of all that exists, and so too one who serves a star or constellation or anything like it so as to act as a go-between between him and the Master of the worlds, all these five are a Min.

74 Three are called Apikorsin. One who says that there is no prophecy at all, and there is no knowledge that arrives from the Creator to the mind of Man, and one who denies the prophecy of Moshe Rabbeinu, and one who says the Creator does not know the actions of mankind. Each one of these three are Apikorsim. Three are the ones who are deniers of the Torah. One who says that the Torah is not from God, even one verse, even one letter if he says that Moshe said it on his own this one is a denier of Torah, and a denier of her commentators and this is the Oral Law. And someone who denies the authority of the transmitters of Torah such as Tzadok and Baitus. And one who says that the Creator switched one commandment with another commandment and that this Torah is no longer relevant. Even though it was from God like the Hegarim all three of these are deniers of Torah.

philosophy. What the Rambam is doing is isolating those that cannot relate to God because they must have some connection to the physical. And every one of those five is an expression of that. That's why there's no difference between the one who serves a *malach* and between the first case.

According to us there should be separate categories. The one who serves a *malach* is *modeh* with regard to *HaKadosh Baruch Hu*, but he is looking for a *meilitz*. It means that every one of these five is an expression of a defect of the individual, that he must simply always have some kind of relationship to a physical deity; because you see this for instance if you study the primitive societies.

Yeshayahu hanavi rebuked the people for *shetei reshuyos*. Why *shetei reshuyos*? Because a person has a good side in his nature and he has an evil side. So the *shetei reshuyos* is a projection outward of things which exist inside a person's psyche. That means he has to relate to something that's a part of himself, he can't relate to the real God.

The one who serves a *meilitz* can't relate to God because he must have some kind of a medium. This is what he can relate to. Or, if he says "*sheein laolam Manhig*", what does that mean? That means it is just a physical universe that I see. That's what the world calls the ultimate scientist. That means just the physical, nothing else exists, that's it. That's all he accepts, so that means he only accepts that which is observable, the observable world.

It's all the same underlying thing. "*vechein haomer shehu baal guf utemuna*." That's obvious. Or, "*sheeino levado HaRishon VeTzur lakol*," the same kind of thing. It means he can accept partially, but he has a part that maintains there must be something else there, something ultimate besides this.

Here the Rambam is not explaining like he did in *Hilchos Yesodei HaTorah*. He's showing the ideas step-by-step; you must grasp every little step. Over here he is telling you why the individual is *meruchak* from *HaKadosh Baruch Hu*, he has this defect of personality, that's category one.

Category two, are the ones that are *Apikorsim*. This is an individual that is not a min, which means to say, that he believes in God but what bothers him:

שאיין שם נבואה כלל ואין שם מדע שמגיע מהבורא ללב בני האדם והמכחיש נבואתו של משה רבינו
והאומר שאין הבורא יודע מעשה בני האדם...⁷⁵

What is the defect over here? You see, he can accept God, but he can't accept a relationship between God and man, that's his problem. There are people like that. They can accept that as long as God is an abstract idea that's fine. But that there is a relationship, that *HaKadosh Baruch Hu* actually knows everything that I'm doing, he is aware of every action that can't be, he can't tolerate that idea. That's why he can't tolerate *nevuah* and that's why he can't tolerate the idea of "*nevuaso shel Moshe Rabeinu*."

It doesn't matter whether he says it because he doesn't think God relates to man, or he says that because it is man that is not capable or deserving of God's relationship. It could be the other side of the coin. You understand it doesn't matter why. It means that that emotion is something which he can't overcome. You can say because God is so great that he can't have anything to do with man. Man is not great enough.

75 ...One who says that there is no prophecy at all, and there is no knowledge that arrives from the Creator to the mind of Man, and one who denies the prophecy of Moshe Rabeinu, and one who says the Creator does not know the actions of mankind...

The fact that he is “*makchish nevuaso shel Moshe Rabbeinu*” means that a human being can never be that great. Because Moshe *Rabbeinu's* is qualitatively differentiated, *peh el peh adabeor bo*. So he says, “I could see there could be relationship with God but not like that”.

It doesn't matter whether he says that God doesn't relate to man or he says man is too small. He is a big *anav*. Man is too small and therefore he can't tolerate the relationship. And that's why the same defect is, he can't tolerate the idea that *HaKadosh Baruch Hu* is *yodeiah machshavos bnei haadam*. That is the same emotional kind of thing. That's really what bothers him, that God knows everything. He can't tolerate that concept that everything he is doing is being observed by an infinite being, the source of all existence, he can't tolerate that idea. He has to be free he can't have that. That's the emotion of the second group.

