

# Noahide Booklet

## Know G-d

### Knowledge of the One True G-d

Man, the weakest of creatures, is surrounded by forces of life and death far greater than himself. Confronted with the vastness of these universal forces, man might well try to 'serve them' in order to protect himself, and better his lot. The essence of life, however, is to recognize the Supreme Being who created the Universe and accept His laws with awe and love. We must remember that He is aware of all our deeds, rewarding goodness and punishing evil. We are dependent on Him, and to Him alone do we owe allegiance.

To imagine that there could be any other power that could protect us or provide for our needs perverts the purpose of life, and, as history has shown, potentially unleashes untold forces of evil in ourselves, and in the world.

## Respect G-d

### Respect G-d's Holy Name

When we feel disappointed with life, when things do not work out as they should, how easy it is to point an accusing finger and blame...everyone...everything...even G-D. Loyalty and trust are crucial in life. To blame G-d, curse, or to curse others in His name, is an act of disloyalty – akin to treason. It is an act which undermines the basis of all order and stability, on which a just society must stand.

## Respect Life

### Respect the Sanctity of Human Life

The record of man's inhumanity to man begins with the story of Cain and Abel. Man is indeed his brother's keeper. The prohibition against manslaughter comes to protect man from the bestial tendency which lies within him. Man the attacker, denies the sanctity of human life, and ultimately attacks G-d, who created us in His image.

## Respect Marriage

### Respect the Traditional Family

The Bible states, "It is not good for man to be alone," so G-d made a helpmate for Adam and in marriage "He blessed them." In a wholesome family, man's creativity finds meaningful expression. Wholesome families are the cornerstone of healthy communities, nations, and societies. Nations which

have condoned immorality have never lasted long. Sexual immorality is the sign of an inner decay which spawns a ruthless society, bringing confusion into G-d's life plan.

## **Respect Property**

### **Respect the Property of Others**

Since our sustenance comes from G-d, we should seek to earn it honestly, with dignity, and not through false means. To violate the property of others, by robbing or cheating, is a fundamental attack on their humanity. This breeds anarchy, plunging mankind into the depths of selfishness and cruelty. It was for this sin, above all, that the Flood was brought upon the world.

## **Respect Animals**

### **Respect All Creatures**

G-d gives man "dominion over the fish of the sea, the fowl of the heaven, over cattle, and over all of the earth." We are caretakers of G-d's creation. Ultimately our responsibility extends beyond our family, even beyond society, to include the world of nature.

Eating meat so fresh that the animal is still alive, may be healthy, but it is cruel, even barbaric, displaying a decadent insensitivity to the pain of others. This law is the touchstone, if you will, that measures how well the other six laws are being observed. When man fulfills his potential, the whole of creation is nurtured and elevated to realize its goal. This transforms the world into a beautiful gem – a place where G-d can dwell.

## **Preserve Justice**

### **Establish a Righteous Judicial System**

A robust and healthy legal system, administering justice fairly, creates a society worthy of G-d's blessings. Establishing a system of judges, courts, and officials to maintain and enforce the law is a far-reaching responsibility. This precept translates the ideals of our personal life into a formal order for society at large. It is the extension and guarantee of all the preceding laws.

- [The Seven Laws of Noah](#)
- [Introduction to 7 Laws](#)
- [Laws of Noah Course](#)
- [The Seven Colors of the Rainbow](#)
- [Biblical source of Noahide laws](#)
- [Noahide Laws Sources](#)
- [Noahide Booklet](#)
- [The Noahide Dinim Sub-Laws](#)

- [Prospectives on Noahide Laws](#)
- [Divine Image](#)

# Noahide Booklet

Adopted by Aaron Frimer

## OPENING WORDS

As we approach the festival of Sukkos (which will come upon us for good) – during which we would offer in the Beit HaMikdash (Holy Temple in Jerusalem) seventy bulls corresponding to the seventy nations;

We are hereby publishing due the request of many, the booklet “Guide for a Rectified World” – which is a halachic (legal) guide (“Shulchan Aruch”) for Bnei Noah, which explains and clarifies the particular details of the laws which are incumbent upon all people of the world in fulfilling the Seven Mitzvoth (Commandments) that were commanded by the Holy One Blessed Be He for the Bnei Noah following the flood.

In the beginning of the booklet you will find a detailed introduction, which provides an overview of the activities of the Rebbe of Lubavitch the King Messiah regarding the Nations of the World in general and in connection with the Seven Mitzvoth Bnei Noah in particular.

The book and its introduction were arranged by Rav Ouri sheyichiyeh Lipsch, with additional detailed footnotes, according to the directive of the Rebbe Melech HaMoshiach Shlit’a of Lubavitch that such a work needs to include “additional footnotes, as is the custom with regards to questions and answers which pertain to the public” (from a response to one of the emissaries in the United States in the year 1991).

Since this is the first time (apparently) when there is being published a booklet which gathers the particular laws of this ambiguous topic – for practical halacha, we are calling in this to anyone who has any note or addendum about the matters that are explained in the booklet, to put their notes in writing and to send them to us, and the merit of the many will stand for them.

This sefer is the first part of a series, and with the help of HaShem our intention is to publish it with corrections and additions translated to the 70 languages.

And may it be His will that this activity in refining the lowest part of the world and preparing it for the future redemption, which will be accomplished through the King Messiah, as in the legal ruling of the Rambam (end of chapter 11 of the Laws of Kings and the King Messiah): “and he will rectify the entire world to serve HaShem together, as it is written ‘as then I shall transform for the nations so that all should call in the name of HaShem and to serve Him with a common purpose’ – will be the last action in the exile and the first in the true and complete redemption, in which will be fulfilled the verse “and all flesh will see together that the mouth of Havayah has spoken”, and it will tilt the scales and will bring the immediate revelation of the Rebbe Shlit’a Melech HaMoshiach to the eyes of all flesh, literally and actually immediately.

Yechi Adoneinu Moreinu VeRabbeinu Melech HaMoshiach LeOlam VaEd! – Long Live Our Master, Teacher and Rebbe, the King Messiah Forever and Ever!

Committee of Seven Mitzvoths for Seventy Nations

Sub-committee of Agudath Chassidei Chabad in the Holy Land

13 of Tishrei, “Lechatchila Aribet”, 5’764

Year 53 of the Nessius and year 102 since the birth of the

Rebbe Melech HaMoshiach Shlit'a.

