

הלכות יסודי התורה • פרק ראשון

Complete Word-for-Word Interlinear • Navy & Gold Edition

CHAPTER PREVIEW

In this opening perek of Hilchos Yesodei HaTorah, the Rambam sets down the very foundation of our entire emunah, guiding us to the ultimate knowledge of Hashem's existence. We begin by learning that Hashem is the Primary Being who brought everything into existence, and that He is completely independent of the world, while everything in creation is entirely dependent on Him.

The Rambam then brings us to understand the absolute unity of Hashem, explaining that He is not a body and has no physical form whatsoever. We will explore how the anthropomorphic expressions in the Torah are merely metaphors written in the language of man, and how even Moshe Rabbeinu, the greatest of all nevi'im, was limited by his physical nature from fully grasping the ultimate essence of the Creator.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

ה'א

מצוות הבורא יתברך והמצאות הכל ממנו

Halacha 1 • The Existence of the Creator and the Derivation of All Existence from Him

יסוד היסודות ועמוד החכמות לידע שיש שם מצוי ראשון.

Primary a Being there that there is is to know the wisdoms and the pillar of the foundations The foundation of

והוא ממציא כל נמצא. וכל הנמצאים משמים וארץ ומה שביניהם

is between them and what and earth from heaven the existing things and all existing thing every brings into being and He

לא נמצאו אלא מאמתת המצאו:

His existence from the truth of except come into existence did not

This halacha establishes the foundational mitzvah of knowing that Hashem is the primary source of all existence.

ה'ב

הכרח של מצאות הבורא לקיום הנבראים

Halacha 2 • The Absolute Necessity of the Creator's Existence for the Existence of All Beings

ואם יעלה על הדעת שהוא אינו מצוי אין דבר אחר יכול להמצאות:

to exist able other thing there is no existing is not that He the mind upon it should arise And if

This halacha establishes that the existence of God is the fundamental prerequisite for the existence of any other entity in the universe.

ה'ג

המצאות המחלט של הקדוש ברוך הוא

Halacha 3 • The Absolute and Independent Existence of Hashem

ואם יעלה על הדעת שאין כל הנמצאים מלבדו מצויים הוא

He existing aside from Him the existing things all that there are not the mind upon it should arise And if

לְבַדּוֹ יִהְיֶה מְצוּי. וְלֹא יִבָּטֵל הוּא לְבִטּוּלָם. שֶׁכָּל הַנִּמְצָאִים

the existing things because all by their nullification He would be nullified and not existing would be alone

צָרִיכִין לוֹ וְהוּא בָרוּךְ הוּא אֵינוֹ צָרִיךְ לָהֶם וְלֹא לְאַחַד מֵהֶם. לְפִיכָךְ אֵין

is not Therefore of them one and not them needing is not He blessed is and He Him need

אַמְתּוֹתוֹ כְּאַמְתּוֹת אֶחָד מֵהֶם:

of them one like the truth of His truth

This halacha explains that Hashem's existence is completely independent of the universe, whereas all created things depend entirely on Him.

ה'ל' ד

אַמְתּוֹת מְצִיאוֹתוֹ שֶׁל הַקְדוֹשׁ בָּרוּךְ הוּא

Halacha 4: The Absolute Truth of the Existence of the Creator

הוּא שֶׁהַנְּבִיא אוֹמֵר יִרְמִיָּה י' י' "וְה' אֱלֹהִים אֱמֶת". הוּא לְבַדּוֹ הָאֱמֶת

is the truth alone He is truth God And Hashem 10 10 Jeremiah says is what the prophet This

וְאֵין לְאַחֵר אֱמֶת כְּאַמְתּוֹתוֹ. וְהוּא שֶׁהַתּוֹרָה אוֹמֶרֶת דְּבָרִים ד' לֵה

35 4 Deuteronomy says what the Torah and this is like His truth truth to another and there is not

"אֵין עוֹד מְלַבְּדוֹ". כְּלוּמָר אֵין שֵׁם מְצוּי אֱמֶת מְלַבְּדוֹ כְּמוֹתוֹ:

like Him aside from Him of truth an existence not there is meaning aside from Him none There is

This halacha explains that only Hashem possesses absolute, independent truth and existence, and nothing else compares to His reality.

