The Eighth Foundation is that the Torah is from Heaven. This means that we must believe that this entire Torah, which was given to us from Moshe Our Teacher, may he rest in peace, is entirely from the mouth of the Almighty. In other words, that it all was conveyed to him from God, blessed Be He, in the manner which is called, for lack of a better term, " dibur " - "speech". [Since God does not actually "speak" in a literal sense. - Lazer] It is not known how it was conveyed to him, except to Moshe, may he rest in peace, to whom it was given, and he was like a scribe writing from dictation, and he wrote all the incidents, the stories, and the commandments. Therefore [Moshe] is called " mechoket " - "scribe". [BaMidbar [Numbers] 21:18].

There is no difference between [verses such as] "And the children of Cham were Kush and Mizrayim" (B'Reishis [Genesis] 10:6), and "And the name of his wife was Meheita'el" (ibid. 36:39), and "And Sinannah was a concubine" (ibid. 36:12) and [verses such as] "I am HaShem your God" (Shemos [Exodus] 20:2) and " Hear O Israel " (Devarim [Deuteronomy] 6:4), for all of the Torah is from the mouth of the Almighty and it is all the Teaching of God (Toras HaShem), perfect, pure, holy, and true.

One who says that verses and stories like these [in the first group] were written by Moshe out of his own mind, behold! He is considered by our Sages and Prophets as a heretic and a perverter of the Torah more than all other heretics, for he believes that the Torah has a "heart" and a "shell" [i.e. an meaningful part and a meaningless part] and that these historical accounts and stories have no benefit and are from Moshe our Teacher, may he rest in peace. This is the meaning of [the category of heretic who believes that] "The Torah is not from Heaven" [which is listed in the Mishnah (Sanhedrin 10:1) as one who has no share in the World to Come]. Our Sages, may their memory be a blessing, explain that this is [even] someone who says that the entire Torah is from the Almighty except for a particular verse which was written by Moses alone. And on this [person, the Torah writes], "For he has scoured the word of God... [his soul shall be absolutely cut off, his sin is upon him]" ([BaMidbar [Numbers] 15:31]. May God, blessed be He, forgive us.

In truth, however, every word of the Torah has within it wisdom and wonders for one who can understand them, and the full depth of their wisdom can never be attained. " Its measure is longer than the earth, and broader than the sea " (Iyov [Job] 11:9). A man has option but to follow in the footsteps of King David, the anointed of the god of Yakov (Jacob), who prayed, "Open my eyes, that I may behold wondrous things in your Torah" (Tehillim [Psalms] 119:18).

All this is also true for the explanation of the Torah, which was also received from the mouth of the Almighty [the Oral Torah]. The manner in which we today make the Sukkah, Lulav, Shofar, Tzitzis, Tefillin, and other items is precisely the manner that God, blessed be He, instructed Moshe, who then instructed us and Moshe was reliable in relating [God's word].

The verse which teaches this foundation is "And Moshe said, 'Through this you shall know that God has sent me to do all these things, for they are not from my heart.'" (BaMidbar [Numbers] 16:28).

INTRODUCTION TO MISHNAH TORAH

1 All the commandments that were given to Moshe at Sinai were given together with their interpretation, as it is written " and I will give thee the Tables of Stone, and the Law, and the Commandment " (Exodus 24:12). "Law" is the Written Law; and "Commandment" is its interpretation: We were commanded to fulfill the Law, according to the Commandment. And this Commandment is what is called the Oral Law.

2 The whole of the Law was written down by Moshe Our Teacher before his death, in his own hand. He gave a scroll of the Law to each tribe; and he put another scroll by the Ark for a witness against thee" (Deuteronomy 31:26).

3 But the Commandment, which is the interpretation of the Law—he did not write it down, but gave orders concerning it to the elders, to Yehoshua, and to all the rest of Israel, as it is written "all this which I command you, that shall ye observe to do " . (Deuteronomy 13:1). For this reason, it is called the Oral Law.

4 Although the Oral Law was not written down, Moshe Our Teacher taught all of it in his court to the seventy elders; and El'azar, Pinehas, and Yehoshua, all three received it from Moshe. And to his student Yehoshua, Moshe Our Teacher passed on the Oral Law and ordered him concerning it. And so Yehoshua throughout his life taught it orally.

5 Many elders received it from Yehoshua, and Eli received it from the elders and from Pinehas; Shemuel received it from Eli and his court, and David...
received it from Shemuel and his court. Ahiyah the Shilonite was among those who had come out of Egypt, and was a Levite, and had heard it from Moshe, but was a child in Moshe’s time; and he received it from David and his court.

12 Our Holy Teacher wrote the Mishnah. From the time of Moshe to Our Holy Teacher, no one had written a work from which the Oral Law was publicly taught. Rather, in each generation, the head of the then existing court or the prophet of the time wrote down for his private use notes on the traditions he had heard from his teachers, and he taught in public from memory.

13 So too, everyone wrote down according to his ability parts of the explanation of the Torah and of its laws he heard, as well as the new matters that developed in each generation, which had not been received by oral tradition, but had been deduced by applying the Thirteen Principles for Interpreting the Torah, and had been agreed upon by the Great Rabbinical Court. Such had always been done, until the time of Our Holy Teacher.

14 He gathered together all the traditions, all the enactments, and all the explanations and interpretations that had been heard from Moshe Our Teacher or had been deduced by the courts of all the generations in all matters of the Torah; and he wrote the Book of the Mishnah from all of them. And he taught it in public, and it became known to all Israel; everyone wrote it down and taught it everywhere, so that the Oral Law would not be forgotten by Israel.

15 Why did Our Holy Teacher do so, and did not leave things as they were? Because he saw that the number of students was continuing to go down, calamities were continually happening, wicked government was extending its domain and increasing in power, and the Israelites were wandering and emigrating to remote places. He thus wrote a work to serve as a handbook for all, so that it could be rapidly studied and would not be forgotten; throughout his life, he and his court continued giving public instruction in the Mishnah.

**Laws of Teshuva ch 3**

6) The following types of people have no share in the World to Come, and are cut off, destroyed and excommunicated for ever on account of their very great sins and wickedness: An infidel; a heretic; one who denies the Torah; one who denies that there will be a Resurrection; one who converts from Judaism; one who causes a lot of people to sin; one who withdraws from communal ways; one who publicly sins in a defiant way like Jehoiakim did; an informer [against Jews]; one who instills fear in the congregation but not in the Name of God; a murderer; one who relates lishan ho’rah; and one who pulls back his foreskin [in order to cover his brit milah].

7) Five types of people are classified as **infidels**: One who says that there is no God and that there never has been a Leader; one who admits that there is a Leader but that there is more than one; one who admits that there is a Leader but that there is no God; and one who admits that there is no God and that there never has been a Leader; one who admits that there is a Leader but that there is no God; and one who refuses the Prophecy of Moses; and one who says that God doesn’t know the actions of men. There are three types of people who deny the Torah: One who says that the Torah is not Divine (even if he says this just one sentence or word) and says that Moses wrote the Torah by himself; one who denies the explanations of the Torah, i.e. the Oral Law, and refutes its preachers in the way that Zaddok and Baysoth did; and one who says that God substituted one mitzvah for another and invalidated the Torah, even if it was from God, in the way that Jesuites and Hagarites do. All of these opinions deny the Torah.