21st of Elul 5763

Approbation

The first time that the Holy One Blessed be He spoke with Avraham Avinu and He told him and commanded him regarding the formation of Am Israel, the Holy One Blessed Be He said to him: "And I will bless those who bless you and there will be blessed in you all of the families of the Earth".

And at the time that he was commanded on the Mila / Circumcision, his name was altered from "Avram" to "Avraham". Anyone who calls him by his prior name violates a positive Mitzvah, since his new name "Avraham" is the father of the entire world and not only for Aram where he was born.

And therefore, Avraham Avinu endangered himself and his wife and he went around from place to place to call in the name of HaShem to restore the heart of the world entirely to the Malchut Shakai / the Sovereignty of G-d.

We – "the nation of the G-d of Avraham" – continue his way praying every day. We begin every (morning) prayer with "Acknowledge HaShem and call in His Name, make His deeds known among the Nations". And in the middle of the teffila / prayer service, we say: "Hear Oh Israel HaShem is our G-d HaShem is One", which is explained according to Rashi that HaShem the G-d of Israel will be the G-d of the entire world.

We also conclude our prayers with the words "to rectify the world in the kingdom of Shakai and all people of flesh shall call upon Your Name" and we emphasize five times the word all. And we then once again reaffirm "and HaShem will be the King upon the entire Earth, on that day HaShem will be One and His Name One".

May the hands of the Rav Ouri Lipsch be strengthened, who is

continuing the words and actions of the Rebbe of Chabad in spreading the Seven Mitzvoth Bnei Noach to the entire world, as in the end of this process instead of sending "emissaries" throughout the entire world: "...And nations will flow towards him and many nations will go and say let us go up and we will ascend to the mountain of HaShem and to the house of the G-d of Yaakov and they will teach us of His ways and we shall go according to His paths. As from Zion shall go forth Torah and the Word of HaShem from Yerushalaim / Jerusalem" (Micah 4).

Be strong and blessed,

Shmuel Eliyahu

Rav of the city of Tzfat may it be built and established.

Approbation of the Gaon the Rav Av Beis Din of Haifa

The Chassidic Gaon Gedalia Axelrod Shlit'a

I have seen the booklet "Mitzvoth Bnei Noach" that was written by the Rav Ouri Shlit'a Lipsch and it is a trial and pioneering booklet to begin the order of the clarification of the clear and organized halachos in fine detail for the daily order of a Bnai Noach in his place, from the time he rises from his sleep, the order of his eating, business dealings and his conduct in his house and with his friends and his family until the completion of his daily order according to his obligations. This matter requires much toil and labor and in my opinion it is necessary to be in contact with the Gedolei and Poskei HaDor in order to decide on each and every halacha in a manner that these decisions should be weighed with an appropriate halachic analysis. As is understood it is necessary to find from among the Gedolei and Poskei HaDor to whom the directives our Admo'r the King Messiah are dear to them and who will be willing to immerse themselves in the study of each issue (that requires clarification) and who will dedicate their full attention and time that will be required in order to clarify the halachos that have – perhaps since the

giving of the Torah not yet been clarified.

And we the generation of the revelation of the King Messiah have resting upon our poor shoulders this giant task to pave the way for all of the nations of the world to fulfill their function in the world through their precise fulfillment of the Seven Mitzvoth of the Bnei Noach. ...Those who touch the subject of this booklet feel an air of Moshiach and as was expressed by the Rebbe – the King Messiah that there are in our generation revelations that have never been since the inception of the world and he brings about this the matter of the President of the United States who announced that there is to strive in spreading the Seven Mitzvoth Bnei Noach founded upon the recognition of the Creator of the World and its Conductor.

...And I will conclude with a blessing to those who are involved in the holy work and yashar koach to the Rav HaGaon and the important Rav Ouri Shlit'a Lipsch, the first who jumped into the boiling bath of holiness and also to the one who raised this subject and placed it on the order of the day and who works without becoming weary and with great strength to advance it behold he is the important Rav Boaz Sheyichiyeh Kali, a man of life, and of many accomplishments who has acquired many merits in his service in founding and running the Kiryat Chinuch – beautiful educational facilities and Chabad institutions in Kiryat Shmuel – Haifa that will succeed in a manner of Lechatchila Aribor in a manner, which transcends nature in the campaign of the Seven Mitzvoth of the Bnei Noach, which sounds like something that is not of this world – and it is clear that those who are involved with this will see wonders.

And with this I am coming with my signature,

On the day of the Yaartzheit of the Rebbe Maharash

Nishmaso Eden – Lechatchila Aribor

HaRav Gedaliah Axelrod

Av Beis Din here in the city of Haifa,  
may it be built and established.

(The full letter appears in the end of the booklet).

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### 1) The Prohibition of Idolatry – Faith in One G-d

It is incumbent upon every man to believe in the existence of the Creator of the world, the one and only.

He created the world and the man; He knows all of the deeds and the thoughts of the creations and supervises them; He judges every man according to his deeds. He is the only G-d and He is fitting to serve and it is to Him that we should offer our prayers.

The practical implications of this mitzvah – include an absolute prohibition to prostrate ones self or to serve idols from whatever type. The prohibition includes also belief in another G-d or any other existence from among the creations of the world.

### 2) The Prohibition of “Blessing” [1] HaShem – Honor of G-d

It is incumbent upon the man to bestow honor unto the Creator of the world, Who has given him life and the world to live in. Among the practical implications of this mitzvah are – a prohibition to curse G-d or to refer to Him with any inappropriate \_expression.

### 3) Prohibition of spilling blood – honor of man.

Man was created in the image of his Creator. His life is a gift from above and one does not have permission to relinquish it. One ought to honor and encourage the continuation of the human race, which has been granted the possibility to settle

the earth and to establish it. The practical implications of this mitzvah include an absolute prohibition to kill any person including an embryo in its mother's womb. One, who kills a single soul, is considered as if they have destroyed an entire world and they have offended the Creator of the world in whose image man was created.

4) Prohibition of revealing nakedness – honoring the family institution.

The G-d initially created the man and woman as a single unit, and then afterwards He split them into two entities, which require one another in order to achieve their completion. The married life and its laws are indeed the foundation for the establishment of the human race, and for the perfection of the family and of the community. This matter also finds expression in the fulfillment of the values of modesty and discretion in family related matters.

The practical implications of this mitzvah include – a prohibition against forbidden forms of relationships: A prohibition forbidding relationships between family members who are directly related: A prohibition forbidding relations of a married woman, with a strange man: A prohibition forbidding relations among males or with animals.