ה'ל' ה

מְצִיאוֹת הַבּוֹרָא וְהַנְּהִגָּת הַגִּלְגָּל בְּכַח אֵין סוּף

Halacha 5: The Existence of the Creator and His Infinite Guidance of the Sphere

הַמְּצוּי הַזֶּה הוּא אֱלֹהֵי הָעוֹלָם אֲדוֹן כָּל הָאָרֶץ. וְהוּא הַמְּנַהִיג

is the One Who guides and He the earth all the Master of the world is the God of He this This Being

הַגִּלְגָּל בְּכַח שְׂאִין לוֹ קֵץ וְתַכְלִית. בְּכַח שְׂאִין לוֹ הַפְּסִק.

interruption to it that there is not with power or a limit an end to it that there is not with power the sphere

שֶׁהַגִּלְגָּל סוֹבֵב תָּמִיד וְאֵי אִפְשָׁר שְׂיִסֵּב בְּלֹא מְסַבֵּב.

one who causes it to revolve without that it should revolve possible and it is impossible constantly revolves for the sphere

וְהוּא בָרוּךְ הוּא הַמְּסַבֵּב אוֹתוֹ בְּלֹא יָד וּבְלֹא גּוּף:

a body and without a hand without it Who causes to revolve is He blessed and He

This halacha establishes that Hashem is the Master of the universe Who constantly guides the celestial sphere with infinite power and without any physical form.

ה'ל' ו

מִצְוַת הָאֱמֶת הַשֵּׁם וְאִסּוּר כְּפִירָה

Halacha 6: The Mitzvah to Believe in Hashem and the Prohibition of Heresy

וַיְדִיעַת דְּבָר זֶה מִצְוֹת עֲשֵׂה שֶׁנֶּאֱמַר שְׁמוֹת כ' ב' "אֲנֹכִי ה'

Hashem I am 2 20 Shemos as it is said action is a commandment of this matter And knowledge of

אֱלֹהֶיךָ". וְכָל הַמַּעֲלָה עַל דַּעְתּוֹ שִׂישׁ שֵׁם אֱלֹהִים אַחֵר חוּץ מִזֶּה

this besides other a god there that there is his mind upon who brings up and anyone your God

עוֹבֵר בְּלֹא תַעֲשֶׂה שְׁנֵאֲמַר שְׁמוֹת כ ג "לֹא יִהְיֶה לָּךְ אֱלֹהִים
gods to you be There shall not 3 20 Shemos as it is said commandment a negative transgresses
אַחֲרֵים עַל פָּנַי. וְכוּפֵר בְּעֶקֶר שְׁזָהוּ הָעֶקֶר הַגָּדוֹל שֶׁהִכַּל
that everything the great the principle for this is the fundamental and denies My face upon others
principle

תְּלוּי בּוֹ:

on it is dependent

The Rambam defines the belief in the existence and oneness of Hashem as a positive commandment and the belief in any other power as a denial of the Torah's foundation.

חלי ז

הַיְחוד הַגָּמור שֶׁל הַפּוֹרָא וְשִׁלְיַת הַגְּשְׁמִיּוֹת

Halacha 7 · The Absolute Unity of the Creator and the Negation of His Corporeality

אֵלֹהִים זֶה אֶחָד הוּא וְאִינוּ שְׁנַיִם וְלֹא יֵתֵר עַל שְׁנַיִם. אֶלֶּא אֶחָד.

one but two than more and not two and He is not He is one this God

שְׁאִין כִּיחודו אֶחָד מִן הָאֶחָדִים הַנִּמְצָאִים בְּעוֹלָם. לֹא אֶחָד כְּמִין

like a category one not in the world that are found the unities of one like His unity that there is no

שֶׁהוּא כּוֹלֵל אֶחָדִים הֶרְבֵּה. וְלֹא אֶחָד כְּגוֹף שֶׁהוּא נִחְלָק לְמַחְלָקוֹת

into parts is divided that it like a body one and not many individual entities includes that it