And the third group is another emotional profile.

...אם אמר משה אמרו מפי עצמו הרי זה כופר בתורה וכן הכופר בפרושה והוא תורה שבעל פה
והמכחיש מגידיה כגון צדוק ובייתוס והאומר שהבורא החליף מצוה זו במצוה אחרת...⁷⁶

This means to say he can't tolerate the idea that there is a perfect system that was given at a certain point in history and this system is perfect, it can't be changed. It is the ultimate perfection. The ultimate perfect system was given thousands of years ago, that can't be. That's impossible. That's the historian. That's the emotion of the historian. That's the emotion that he can't overcome. That's “*makchish magideha*.”

This *mesorah* can't be correct because people make mistakes and it must be that he said this because of this reason and he said that because of another reason. It can't be that we today have the authentic ideas *mei Sinai*. It's impossible. The broken telephone conversation theory, all this type of thing that is the *kefira* of historians, that's the third group.

XXVII

Basically that's what the categorization in *Hilchos Teshuva* is a different type of categorization. It's a categorization which is based upon a person must know who is *meruchak* from *HaKadosh Baruch Hu* in terms of *hashgacha*, and who is *karov* to *HaKadosh Baruch Hu*.

So the categorization is based upon the classification according to the causes of the defects that make a person removed and distant from *HaKadosh Baruch Hu*, not according to what the ideas are that have to be apprehended; and the elements of the various facets in the perfection of perception that is involved in the ideas. That's *Hilchos Yesodei HaTorah* that's not here. Two different frameworks.

The concept of *teshuva* is not just simply a person made a mistake. The concept of *teshuva* is a person's relationship to God in terms of *hashgacha*, which is *mishpat*; and a person is desirous of having a situation where his *bechira* can be enhanced through *hashgacha*, which is *kiruv* to *HaKadosh Baruch Hu*. Of course it involves himself and it involves the rest of the world too. That's why the Rambam says in *Hilchos Teshuva* 3:4:

(ד) אע"פ שתקיעת שופר בראש השנה גזירת הכתוב רמו יש בו כלומר עורו ישינים משנתכם ונרדמים הקיצו מתרדמתכם וחפשו במעשיכם וחזרו בתשובה וזכרו בוראכם אלו השוכחים את האמת בהבלי הזמן ושוגים כל שנתם בהבל וריק אשר לא יועיל ולא יציל הביטו לנפשותיכם והטיבו דרכיכם ומעלליכם ויעזבו כל אחד מכם דרכו הרעה ומחשבתו אשר לא טובה לפיכך צריך כל אדם שיראה

76 ...if he says that Moshe said it on his own this one is a denier of Torah, and a denier of her commentators and this is the Oral Law. And someone who denies the authority of the transmitters of Torah such as Tzadok and Baitus. And one who says that the Creator switched one commandment with another commandment...

עצמו כל השנה כולה כאילו חציו זכאי וחציו חייב וכן כל העולם חציו זכאי וחציו חייב חטא חטא אחד הרי הכריע את עצמו ואת כל העולם כולו לכף חובה וגרם לו השחתה עשה מצוה אחת הרי הכריע את עצמו ואת כל העולם כולו לכף זכות וגרם לו ולהם תשועה והצלה שנאמר וצדיק יסוד עולם זה שצדק הכריע את כל העולם לזכות והצילו ומפני ענין זה נהגו כל בית ישראל להרבות בצדקה ובמעשים טובים ולעסוק במצות מראש השנה ועד יום הכפורים יתר מכל השנה ונהגו כולם לקום בלילה בעשרה ימים אלו ולהתפלל בבתי כנסיות בדברי תחנונים ובכיבושין עד שיאור היום: ⁷⁷

I'll tell you why the Rambam in *Hilchos Teshuva* 3:4 is really a continuation from before. You see he says like this. He says in *Hilchos Teshuva* 3:2:

(ב) אדם שעונותיו מרובין על זכיותיו מיד הוא מת ברשעו שנאמר על רוב עונך וכן מדינה שעונותיה מרובין מיד היא אובדת שנאמר זעקת סדום ועמורה כי רבה וגוי' וכן כל העולם כולו אם היו עונותיהם מרובין מזכיותיהן מיד הן נשחתינן שנאמר וירא ה' כי רבה רעת האדם ושקול זה אינו לפי מנין הזכיות והעונות אלא לפי גודלם יש זכות שהיא כנגד כמה עונות שנאמר יען נמצא בו דבר טוב ויש עון שהוא כנגד כמה זכיות שנאמר וחוטא אחד יאבד טובה הרבה ואין שוקלין אלא בדעתו של אל דעות והוא היודע היאך עורכין הזכיות כנגד העונות. ⁷⁸

In other words, what the Rambam introduced over here is that you cannot be involved in *teshuva* unless you understand the realm of *mishpat*. That's chapter 3 of *Hilchos Teshuva*. Because *mishpat* is *hashgacha* and *teshuva* is not the natural life, it's living the life that invokes the *hashgacha*.

So therefore what the Rambam is saying in chapter 3, about when God judges, which is annually; annually means that is the unit. Then he says, and this idea is the idea that Rosh HaShana is expressed in the *tekiyas shofar* that's *Hilchos Teshuva* 3:4. Because first he posits that that is the way it goes. He says like this in *Hilchos Teshuva* 3:3

(ג) כל מי שניחם על המצות שעשה ותהה על הזכיות ואמר בלבו ומה הועלתי בעשייתן הלואי לא עשיתי אותן הרי זה איבד את כולן ואין מזכירים לו שום זכות בעולם שנאמר וצדקת הצדיק לא תצילנו ביום רשעו אין זה אלא בתוהה על הראשונות וכשם ששוקלין זכיות אדם ועונותיו בשעת מיתתו כך בכל שנה ושנה שוקלין עונות כל אחד ואחד מבאי העולם עם זכיותיו ביום טוב של ראש השנה מי שנמצא צדיק נחתם לחיים ומי שנמצא רשע נחתם למיתה והבינוני תולין אותו עד יום הכפורים אם עשה תשובה נחתם לחיים ואם לאו נחתם למיתה: ⁷⁹

And then he says in *Hilchos Teshuva* 3:4

(ד) אע"פ שתקיעת שופר בראש השנה גזירת הכתוב רמז יש בו כלומר עורו ישינים משנתכם ונרדמים הקיצו מתרדמתכם וחפשו במעשיכם וחזרו בתשובה וזכרו בוראכם... ⁸⁰

77 ven though the blowing of the Shofar on Rosh HaShana is a decree, there is an allusion from scripture. Namely, "Wake up sleepers from you sleep and slumberers rise up from your slumber and search your deeds and return with repentance and remember your Creator." These are the ones who forget the truth in time wasted and those who err all these years in nothing and emptiness which will not benefit and not save. Examine your souls and examine your path and your deeds. And each one of you should abandon his wicked path and his thoughts that are not good. **Therefore**, every person must see themselves the entire year as though he if half meritorious and half guilty, and so too the entire world is half meritorious and half guilty. If he sins one sin he has decreed upon himself and the entire world annihilation. If he does one good deed he tips the balance upon himself and the whole world to meritorious and caused for himself and them salvation and saving as it says, "and the righteous are the foundation of the world." (Mishlei 10:25) This one who acted righteously caused the whole world to shift to meritorious and he saved it. And because of this matter all of the house of Yisrael have the custom of increasing the giving of charity and good deeds and to perform commandments from Rosh HaShana until Yom HaKippurim more so than through out the rest of the year. And everyone's custom was to rise up at night during these 10 days and to pray in synagogue with supplications and heartbreaking prayers until daybreak.

78 A person whose sins are more numerous than his merits immediately dies in his wickedness as it says "due to the multitude of your sins." (Yirmiyahu 30:14) And so too a country whose wickedness is great, immediately is destroyed as it says "the cry of Sedom and Amora are great etc." (Bereishis 18:20) And so too the whole world if its sins were greater than than their merits immediately they are destroyed as it says "And Hashem saw that great was the wickedness of man." (Bereishis 6:5) And this calculation is not based upon the quantities of his merits and sins rather it is based on their greatness. There is a merit that counters a number of sins as it says, "Because there was found in him a matter that is good." (Melachim I 14:13) And there is a sin that counters several merits. As it says, "And one sinner will lose much good." (Koheles 9:18) And the weighing is only done with the knowledge of the God of knowledge and He is the one that knows how to value the merits countering the sins.