5) Prohibition of Theft – Honoring the Property of Others.

Hashem bestowed unto every person ownership of their money and possessions, and another person does not have permission to take them from him. The practical implications of this mitzvah – an absolute prohibition with regards to theft and burglary, or any form of extracting property from the domain of one person whether through deceit or by force, or any other illegal means. This matter includes also a prohibition of withholding a workers wages and the prohibition against kidnapping someone, whether young or old.

6) Prohibition of eating the limb from a living animal.

## Honoring Living Things.

Hashem created in the world living creations, and it is incumbent upon us to honor their existence. Despite the fact that the Torah does not negate the eating of meat, however it establishes clear boundaries defining the extent as to how much one is permitted to use animals to meet their needs. The practical implications of this mitzvah are – a prohibition of eating a limb (or dislodging a limb) from an animal while it is still alive. This mitzvah obliges us not to be apathetic to the pain of living things – and strengthens our obligation to be alert to the pain of another person, not to damage him, and to help him to get out of his distress.

## 7) Appointing judges – establishing legal courts.

In order that all of these laws should all come to be fulfilled properly, there should be established in every city (or district) courts and to appoint judges who will adjudicate these laws. The judges have the authority to punish those who transgress these mitzvot. We should not permit a situation in which there would be an absence of a legal court founded upon the fulfillment of the laws of the “Seven Mitzvot of the Bnei Noach”. Every man who has a claim, should go to these judges and listen to their rulings.

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## Tzedakah

Helping and performing kindness with another, to help with that which is needed or to someone who is found in distress.

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In this list appear only the basic principles of the seven mitzvot, and they include many details that need to be known, likewise, in addition to these seven mitzvot, there are other commandments in which the nations of the world are also

obligated – whether from the Torah of Moshe or due to other proper customs that they have accepted upon themselves – and the goal of all of them is “the settlement of the world”, actions that are contrary to this goal are forbidden; among these mitzvot may be included honoring of one’s father and mother, and more.

## Dissemination of the Faith

Avraham [2] Avinu, the first Jew, began to disseminate faith to the entire humanity, so that they should believe in a single Creator of the world.

At the time of the Giving of the Torah there was a revelation of Divinity upon Mount Sinai, something that was sensed throughout the entire world, with the goal of causing all of the dwellers upon earth, to recognize [3] the Creator of the world, however this revelation that was perceived throughout the entire world, was only temporary.

Following the Giving of the Torah Moshe Rabbeinu remained upon the mountain for 40 days and 40 nights, he did not eat any bread nor did he drink any water. While he was on the mountain he received the Torah with its explanation.

Aside from the commandments for the nation of Israel, Moshe Rabbeinu also received a commandment [4] to bring all inhabitants of the world, to a situation in which they would accept their 7 Mitzvot.

Following the dispersion of the nation of Israel among the nations, behold in every place where they came, their faith was publicized, that there is one Creator of the world! He conducts the world. There were places where merely due to this faith Jews were killed with strange and cruel deaths, even when they were offered to live in exchange for verbal denial of this faith, they did not change their mind, these holy people forsook this world with the verse on their lips “Hear O’ Israel, HaShem is our G-d, HaShem is One”.

Thank G-d, in the more recent years the entire world has changed, to the extent that every man is able to declare his faith in the One Creator of the world, without disturbance.

Since the Rebbe of Lubavitch, Rabbi Menachem Mendel Schneerson, accepted upon himself the leadership of the Chabad Chassidim, behold in addition to his internal leadership of the Chabad Chassidim, he began to send his students throughout the entire globe of the Earth, at times with a great lack of livelihood and in needed things, also a spiritual lack when there was not an appropriate surroundings and language according to what they had been accustomed until then (and particularly in the earlier years), in order to disseminate to the entire world faith in the One Creator of the world.

#### Seven Mitzvoths Bnei Noach

When the Rebbe reached the age of 80 he encouraged [5] with great strength, the spreading of the Mitzvoth of the Bnei Noach, amongst all of the nations, in order that there should then be a nicer world and more comfortable to settle in. In this began a very meaningful stage in the matter of "rectifying the world under the malchus Shak-ai / the sovereignty of G-d".

The matter in this: America is a relatively distant place from the desert of Sinai, the place where the Giving of the Torah took place, which ever place in the Diaspora is further away from "Mount Sinai" thus is proportionally reduced the influence of the Divine Revelation that took place at Mount Sinai. Therefore in relation to the matters of the Giving of the Torah, America is considered to be the "lower half of the Globe".

When the Nasi [6] of our generation came [7] to the "lower half of the globe", and he established his place in the United States, ( I.e. New York) he began with strength the refinement and elevation of the place, including also the refinement and

elevation of the entire dry land of America “the lower half of the globe”, so that also there should be felt the lofty revelation that was at the time of the Giving of the Torah. The spreading of Torah was to such an extent in America that it soon became the center from which Torah and faith are spread throughout the entire Earth literally. Through the emissaries who were sent by the Rebbe throughout the world (also to the “upper half of the globe” as they are countries close to Mount Sinai and the Land of Israel), until the most distant corners of the Earth, in order to spread Torah and Judaism among all of the Bnei Israel (also especially among those Jews who are living among the nations of the world and who speak in their language and who conduct themselves externally like them).

In addition to this there was an effort to spread all matters of goodness and righteousness also among the nations of the world, through publicizing the necessity of the fulfillment of the Mitzvoth of the Bnei Noach. This is something that has progressively become more emphasized in the latter more recent years, the closer we come to the time of the coming of our righteous Messiah, as then there will be a situation in which “I will transform [8] to the nations a clear language so that all will call upon the name of HaShem, to serve Him with a common purpose”.

In the latter, more recent era, beginning from the years 5750 and 5751 (1990/1), a time during which we have witnessed miracles and wonders (as in the Persian Gulf War, the collapse of Communism and more) these activities of spreading faith as well as goodness and righteousness and straightness also among the nations of the world has reached a peak. When the “Soviet Union”, the same country that in the past had openly declared war against the spreading of Torah and Judaism, including also a more general war, a war against faith in the Creator of the world and its Conductor (to the extent that because of this war, there was a very difficult imprisonment for the

Lubavitcher Rebbe – Rabbi Josef Isaac Schneerson, the sixth Rebbe of the Nesiim of Chabad), nonetheless with much strength, with secrecy and self sacrifice, the emissaries of the Rebbe continued their activities there both of the Previous Rebbe and of the Rebbe, the Nasi of our generation [9], until the aforementioned era (approximately around the year 1990) when the decree of the government was annulled, and opportunities opened to continue the activities of spreading the belief in the Unity of G-d, and the Torah and the Judaism, with more elevation and more strength, in a revealed and publicized manner, to such an extent that the previous government fell – the Communist government – and a new government was established who declared that their intention was to pursue righteousness, straightness and peace, on the foundation of the belief in the Creator of the world and its Conductor.