וְלִקְצוֹת. אֶלֶּא יְחִיד שְׁאִין יְחִיד אַחֵר כְּמוֹתוֹ בְּעוֹלָם. אֵלֹהִים הֵיוּ

there were if in the world like it other unity that there is no a unity but and into boundaries

אֱלֹהוֹת הֶרְבֵּה הֵיוּ גּוֹפִין וְגוֹיּוֹת. מִפְּנֵי שְׁאִין הַנִּמְנֵּים

those that are numbered that do not because and physical forms bodies they would be many divinities

הַשּׁוֹיִן בְּמִצִּיאוֹתָן נִפְרָדִין זֶה מִזֶּה אֶלֶּא בְּמֵאֲרָעִין שִׁיֵּאֲרָעוּ בְּגּוֹפּוֹת

to bodies that occur by circumstances except from this one this one separate in their existence who are equal

וְהַגּוֹיּוֹת. וְאֵלֹהִים הָיָה הַיּוֹצֵר גּוֹף וְגוֹיָה הָיָה לוֹ קֵץ וְתִכְלִית

and boundary a limit to Him there would be and physical form a body the Creator were and if and physical forms

שְׁאִי אֶפְשָׁר לְהִיּוֹת גּוֹף שְׁאִין לוֹ קֵץ. וְכֹל שִׁישׁ לְגּוֹפוֹ קֵץ

a limit to its body that has and anything a limit have to it that does not a body to be impossible since it is

וְתִכְלִית יֵשׁ לְכַחוֹ קֵץ וְסוֹף. וְאֵלֵהִינוּ בְּרוּךְ שְׁמוֹ הוּאֵיל וְכַחוֹ אִין

has no and His power since His name blessed is and our God and end a limit to its power there is and boundary

לוֹ קֵץ וְאִינוּ פּוֹסֵק שְׁהָרִי הַגָּלְגַּל סוֹבֵב תָּמִיד. אִין כַּחַ גּוֹף.

a body the power of His power is not always revolves the sphere for behold cease and it does not limit to Him

וְהוּאֵיל וְאִינוּ גּוֹף לֹא יֵאֲרָעוּ לוֹ מֵאֲרָעוֹת הַגּוֹפּוֹת כְּדִי שִׁיֵּהֵא

that He should be in order bodies circumstances of to Him occur do not a body and He is not and since

נִחְלָק וְנִפְרָד מֵאַחֵר. לְפִיכָּךְ אִי אֶפְשָׁר שִׁיֵּהֵא אֶלֶּא אֶחָד. וַיִּדְעַת

and knowledge of one except that He should be impossible it is therefore from another and separated divided

דָּבָר זֶה מִצְוַת עֲשֵׂה שֶׁנֶּאֱמַר דְּבָרִים ו ד "ה' אֱלֹהֵינוּ ה' אֶחָד":

is one Hashem is our God Hashem 4 6 Devarim as it is said to do is a commandment of this matter

This halacha establishes the fundamental belief in the absolute, non-physical unity of God, which is a positive commandment.

ה' ה

הַקְדוֹשׁ בְּרוּךְ הוּא אֵינוֹ גּוּף וְגוּיָה

Halacha 8 · The Holy One Blessed Be He Has No Body or Physical Form

הָרִי מִפְּרֹשׁ בַּתּוֹרָה וּבִנְבִיאִים שָׁאִין הַקְדוֹשׁ בְּרוּךְ הוּא גּוּף וְגוּיָה

or physical form a body be He blessed the Holy One that is not and in the Prophets in the Torah explicitly stated Behold

שֶׁנֶּאֱמַר יְהוֹשֻׁעַ ב יא "כִּי ה' אֱלֹהֵיכֶם הוּא אֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל

and on above in the heavens is God He your God Hashem "Because 11 2 Yehoshua as it is said

הָאָרֶץ מִתַּחַת". וְהַגּוֹף לֹא יִהְיֶה בִּשְׁנֵי מְקוֹמוֹת. וְנֶאֱמַר דְּבָרִים ד טו "כִּי

"For 15 4 Devarim and it is said places in two can be not and the body below" the earth

לֹא רָאִיתֶם כָּל תְּמוּנָה". וְנֶאֱמַר יִשְׁעִיה מ כה "וְאַל מִי תִדְּמִינִי

will you liken Me whom "And to 25 40 Yeshayah and it is said image" any you saw not

וְאֶשְׁוֶה". וְאֵלּוּ הָיָה גּוֹף הָיָה דּוֹמָה לְשָׂאֵר גּוּפִים:

bodies to other similar He would be a body He were and if that I should be equal"

The Rambam proves from verses in the Torah and Prophets that God is completely non-physical and cannot be confined to any physical form.