79 Any person who regrets his performance of commandments that he performed and wondered about his merits and said in his heart "how have I benefited by doing them I wish I had not done them." Behold this one lost all of them and no merit is remembered for him in the world. As it says "and the righteousness of the righteous will not save him the day of his wickedness" (Yechezkeil 33:12) this is only when he wonders are about the first ones. **And just like the merits and demerits of a man are measured at the time of his death so too every year and year a measuring is done of everyone of the denizens of this world merits and demerits on the holiday of Rosh HaShana.** One who is found to be righteous is sealed for life and whoever is found to be wicked is sealed for death and the in-between one's verdict remains conditional until Yom Kippur if he did Teshuva he is sealed for life and if not he is sealed for death.

80 Even though the blowing of the Shofar on Rosh HaShana is a decree, there is an allusion from scripture. Namely, "Wake up sleepers from you sleep and slumberers rise up from your slumber and search your deeds and return with repentance and remember your Creator."...

Now he is explaining *agav orcha* something. Not only is this idea true but it's actually inferred from the *mitzvah* of *tekiyas shofar*, that's the continuity there.

Now he says since this is so, since you see that a person is judged in units, the unit of his life and the unit of year, and you see also that the Torah thought it so important that it created a "*mitzvas tekiyas shofar*" which actually points to that idea. The *tekiyas shofar* for the Rambam is very long; it's a big statement over here. Which means, since that's the case you see the importance of *mishpat* that *Yahadus* made clear from *tekiyas shofar* on Rosh HaShana, since that's the case he says in *Hilchos Teshuva* 3:4:

לפיכך צריך כל אדם שיראה עצמו כל השנה כולה כאילו חציו זכאי וחציו חייב וכן כל העולם חציו זכאי וחציו חייב חטא חטא אחד הרי הכריע את עצמו ואת כל העולם כולו לכף חובה וגרם לו השחתה עשה מצוה אחת הרי הכריע את עצמו ואת כל העולם כולו לכף זכות וגרם לו ולהם תשועה והצלה שנאמר וצדיק יסוד עולם זה שצדק הכריע את כל העולם לזכות והצילו...⁸¹

What does it mean? What it means is that a person worries about things in accordance with their significance. I mentioned this many times. It's like somebody said, why does a person worry about a shark in the ocean the chances are so small, one in several million probably, but the reason is because it is so horrible that one has to be concerned about it. If a person would be concerned about something and conversely if something is very good, so even a small possibility is something to consider because of the greatness of the benefit.

Lefichach means since this is so significant and you see that the Torah even took a *mitzvah* which has a long *remez*, so therefore the Rambam says a person must even consider the possibility that he's 50-50, and this one *mitzvah* is going to save the world, and this one *aveira* is going to destroy it. Because the *hashgachas Hashem* is so significant that without that you haven't got a chance. You have *bechira*, but all the world of particulars is going to destroy you.

Since that is so significant you must always consider the possibility that you're "*mechtza umechtza*" and one *mitzvah* can save the world and one *aveira* can destroy it. That's the *lefishach*.

After he gets finished explaining about the fact that you are judged, he says not only that but *tekiyas shofar* was *niskan*. It's a technical *mitzvah* but it's "*remez yeish bo*" and the Rambam doesn't mean there's any doubt about it, it is part of the *mitzvah* actually, so it's a *kiyum* in the *mitzvah*. Since that's the case, since it is so significant you have to be concerned. And not only do you have to be concerned at the time of judgment, but even in the middle of the year, because now you're laying down the potential for the judgment.

So even though the judgment doesn't come until the end of the unit, if a person did something which was "*machria kol haolam lekav zechus*" or the other way, now he created a potential situation for judgment that could destroy the entire world. Even the potentiality he must be concerned about. That's why the Rambam says in *Hilchos Teshuva* 3:4:

לפיכך צריך כל אדם שיראה עצמו כל השנה כולה כאילו חציו זכאי וחציו חייב...⁸²

Why? Because that's what he is saying the *lefishach* is a big *lefishach*.

81 ...Therefore, every person must see themselves the entire year as though he is half meritorious and half guilty, and so too the entire world is half meritorious and half guilty. If he sins one sin, he has decreed upon himself and the entire world to annihilation. If he does one good deed he tips the balance upon himself and the whole world to meritorious and caused for himself and them salvation and saving as it says, "And the righteous are the foundation of the world." (Mishlei 10:25) This one who acted righteously caused the whole world to shift to meritorious and he saved it...

82 ...Therefore, every person must see themselves the entire year as though he is half meritorious and half guilty...