#### America Helps

The Rebbe says [10]: initially we spoke about the essential activity of influence upon the nations of the world to fulfill the Mitzvoth in which the Bnei Noach were commanded, with hopes that in the continuation of the matter they would also reach the next stage of the matter, to an emphasis on the words of the Rambam that the fulfillment of these Mitzvoth needs to be “since they were commanded by the Holy One Blessed Be He in the Torah and we were informed about them by (Our Teacher Moses) Moshe Rabbeinu etc.”.

Indeed approximately in the year 5744 (1983) they were successful in this, to such an extent that the President of the United States, which is a super power, came out with an open proclamation that the fulfillment of the community and the entire country is dependant upon the guarding of the Seven Mitzvoth of the Bnai Noach, and together with this he connected this with belief in the Creator of the world, that the Creator conducts His world even now.

## The Nations of the World Will Also Help in Spreading the Mitzvoth of the Bnei Noach

According [11] to what was said above that the preparation for the fulfillment of the prophecy "the Earth will be filled with the knowledge of HaShem like water covers the ocean bed" this is the activity of the Bnei Israel upon the nations of the world in relation the Mitzvoth of the Bnei Noach. It is understood, that this activity is more and more relevant as we near the time of the end of the exile, "the End of Days".

And therefore, since we are currently found in the last days of the exile, we need to endeavor excessively in this matter, for behold it is impossible to push this off to another time!

Furthermore:

The efforts of the Bnei Israel in this matter needs to be to such an extent that also the nations of the world themselves will endeavor to spread the Seven Mitzvoth Bnei Noach, and in this way they will help the Bnei Israel to prepare the world for the time when "the preoccupation of the entire world will be only to know the Creator alone" help and aid which is an example and foretaste of the prophecy [12] that "strangers will arise and sheppard your sheep", and in a manner that "those who have tasted it have merited life [13]" while we are still found in end times of the exile.

We find a story in the Talmud [14], in which the King of Persia had straightened the belt of an Amora (Talmudic Torah scholar) in a manner so that it should be at a height suitable for "the beauty of the Kohanim", while emphasizing "a kingdom of priests and holy nation is written about you", and about this they said: "there was fulfilled in this part of the prophecies about the redemption as it is written [15] and Kings will be your nursemaids". Indeed this occurrence was in the midst of the time of the exile, however when we are found at the end of the time of the exile it is necessary that there

should be a matter which should be in a manner of “those who have tasted it have merited life”, to begin already “to taste” from that which will be in the time of the redemption not only in relation to unique individuals of the Bnei Israel, and not only in relation to the Bnei Israel in general, rather also in relation to all inhabitants of the world, so that also by them, they need already “to taste” from the redemption.

In connection with this, the Rebbe continues to explain, there is to point out a matter which has become new in the recent years – that the Nasi of the United States has come out with a call and proclamation [and with strong hopes that this thing will be approved also in the “Congress” and the “Senate”] that there is to endeavor in spreading the Seven Mitzvos of the Bnei Noach, founded upon the recognition in the Creator of the world and its Conductor, and that this is the only way to establish the world in a manner of “it was formed to be settled (Isaiah 45:18)”.

And it is not necessary – says the Rebbe – to go on at length about this simple (I.e. obvious) matter, that the President of a country which is a “super power”, a country with a tremendous amount of influence upon other countries throughout the entire world – and to such an extent, that even in a country which is a “super power” similar to it they have began to compromise in areas whereas before hand they had been opposed etc.; comes out with an open declaration before all peoples of the world concerning the vital necessity in guarding the Seven Mitzvos of the Bnei Noach, including also the education of the youth in this way, as a result of which “even when he becomes old, he will not turn away from it [16]”.

This historical fact constitutes a “bursting forth of a pathway”, significant and even monumental in the general activity of spreading the Seven Mitzvos of the Bnei Noach since as far as is known, this fact is unprecedented, and nothing like this has ever happened before!

The Rebbe added during his talk (that was heard at the time by tens of thousands of people in the world) here is the place to express thanks to the President of the country in the name of the entire nation of the Israel, and how much the more so in the name of those who are found here in the Beit HaMidrash (study hall – in which they were gathered according to people who were present at the time of the sicha / talk) with regards to the publicizing and the declaration as above an additional time (once again) in the recent days, and certainly this activity will add in bringing near the anticipated intent, to utilize his abilities to add in all positive matters, which constitute the foundation and the establishment of every nation that wants to conduct itself in a manner of “it was formed to be settled” [17]. Concerning him self with the rectification and settlement of the world.

And all of this is in addition to the thanks for the blessing that he sent on the occasion of the birthday (of the Lubavitcher Rebbe) there is also the assurance that “those who bless you will be blessed [18]”, and as in the story in the Jerusalem Talmud [19] about the blessing of a non-Jew, about which it was said [20] “you will be blessed among the nations”, and particularly – when the blessing is not directed to an individual person, rather to an entire movement that is involved in spreading the Torah and Judaism, including spreading the Seven Mitzvos of the Bnei Noach. Behold it is certain that he himself will be blessed from this.

And certainly the President of the country will continue in this way to add further in the spreading of the Seven Mitvos of the Bnei Noach, and with emphasis that “one should not be ashamed before the scoffers”, as is written in the beginning and opening passage of the Shulchan Aruch (Code of Jewish Law – (for the Bnei Israel)), and as is understood, that this matter is also relevant to the Bnei Noach, as thus, without this condition – behold it is impossible to fulfill the commandments of the Creator, since in this world, ‘the world

of falsehood' (Zohar), there are opponents and scoffers against every positive thing. And if there will be a question, why did the Creator do thus? The answer is in order to reveal the virtue of the man who does not allow himself to be effected by the scoffers, and as a result of this his reward will be increased, for behold "the reward is according to the difficulty [21]".