ה' ט

הַגְּשֵׁמֶת הַבּוֹרָא בַּתּוֹרָה כְּמִשְׁלַל וְכַנּוּי

Halacha 9 · Corporeal Expressions in the Torah as Metaphors and Descriptive Imagery

אִם כֵּן מָהוּ זֶה שְׁפָתוֹב בַּתּוֹרָה "וְתַחַת רַגְלָיו". שְׁמוֹת לֹא יֵח "כְּתוּבִים

"written 10 24 Shemos His feet" "And under in the Torah that is written this what is so If

בְּאֶצְבַּע אֱלֹהִים". "יָד ה'". "עֵינֵי ה'". "אָזְנֵי ה'". וְכִיּוֹצֵא

and similar Hashem" "the ears of Hashem" "the eyes of Hashem" "the hand of God" with the finger of

בְּדְבָרִים הָאֵלּוּ. הַכֹּל לְפִי דַעְתּוֹ שֶׁל בְּנֵי אָדָם הוּא שָׂאִינוֹ מִכִּירִין

familiar who are not it is man children of of the mind according to all these to things

אֶלָּא הַנּוֹפּוֹת הַגּוֹפּוֹת וְדִבְרָה תּוֹרָה כְּלִשּׁוֹן בְּנֵי אָדָם. וְהַכֹּל כְּנוּיִים

descriptions and all man children of like the language of Torah and spoke the physical with the bodies except

הֵן. שֶׁנֶּאֱמַר דְּבָרִים לֵב מֵא "אִם שְׁנוֹתַי בָּרָק חֲרָבִי". וְכִי חֲרָב יֵשׁ

there is a sword and is it My sword" the lightning of I whet "If 41 32 Devarim as it is said they are

לּוֹ וּבְחֲרָב הוּא הוֹרֵג אֶלָּא מִשְׁלַל וְהַכֹּל מִשְׁלַל. רָאִיָּה לְדָבָר שֶׁנֶּבִיא

that a prophet to the matter a proof a metaphor and all a metaphor rather kills He and with a sword to Him

אֶחָד אוֹמֵר שֶׁרָאָה הַקְדוֹשׁ בְּרוּךְ הוּא דְּנִיָּאל ז ט "לְבוּשִׁיהָ כְּתֵלֵג חִוּר".

white" like snow "His garment 9 7 Daniel is He blessed the Holy One that he saw says one

וְאֶחָד רָאָהוּ יִשְׁעִיה סג א "חֲמוּץ בְּגָדִים מִבְּצָרָה". מֹשֶׁה רַבֵּנוּ עֲצָמוֹ

himself our teacher Moshe from Batzrah" garments "with crimsoned 1 63 Yeshayah saw Him and another

רָאָהוּ עַל הַיָּם כְּגִבּוֹר עוֹשֶׂה מְלָחָמָה. וּבְסִינִי כְּשִׁלִּיחַ צָבוֹר
 the congregation like a messenger of and at Sinai war making like a mighty man the Sea at saw Him
 עָטוּף. לוֹמַר שְׂאִין לוֹ דְמוּת וְצוּרָה אֵלָּא הַכֹּל בְּמַרְאֵה הַנְּבוּאָה
 the prophecy in a vision of all rather and form image to Him that there is not to say wrapped
 וּבְמַחְזָה. וְאַמֶּתֶת הַדָּבָר אֵין דַּעְתּוֹ שֶׁל אָדָם מִבֵּין וְלֹא יָכוֹלָה לְהַשִּׁיגוֹ
 to grasp Him is able and not understands man of the mind not the matter and the truth of and in a vision
 וּלְחַקְרוֹ. וְזֶה שֶׁאָמַר הַפֶּתוּב אִיּוֹב יֵאָז "הַחֲקֵר אֱלֹהִים תִּמְצָא אִם
 if can you find God "The search of 7 11 Iyov the verse that said and this and to search Him out
 עַד תִּכְלִית שְׂדֵי תִמְצָא":
 can you find" the Almighty the limit of unto

This halacha explains that physical descriptions of Hashem in the Torah are merely metaphors adapted to human understanding, as Hashem has no physical form.