Since as we have explained the significance of the concept of *mishpat* and *hashgacha*, now you see it's such an important thing that a person has to even be aware of the possibility. Not only that but the possibility that "*kol haolam kulo is mechtza umechtza*", he should think of even that. Maybe that's the case. That's why the Rambam says in *Hilchos Teshuva* 3:4:

...ומפני ענין זה נהגו כל בית ישראל להרבות בצדקה ובמעשים טובים ולעסוק במצות מראש השנה ועד יום הכפורים **יתר מכל השנה** ונהגו כולם לקום בלילה בעשרה ימים אלו ולהתפלל בבתי כנסיות בדברי תחנונים ובכיבושין עד שיאור היום:⁸³

Why? This is because it's the *eis mishpat*. There it is, not in *potentia* anymore, then it's actual.

So if in *potentia* you have to be so concerned because of the significance of the *mishpat*, the significance of *hashgacha*, and what it can mean in a person's life, i.e. *Chayei Olam HaBah*, it is the ultimate. Therefore, certainly in the *eis mishpat* a person must be concerned. Then it is in actuality and that's why *Klal Yisrael* was *noheig* to do *mitzvos* and *maasim tovim* to show the significance that now is the *eis mishpat*, that's when a person should be concerned about that. That's the ultimate time to be concerned. And that's why the Rambam says before in *Hilchos Teshuva* 2:6:

(ו) אע"פ שהתשובה והצעקה יפה לעולם בעשרה הימים שבין ראש השנה ויום הכפורים היא יפה ביותר ומתקבלת היא מיד שנאמר דרשו ה' בהמצאו במה דברים אמורים ביחיד אבל צבור כל זמן שעושים תשובה וצועקין בלב שלם הם נענין שנאמר כדי אלקינו בכל קראנו אליו:⁸⁴

So what does it mean? What is necessary for *Hilchos Teshuva*? Knowledge of what *mishpat* is, what *hashgacha* is, because that's the realm of "*ana Hashem*". The realm is the world of the *hashgacha*, the world of *HaMelech hamishpat*. So since that's the realm and you must understand this realm, when a person is in actuality in the process of *mishpat*, and the mind apprehends *mishpat*, as an actuality in the reality, that's when the *teshuva* is the greatest; because then he is in the world of *teshuva* on the highest level. He's in the world of *teshuva* in terms of knowledge.

He is in the world of *teshuva* because he's preoccupied with *teshuva*, because now it's the *eis mishpat*. That kind of a *teshuva* emerges from knowledge and experience and involves the entire soul of a person; and that *teshuva* is the highest level of *teshuva* and is *miskabeles miyad*. But if it's not the *eis mishpat* even though it's apprehended through the *daas* but the experience is lacking, then it is not the highest level.

That's what the Rambam means when he says, "that is why that *zeman* is the true *zeman* of *teshuva*". Because the reality of *HaKadosh Baruch Hu* being *yoshev bemishpat*, knowledge of that reality, summons up and makes it more real to the individual. The knowledge that he has, ideational knowledge, becomes alive. Experience is what makes a person think about the whole concept of *halacha*.

When you sit down to a meal you make this *beracha* or make that *beracha*. The experience evokes *chagim*, *moadim*, *mikdash* all the experiences. This is something which brings into play the intellect, the mind, in a different way; especially when it has to do with his very life. So when it has to do with his life and has the realization of *mishpat* that's when the ideas of *mishpat* are really summoned to the highest

83 ...And because of this matter all of the house of Yisrael have the custom of increasing the giving of charity and good deeds and to perform commandments from Rosh HaShana until Yom HaKippurim **more so than through out the rest of the year**. And everyone's custom was to rise up at night during these 10 days and to pray in synagogue with supplications and heartbreaking prayers until daybreak.

84 Even though repentance and crying out to God are appropriate behaviors always in the ten days between Rosh Hashana and the day of Yom Kippur it is extremely appropriate and is accepted immediately. As it says, "Search for God when He is found," (Yishayahu 55:6) what is this referring to? With respect to the individual but the congregation whenever they repent and cry out wholeheartedly they are answered as it says, "...like Lord our God whenever we call out to Him." (Devarim 4:7)

degree in the person's soul; and then the *teshuva* is a *teshuva* which has the highest degree of knowledge, that kind of *teshuva* is *miskabeles miyad*.

The *zeman* is not a *zeman* for *HaKadosh Baruch Hu, chalila*. This *zeman* is for *adam*.