And may it be His will that all should hear and fulfill the words of the President of the country in this matter, and if in all matters "the law of the Government is the law [22]", behold – how much the more so with regards to a matter that is connected with a commandment that was commanded to Israel from the mouth of the Almighty at the time of the Giving of the Torah.

And the hope is strong as stated that also the members of the Senate and the Congress will follow in his footsteps and they should not be effected by the scoffers about this – that they make mention of the Creator of the World and its Conductor, and there is no reason to be ashamed, particularly since there is a "law" that the beginning of the day of the Senate and the Congress, before they begin to consider whatever matters need consideration (especially when it is of greater importance) with a prayer to the Creator of the world that He should conduct them in the proper way!

And the main thing is that all of these activities will accelerate and hasten even more so the complete and final redemption through our righteous Messiah, the redemption of all of the Bnei Israel, a general redemption [23] of the entire Human race, until even a redemption for all of the creations within the entire world, even the animals, plants and inanimate life forms, "the Heavens and the Earth and all that is between them", a true and complete redemption that will not be followed by any further exile [24].

Efforts towards Disarmament

On one of the nights of the year 5747 (1987), following the Evening Prayers, the Rebbe indicated with a nod of his head, to Rabbi Shlomo Cunin, emissary of the Rebbe in the State of California, that he should follow after him. Rabbi Shlomo Cunin (later) came out of the Rebbe's room with great excitement. He said: it seems that there are going to be new things in the world. One of the philanthropists who were supporting him, needed to provide a large amount of grain to the Soviet Union. The Rebbe wanted, that this philanthropist should utilize his connections, to communicate to the Soviet Government a "message", which would be conceivably for their benefit, it would be advisable for them to begin to speak with the Government of the United States, with regards to Arms Disarmament, and to utilize these resources and energy for vital things, for the benefit of both sides, and for the benefit of the entire human race.

Following secretive efforts for several years, the two Superpowers began to openly discuss disarmament. In the winter of the year 5'75"2 (1992), at a time when the nation of Israel were learning in the Torah the portion of "Mishpatim", on the Tuesday [25] evening of that week the President of the United States delivered a speech to the entire nation, in which he informed and told us about his activities in reducing and annulling weapons, while utilizing the funds (which were to be saved as a result of not buying and developing weapons) in order to increase matters pertaining to the economy of the people of the country – a declaration that was approved by the American "Elected Assembly" (Congress or Senate (?)), in which the laws of the country are established (something that is also enforced by the Torah since "the law of the country is the law.")

Following this, during that same week, on the Friday and the Sabbath, the heads of the large and significant countries of the World gathered in the city of New York in the building of the United Nation, at their head were the Presidents of the

two Super-powers, and they decided and announced the beginning of a new era vis-à-vis the relations between the countries of the world, annulling the status quo of (contentious) wars among the nations of the world; a resolution that would also find expression in the form of arms reduction, until they would achieve peace and unity, so that there should be co-operative efforts and mutual help between the countries of the world for the benefit of all of humanity.

On the Shabbos, the Rebbe related to this during his sicha (talk) that the Creator of the World had orchestrated the events in such a manner so that several things should come together, which would result in conducive conditions for disarmament of weapons of mass destruction, and in its place they can utilize these resources for constructive purposes.

The Rebbe emphasized: there are several things combined here relating to this special time and place, and since the Creator of the world established that the beginning of all matters is in the Torah [26] behold we need to see where these things are found in the Torah!

From the aspect of time:

As stated [27] above, this occurred at a time when people from all over the world are studying in the Torah of HaShem “the parsha Mishpatim”. The theme of parshas Mishpatim is – as in its name – laws that are between man and his fellow, obligations that are understood in the human intellect. About this the Talmud states [28] that “things that are said in the Torah as a judgment (meaning such things that even) if they had not been said, it would have been appropriate for us to say them ourselves”. The explanation, we are talking here about things that are understood by the human intellect, as even if the Torah would not have commanded them, then we still should be able to understand them of our own accord. Furthermore, behold there are positive matters that a man [29] is able and needs to take an example from animals as to how he

ought to conduct himself. And if we had not received the Torah then we would have had to have learned modesty from a cat, and not to steal (not to use things that are not mine) from an ant. These things are so understood even in the intellects of the nations of the world, until it becomes conceivable that in several civil courts that they may rule according to what is found in the Torah (without realizing that they are ruling according to that which is found in the Torah of Moshe, the man of G-d who received (these laws) from the Creator of the world)!

The Torah emphasizes, "and these are the laws that you shall place before them", that even the fulfillment of simple things which are said to be understood in the human intellect, their fulfillment needs to be not only due to their rational conclusions, rather their fulfillment needs to be due to the commandment of the Creator (Who desires these laws, which are called judgments, which should permeate also the intellect).

This matter [30] needs to be also by the nations of the world with regards to their fulfillment of their seven mitzvos Bnei Noach as although these are matters "towards which the intellect inclines" in any case he needs "to accept them and do them because they were commanded by the holy One blessed be He in the Torah... but if he performs them due to a common consensus... then he is not from the chassidim among the nations and not from the wise among them" [31].

The ultimate perfection [32] in this will be in the Messianic Era as then "the involvement of the entire world will be (including also the nations of the world) to know HaShem alone". This means that the situation will be so exalted until the knowledge of HaShem will be elicited and will permeate [33] also the human intellect.

From this it is understood also with regards to the above mentioned occurrence, the decision and the announcement of the leaders of the Nations of the World to begin to be in a

situation of “beating their swords into plowshares” – especially at this time when the Bnei Israel are learning in the Torah the parsha of Mishpatim.

Since the matter of “beating their swords into plowshares” is a matter that is understood also in the human intellect, for behold, the human intellect requires the establishment of the world according to justice and straightness, through negating war which brings destruction and desolation, Rachmana Latzlan – may the Creator save us, until it brings to the disarming of the implements of war and their transformation into tools that will bring a benefit for the settlement of the world.

{The reason that the nations of the world are beginning to discuss making a transition into a new era of peace and unity, is not only because the human intellect dictates that this makes the most sense, but also this is due to the fact that we are chronologically nearing the time of the Messianic Era.}

Another meaningful reason from the aspect of time:

In spite of all this, throughout all of the generations there were many wars among the nations of the world, which caused destruction and desolation going against that which the human intellect would dictate.