הל"י

בְּקִשַּׁת מֹשֶׁה רַבֵּנוּ לְהַשִּׁיג אֶמֶת מְצִיאוֹת הַבוֹרָא

Halacha 10 - The Request of Moshe Our Teacher to Comprehend the Truth of the Creator's Existence

מֵהוּ זֶה שֶׁבִקֵּשׁ מֹשֶׁה רַבֵּנוּ לְהַשִּׁיג כְּשֶׁאָמַר שְׁמוֹת לֵג יח "הֲרֹאֵנִי נָא
 please "Show me 18 33 Shemos when he said to comprehend our teacher Moshe that requested this What is
 אֶת כְּבוֹדְךָ". בִּקֵּשׁ לִידַע אֶמֶת הַמְּצָאוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא עַד
 until He blessed be the Holy One of His existence the truth of to know He requested Your glory" —
 שְׂיִהְיֶה יָדוּעַ בְּלִבּוֹ כְּמוֹ יְדִיעַת אֶחָד מִן הָאֲנָשִׁים שֶׁרָאָה פָּנָיו
 face he saw whose the men of one the knowledge of like in his heart known that it would be
 וְנִחְקָקָה צוּרְתּוֹ בְּלִבּוֹ שֶׁנִּמְצָא אוֹתוֹ הָאִישׁ נִפְרָד בְּדַעְתּוֹ מִשְׁאָר
 from the rest of in his mind separated man that that is found in his heart his image and is engraved
 הָאֲנָשִׁים. כֵּן בִּקֵּשׁ מֹשֶׁה רַבֵּנוּ לְהִיּוֹת מְצִיאוֹת הַקָּדוֹשׁ בְּרוּךְ הוּא
 He blessed be the Holy One the existence of to be our teacher Moshe requested so the men
 נִפְרָדָת בְּלִבּוֹ מִשְׁאָר הַנִּמְצָאִים עַד שֶׁיֵּדַע אֶמֶת הַמְּצָאוֹ כְּאִשְׁרֵי
 as His existence the truth of that he would know until the existing entities from the rest of in his heart separated
 הִיא. וְהֵשִׁיבוֹ בְּרוּךְ הוּא שְׂאִין כֹּחַ בְּדַעַת הָאָדָם הַחַי שֶׁהוּא
 who is the living the man in the mind of strength that there is no He blessed be And He answered him it is
 מִחֲבֵר מְגוּרָה וְנֶפֶשׁ לְהַשִּׁיג אֶמֶת דְּבַר זֶה עַל בְּרִיו. וְהוֹדִיעֵנו בְּרוּךְ
 blessed be And He made known its clarity upon this matter the truth of to comprehend and soul of body composed
 to him
 הוּא מֵה שֶׁלֹּא יָדַע אָדָם לְפָנָיו וְלֹא יֵדַע לְאַחֲרָיו. עַד שֶׁהַשִּׁיג
 that he comprehended until after him will know and not before him man knew that not what He
 מֵאֶמֶת הַמְּצָאוֹ דְּבַר שֶׁנִּפְרָד הַקָּדוֹשׁ בְּרוּךְ הוּא בְּדַעְתּוֹ מִשְׁאָר
 from the rest of in his mind He blessed be the Holy One that is separated a matter His existence from the truth of

הַנִּמְצָאִים. כְּמוֹ שֶׁיִּפְרֹד אֶחָד מִן הָאֲנָשִׁים שֶׁרָאָה אַחֲרָיו וְהָשִׁיג

and he comprehended back he saw whose the men of one that is separated like the existing entities

כָּל גּוּפוֹ וּמִלְבוּשׁוֹ בְּדַעְתּוֹ מִשָּׂאָר גּוּפֵי הָאֲנָשִׁים. וְעַל דָּבָר זֶה רָמַז

alluded this matter And upon the men the bodies of from the rest of in his mind and his clothing his body all of

הַכְּתוּב וְאָמַר שְׁמוֹת לֵג כַּג "וְרָאִיתָ אֶת אַחֲרֵי וּפְנֵי לֹא יֵרָאוּ":

shall be seen" not and My face My back — "And you shall see 23 33 Shemos and said the verse

This halacha explains the philosophical meaning behind Moshe's request to see God's glory and the limitations of human comprehension.

ה'ל"א

שְׁלִילַת מְקָרֵי הַגּוּף וְהַשְׁנוּי מִהַבּוֹרָא יִתְבָּרַךְ

Halacha 11 · The Absolute Negation of Physical Properties and Change from the Creator

וְכִיּוֹן שֶׁנִּתְבָּרַר שְׂאִינוֹ גּוּף וְגוּיָה יִתְבָּרַר שֶׁלֹּא יֵאָרַע לוֹ אֶחָד

any to Him will happen that not it is clarified or a physical form a body that He is not it has been clarified And since

מִמַּאֲרָעוֹת הַגּוּפוֹת. לֹא חֲבוּר וְלֹא פְרוּד. לֹא מְקוֹם וְלֹא מִדָּה. לֹא עֲלִיָּה

ascent not measure and not place not separation and not connection not of the bodies of the occurrences

וְלֹא יְרִידָה. וְלֹא יָמִין וְלֹא שְׂמָאל. וְלֹא פָּנִים וְלֹא אַחֲוֹר. וְלֹא יְשִׁיבָה

sitting and not back and not front and not left and not right and not descent and not

וְלֹא עֲמִידָה. וְאִינוֹ מְצוּי בְּזֶמֶן עַד שִׁיְהִיָּה לוֹ רֵאשִׁית וְאַחֲרִית

and an end a beginning to Him that there would be so in time found and He is not standing and not

וּמִנִּין שָׁנִים. וְאִינוֹ מְשַׁתַּנָּה שְׂאִין לוֹ דָּבָר שֶׁיִּגְרַם לוֹ

to Him that would cause anything to Him for there is not subject to change and He is not of years and a number

שְׁנוּי. וְאִין לוֹ לֹא מוֹת וְלֹא חַיִּים כְּחַיֵּי הַגּוּף הַחַי. וְלֹא

and nor that is living of the body like the life life and nor death neither to Him and there is not change

סְכָלוּת וְלֹא חֲכָמָה כְּחֲכַמַּת הָאִישׁ הַחֲכָם. לֹא שְׁנָה וְלֹא הִקְיָצָה. וְלֹא

and not waking and not sleep not who is wise of the man like the wisdom wisdom and nor foolishness

כַּעַס וְלֹא שְׂחוּק וְלֹא שִׂמְחָה וְלֹא עֲצָבוּת. וְלֹא שְׁתִּיקָה וְלֹא דְבוּר

speech and not silence and not sadness and not joy and not laughter and not anger

כְּדְבוּר בְּנֵי אָדָם. וְכֵן אָמְרוּ חֲכָמִים אֵין לְמַעְלָה לֹא יְשִׁיבָה

sitting neither Above there is not the Sages said and thus of man of the children like the speech

וְלֹא עֲמִידָה וְלֹא עֶרְךָ וְלֹא עָפוּי:

connection and nor separation and nor standing and nor

This halacha explains that because Hashem has no physical form, He is entirely free from all physical limitations, changes, emotions, and temporal boundaries.