This fact forces us to say that the true reason why it is that specifically in the more recent era it is recognizable that there is an ambition to complete and finish the era of wars in the world, and to begin a new era of fulfillment in the world according to righteousness and straightness, peace and unity, as is exceedingly emphasized in the in the decision and announcement of the leaders of the nations of the world this last erev Shabbos ( I.e. Friday), this is not only due to the requirement of the intellect, for behold the intellectual necessity of (peace rather than war) was also in all of the previous generations before this one, rather here was added a very meaningful matter, that we are nearing the time about

which the Tanach declared long ago “and they will beat their swords into plowshares”.

This phenomenon [34] is one of the foretold prophecies about the complete and final redemption through our righteous Messiah, about whom it was said “and he will judge [35] between the nations, and (he) will rebuke many nations (very powerful nations), and they will beat their swords into plowshares and their spears into pruning hooks, one nation shall not lift up sword against another and they will no longer study the art of war”.

This matter of disarmament will be through the activities of the King Messiah himself as is emphasized within the verses for example as is written in the beginning “and he will judge between the nations, and rebuke”. The Rada”k explains that “the judge is the King Messiah... who will be the lord of all of the nations. And he will rebuke them and will say to the one who is unjustified – straighten that which is crooked – for this reason there will no longer be any war between nation and nation since he will bring peace between them”.

Since in these days, the leaders of the countries of the world are resolving and announcing their resolution to reduce and annul weapons and to add in areas that are required for the economy of the country and the entire world as this (is related to) the fulfillment of the meaning of the aforementioned verse, behold this is a clear sign of the beginning of the fulfillment of this prophecy in the complete and final redemption through our righteous Messiah.

We see [36] already (a semblance) and beginning of the activities of the King Messiah upon the nations... as a result of the fact that the Holy One Blessed Be He has placed within the hearts of leaders of the nations of the world to decide and to announce together about a situation which is like the matter of “and they shall beat their swords into plowshares and their spears into pruning hooks”.

And this is the reason that this decision and announcement was made at this time in particular, due to the special relation to the true and complete redemption through our Righteous Messiah in actuality.

Also the choice of the place has a special meaning:

The simple reason [37] for the choice of the city of New York was because they were looking from the outset for a place which is not the capitol of any particular nation.

However [38], the reason why the Creator of the world brought about (events) in such a manner that they should come to New York (to speak among themselves in ways of pleasantness and ways of peace), to the country and city in which is found the shul and yeshiva of, a place of Torah, prayer and tzedakah, the house of my father in law – the Previous Rebbe – the Nasi of our Generation, that house that is called “Beis Rabbeinu SheBeBavel”, the place that was chosen by the Rebbe (Rabbi Yosef Yitzchak) so that it should now be the central place from where “light goes out”, the place from where there is spread all kinds of goodness, righteousness and straightness also among the nations of the world through the fulfillment of the Mitzvos of the Bnai Noah, upon the foundation of the faith in the Creator of the world and its conductor.

And there is to say, that in the event of the aforementioned meeting with the decision and the announcement in the city of the Nasi of our generation, my honorable father in law, the Nasi of our Generation (as in this city there gathered the leaders of the countries, including also of this country (the United States), who needed to come from the capitol city to this city), there is a hint from G-d, that this meeting has come about as a result of the activities of the spreading of Torah and of Judaism, the spreading of righteousness and of straightness throughout the entire world, that have been and are continuing to be implemented by the Nasi of our Generation, the Moshiach of our Generation, to the extent that

through the perfection of the service in all of the above in these our days, the world will become entirely fitting and prepared for the beginning of the activities of the King Moshiach, as he will fulfill the verse "and he will judge among the nations, and rebuke many nations, and they shall beat their swords into plowshares and their spears into pruning hooks".

To note, some of the surprising things with regards to dates. [In the middle of the winter of the year 5700 (February-March 1940) the Rebbe Josef Isaac Schneerson arrived in New York. In the summer of 5701(1941), his student and son-in-law arrived who would (eventually) fill his place Rabbi Menachem Schneerson. In the winter of 5710(1950), the Rebbe Josef Isaac left this world for his heavenly abode. In the winter 5711(beginning of 1951), his son-in-law agreed, Rabbi Menachem – to fill the role of his father-in-law in an official manner and to accept upon himself the leadership]. The Rebbe continues in his sicha / talk, to note that the United Nations which was founded for the purpose of achieving unity and peace in the world, was established in the "lower half" of the globe shortly following (chronologically) the arrival of the Nasi of our generation to the lower half of the globe (beginning with the resolution that was accepted in the middle of the war, in the year 5705 [approximately 1945], and its place was established in the city of the Nasi of our generation, to the extent that the special U.N. building (in the year 5711 approximately 1951) as in this is emphasized that the (increasing trend towards) unity and peace among the nations is a result of the activity of the Nasi of our generation, in refining the world (through spreading the Torah and Judaism and righteousness and straightness throughout the entire world). The more there is added in the refinement of the world through the Nasi of the generation there has also been an addition in the establishment and foundation of the organization whose goal is to bring about peace in the world, until the world will be rectified in its perfection as is

emphasized in the verse (which is displayed on the wall of the building) "And they will beat their swords into plowshares" which is the foundation of this organization. And the Rebbe continues to explain this at length there.

### The Writing of a Shulchan Aruch

Already on Purim of the year 5725 [39](1965) the Rebbe said: We see according to Torah the relation that there needs to be between Jews and to those who are non-Jews, as precisely – just as there is an obligation upon a Jew to be cautious in the matter of "you shall not place a stumbling block before the blind" – that you should not cause someone to stumble in halacha, thus there are obligations of "not placing a stumbling block before the blind" in relation to non-Jews – that we should not cause them to stumble in a halachic matter. On the contrary we are obligated to help them and to do everything that is dependant upon us, so that they should fulfill their Mitzvos that are related to them. As their existence is dependant upon this.

There are matters included in this which include many details; indeed, it would be possible to write an entire Shulchan Aruch, when the hand of Israel is strong, about how the relation of Israel needs to be towards the Nations of the World, in a manner that they should show them their path in life how they need to conduct themselves, in such a manner so that it should be appropriate to be called by the name – life, the life of these people who are non-Jews.

In addition to telling them that theft is prohibited etc. furthermore in addition to these matters of refraining from unacceptable conduct, there are also areas where we need to established the straight path, so that he should guard the Mitzvos of his Creator, that which the Creator has commanded of him, and that he should fulfill the Mitzvos not due to intellectual conviction, rather because this was commanded by the Creator of the world and in this way we join him with the

Creator Himself.