ה'ל"ב

הַגְּשָׁמַת הַבּוֹרָא כְּמַשָּׁל וּמִלִּיצָה בַּתּוֹרָה

Halacha 12 · Physical Descriptions of the Creator as Metaphor and Imagery in the Torah

וְהוֹאִיל וְהִדְבָּר כֵּן הוּא. כָּל הַדְּבָרִים הִלָּלוּ וְכִיּוּצָא בָּהֶן שֶׁנֶּאֱמָרוּ בַּתּוֹרָה

in the Torah that were said of them and the like these the things all is so the matter And since

וּבְדִבְרֵי נְבִיאִים הַכֹּל מָשָׁל וּמִלִּיצָה הֵן. כְּמוֹ שֶׁנֶּאֱמַר תְּהִלִּים ב ד

4 2 Tehillim that which is said like they are and imagery metaphor all Prophets and in the words of

"יֹשֵׁב בַּשָּׁמַיִם יִשְׁחָק". דְּבָרִים ל ב כ א "כַּעֲסוֹנֵי בְּהִלֵּיהֶם". דְּבָרִים כ ח

28 Devarim with their vanities They angered Me 21 32 Devarim shall laugh in the heavens He who sits

ס ג "כַּאֲשֶׁר שָׂשׂ ה' " וְכִיּוֹצֵא בָהֶן. עַל הַכֹּל אָמְרוּ חֲכָמִים דְּבָרָה תוֹרָה

Torah spoke the Sages said all regarding of them and the like Hashem rejoiced As 63

כְּלָשׁוֹן בְּנֵי אָדָם. וְכֵן הוּא אוֹמֵר יִרְמְיָה ז יט "הֲאֵתִי הֵם מְכַעֲסִים".

anger they Is it Me 19 7 Yirmeyahu says He and so man sons of like the language of

הֲרִי הוּא אוֹמֵר מִלֹּאכִי ג ו "אֲנִי ה' לֹא שָׁנִיתִי". וְאֵלֹהֵי הָיָה פְּעָמִים

at times He were and if have changed not Hashem I 6 3 Malachi says He behold

כּוֹעֵס וּפְעָמִים שָׂמֵחַ הָיָה מְשַׁתַּנֶּה. וְכָל הַדְּבָרִים הָאֵלֹהֵי אֵינָן מְצוּיִין אֶלָּא

except found are not these the things and all change He would happy and at times angry

לְגוֹפִים הָאֲפֵלִים הַשְּׁפֵלִים שׁוֹכְנֵי בְּתֵי חֹמֶר אֲשֶׁר בְּעָפָר יְסוֹדָם אֲבָל

but is their foundation in the dust whose clay houses of dwellers of the lowly the dark to the bodies

הוּא בָרוּךְ הוּא יִתְבָּרַךְ וְיִתְרומֵם עַל כָּל זֶה:

this all above and shall be elevated shall be exalted is He blessed He

The Rambam explains that anthropomorphic descriptions of Hashem in the Torah are merely metaphors, as Hashem is completely unchanging and non-physical.

CHAPTER SUMMARY

The chapter begins by establishing the positive mitzvah to know that there is a Creator who sustains all of existence with infinite power, and the negative commandment against believing in any other deity. The Rambam then demonstrates that Hashem is absolutely one, possessing a unique unity that is completely non-physical, as any physical body is inherently limited. He explains that all physical descriptions of Hashem in the Torah are purely metaphoric, meant to help human minds relate to the Divine, and concludes by explaining that while Moshe Rabbeinu sought to comprehend Hashem's true essence, such complete understanding is impossible for any living human being.

The Rambam begins our entire avodah with a staggering realization: Hashem is not just the most powerful force in the universe, but He is the only true, independent reality. Everything else in creation, from the vast heavens to the chair you are sitting on, only exists because His constant, infinite power wills it to be. If He were to stop willing it for a single second, everything would vanish. This is the meaning of "Ein od milvado", there is no true existence besides Him.

When we go about our day, we easily fall into the trap of thinking that the world has its own independent power. We worry about our parnassah, we stress over what people think of us, and we treat our daily challenges as if they are independent forces we must battle. But the Rambam is teaching us that there is no other power. The person standing in front of you, the obstacle in your way, and the very breath in your lungs are all being actively sustained by the Creator this very moment.

To live with this emunah means to look past the physical surface of our lives and see the hand of the Creator in everything. When you realize that Hashem is the only true reality, your worries begin to shrink. You realize you don't need to manipulate the world or fear anyone; you only need to connect to the One who is constantly bringing the entire world into being.

Today, take one minute during a busy moment to stop and look around you. Remind yourself: "Nothing in this room, and no one in my life, has any power of their own. Hashem is creating all of this right now, and He is the only truth."