And he needs to do the service because this was commanded by the Creator of the world, and not necessarily should he anticipate from them ( I.e. the Mitzvos) a reward for this.

Indeed there are several matters that were clarified by the Rebbe himself, as will be seen by anyone who looks into it. However, the work is still immense, and there were times when the Rebbe indicated that this work requires a great acceptance of responsibility, including quoting the sources and with great caution.

In accordance with this formidable demand, with accelerated necessity in the more recent years, we are presenting this first section (in booklet form) – and it is still far from being complete – which speaks about the Seven Mitzvos Bnai Noah with specified clarifications of practical significance, with great effort exerted to quote every source and indicate all references.

And it is my prayer to the Creator of the world that I should not stumble nor cause others to stumble in a matter of halacha.

With blessings for a good writing and sealing,

Ouri Mordechai Bar Elazar shichiyeh Lipsch.

15th of Elul 5763

Day of the original founding of Yeshivat Tomchei Temimim, world-wide.

Prohibition of infringing upon another's border

According to Torah there is a prohibition of infringing upon another's border, in something in which a man has toiled and has invested time, money and much effort. In the introduction to the Shulchan Aruch HaRav [40] (Code of Jewish Law written

by the first Lubavitcher Rebbe) “And now all of the nation of HaShem who tremble upon His word, behold I am reminding them of the “tikkun haKadmonim” (the rectified behavior instructed by our Sages) to be very precise in the matter of infringing upon another’s border as this is something that is related to a mitzvah and holiness, and no excuse in the world may justify it, so that (even) those who copy Torah in a printing press should not be damaged ch’v”. And in the conclusion of the introduction of the Alter Rebbe to the Tanya he wrote “there is an explicit verse in Scripture: ‘cursed is the one who infringes upon the border of his fellow’ – and one who heaven forefend infringes upon the border of his fellow, behold he is cursed ch’v (heaven forefend)”.

And this book should not be printed nor its translation nor parts of it without permission from its author (or his representative according to halacha in this matter), not in the holy land and not outside the holy land.

And we shall merit the complete and final redemption through our Righteous Messiah and the earth will be filled with knowledge of HaShem as water covers the ocean bed – one nation shall not lift up sword against (another) nation and they will no longer learn any war.

B”H

Accepting the Yoke of Heaven

Analogy:

A king [41] of flesh and blood entered a country, his servants advised him to issue decrees (for the citizens of the country.)

He said to them, when they will accept my sovereignty (then) I will issue decrees! Since as long as they have not accepted my sovereignty (behold also) my decrees they will not accept.

Reality:

Thus said the Creator of the world to Israel "I am HaShem, your G-d", and "you shall not have any other deities". Am I the One whose sovereignty you have accepted? They said to Him yes! (He said to them) – Then just as you have accepted My sovereignty – (now you may also) accept My decrees!

According to this it comes out that at the Giving of the Torah there were two separate matters:

The acceptance of the Sovereignty of the holy One blessed be He.

Following this [42], they accepted upon themselves a second matter – I.e. the acceptance of the Mitzvos.

So too with regards to all generations, there is a Mitzvah upon every Jew, so that every day [43] he should first accept upon himself the yoke of Heaven, and then afterwards he should accept upon himself the yoke of Mitzvos [44].

Thus [45] also in relation to the every man whoever he may be, there is a need that he should accept upon himself two things, namely:

To believe in the Creator of the world, and to accept His sovereignty, and together with this he should accept upon himself not [46] to serve idols.

The acceptance of the decrees of the Creator of the world, i.e. the rest of the Mitzvos of the Bnai Noach.

For this reason the Rebbe [47] sought to achieve, that every person should endeavor, to begin his order of the day with a "moment of silence", during which he should contemplate the Creator of the world who "created [48] the Heavens and the Earth".

He should also consider the connection of every person with Him, every person needs to know that by the Creator of the

world there is a situation of “an eye [49] that sees, and an ear [50] that hears, and all [51] of his deeds are written in a book”, and he pays [52] every man according to his ways and as the fruit of his actions”.

The reason that He does not pay the account – generally – in an immediate manner is:

1) Since He provides man with an opportunity to rectify his conduct.

2) Since He desires that the man should on his own choose the good (and if He would “pay the account” immediately, there would be no free choice).

G. If possible, it would be advisable for one to say [53] every morning and evening the verse: “Hear Oh Israel, HaShem is our G-d, HaShem [54] is One”.

B”H

When the Alter Rebbe [55], the founder of the chassidic movement Chabad, was in prison the person who was assigned to interrogate him was an assistant to the officer, in other words he was filling in for the administrator. He was an expert in Ta’anach (Scripture) and also learned in Jewish topics.

One of the questions that he asked the Rebbe, is that he should explain to him the meaning of the verse: “And HaShem G-d called [56] to the man and he said to him, ‘where are you?’”, and the administrative assistant asked – ‘did the Creator of the world not know at that time where the man was, so that He called to him and asked him “where are you?”’

The Rebbe answered him (as explained by Rashi) that in order not to scare the first man and to give him the possibility so that he should be able to answer, therefore he turned to him with this question “where are you?”.

The officer said to him, the words of Rashi I already know myself, however I would like to hear the explanation of the Rebbe about this.

The Alter Rebbe answered him, when someone reaches such and such an age (here he mentioned the exact age of the officer) the Creator asks him: "Where are you? Do you know why you were created in the world, do you know what you need to do in the world, and what you have already done?"

It is incumbent upon every person to know that this question is asked of everyone constantly, this question applies to the most lofty personalities and to the most simple of people – 'Where are you?' However, the question applies to each person in accordance with his level that is related to him.

{Booklet about the Noahide Laws by Rabbi Ouri Lipsch c/o [www.7for70.com](http://www.7for70.com) resident of the Holy Land of Israel. See also the following related link for more info about the Noahide Laws and Chabad:

[#](http://www.chabad.org/library/article.asp?AID=142535) }

B"H

I Am HaShem [57] (Your G-d)

The Creator of the world, created [58] the heavens and the earth, He formed [59] light and created darkness, He distinguished between the sea and the dry land, He created all of the herbage (from herbs of the field to the tall trees which produce fruits, and regular trees), He set up the sun, the moon and the stars in their course, and He also created the life forms in the sea, on the dry land and in the air (fish, birds, domestic and wild animals, and creepy-crawlies). The verse [60] says: "You have made the heavens and the earth and the heavens upon the heavens, and all of their hosts, the earth and all that is upon it, the seas and all that fill them. ..." Finally He created the man and He appointed him so

that he would be able to rule over the animals in the sea, on the dry land and in the air, and he gave to him all herbage, to use for his various needs.

All of this was created by the Creator (He created, meaning He made from absolute nothingness [61]), He formed (the external form, of the external appearance, including color, and shape: triangular or round etc.) and He made it with speech.

“HaShem [62] the Creator of the Heavens is the G-d, the Former of the Earth and its Maker, and He will establish it (will prepare a firm and healthy foundation, so that the entire Earth will stand), it was not created for chaos, it was formed to be settled”.

He did not create the world in order that the world should be empty and desolate, and certainly not with the goal that the people should destroy and devastate it, rather the intent is that it should be “formed for settling”, that the people should concern themselves with making the world a place fitting for settlement, in a good and orderly fashion.

This is one of the reasons that after the creation of the world it was said “And HaShem G-d commanded [63] the Man etc.” – at that time [64] he accepted a number of Mitzvos (as will be explained in the following chapters, with the help of HaShem), after several generations [65] when Noah arrived he received an additional Mitzvah. These commandments [66] obligated him and his descendants in the generations to come in the future.

Since the entire world was destroyed at the time of the flood, and there remained [67] only Noah and his children, from here (we learn that) HaShem gave [68] to all of the descendants of Man, the “Bnai Noah” (these Mitzvos), in other words all are the descendants of Noah. For behold, “from these [69] spread forth (the population) upon the entire Earth”.

In later years [70], additional commandments were given to Avraham, when the time for the Giving of the Torah arrived;

the Creator repeated these things to Moshe [71] Rabbeinu. The obligation that is incumbent upon Bnai Noach is specifically when the Creator repeated these things to Moshe Rabbeinu.

("Every Mitzvah that was said to the Bnai Noach and was repeated [=that the Creator of the world said it a second time] at Sinai, was said for these and for these [was said for both Jews and non-Jews].

[However if] the Mitzvah was said to the Bnai Noach and was not repeated at Mount Sinai [at the time of the Giving of the Torah, in this situation:] it was said [72] for Israel and not for the Bnai Noach". )

Any halacha that was not repeated during the giving of the Torah, the obligation in it is only for the Jews specifically, (and it is understood that there is no prohibition for a non Jew also to fulfill the Mitzvah that was said before and was not repeated.)

B"H

Giving of the Torah

Concepts that are explained in the chapter:

The Torah was given to the Bnai Israel / its goal is to influence the entire world / the goal of the entire humanity / to reach the whole world / an explanation based on the prayers of Rosh HaShanah about intensity of the Giving of the Torah / immediate influence upon the Kings of the Nations / the conversation with Bilaam / the desire of the Creator to rule over all / its fulfillment is the fulfillment of the world / all heard "I am HaShem" / they heard in their language / conclusion: there is a necessity to reach all / summary / (in the note what is the necessity for it to be communicated in 70 languages)

The Torah was given specifically to the Bnai Israel, in the

wording of the Scripture “an inheritance [73] (specifically 30b) to the congregation of Yaakov”. Many Mitzvos were given to the nation of Israel, in accordance with the demands of the Creator of the world from the nation of Israel. And He did not obligate in them the entire Bnai Noach.

Despite the fact that the Torah was given to the Bnai Israel, in any event, initially the goal was that it should bear a certain amount of influence upon all human beings in the world as will be explained further on in the continuation of the chapter.

The intention is not at all that all should become Jews, rather that all people in the world should conduct themselves in accordance with the requirements of the Creator of the world. So that it should be a situation of “it was not [74] created for chaos – it was formed for settlement”, that the creations should not destroy the world, rather they should bring it to a situation of “it was formed to be settled” so that it should be a good and pleasant place [75] to dwell there, and furthermore until they will reach a situation of “one nation shall not lift up sword against nation [76]”, in other words that they will reach a time and a situation in which wars will discontinue entirely.

Since there was a goal, that the Torah should bear influence upon all dwellers upon the Earth, therefore the Giving of the Torah was felt, even from a very great distance, from the place where the Bnai Israel were standing.

In order to explain the great intensity and feeling which they felt from a great distance (geographically), at the time of the Giving of the Torah, we will bring here a section (that is built upon the liturgy of the prayers of Rosh HaShana (the New Year according to the Hebrew calendar), “the blessings of Shofarot”) with additional sources from the Tana’ach and more.

HaShem appeared in the cloud of His glory :

And it was [77] on the third day... a heavy cloud upon the Mountain” (Sinai)

“HaShem spoke [78] from within the fire, the cloud and the mist”,

“...the Heavens [79] also dripped; the clouds also dripped forth water”

“Even the Heavens [80] dripped before the G-d; this is Sinai..., a generous rain”

\*

When He spoke with His nation, He made His voice audible to them from the Heavens

“You have seen [81] that I have spoken with you from the Heavens”.

“From [82] the Heavens He made you to hear His voice”.

\*

And He revealed upon them in a pure mist

“And Moshe [83] approached the mist where the G-d was found”.

“HaShem spoke [84] with your entire congregation from within the fire, the cloud and the mist – with a great voice”.

\*

The entire world as well fell and quaked from before Him

And the works of creation trembled before Him

“And Mount Sinai [85] was entirely smoking as HaShem had descended upon it in fire, and its smoke ascended like the smoke of a furnace and the entire Mountain trembled exceedingly”.

“And the Mountain [86] burned with fire”,

“The Earth [87] shook” (and the Metzudas David, “all of the

Kings of the Nations upon the Earth trembled and quaked” and the Targum Yonasan, “the Earth shook” the Earth itself quaked!) The Heavens also dripped, and the clouds also dripped with water”. (“In order to permeate and confuse the Nations of the World with the voice of the abundance of rain”. Metzudas Dovid, there.)

“The mountains [88] flowed (like water Rashi.) And in the Metzudas David “from the great trembling they dripped with perspiration”.

“And the Earth trembled [89] and quaked”.

“The chariot [90] of G-d are 20 million sharpened angels”, (when He came to reveal Himself He brought with Him angels, which are so to speak the “chariot of G-d”, tens of millions of angels brilliant and sharpened”, according to Rashi.)

“A pestilence went before Him [91] (at the time when the Holy One blessed be He gave the Torah to Israel He distracted the Angel of Death, to preoccupy it with other things, so that it should not stand and accuse, Rashi) and sparks went out at His feet – (and fiery angels came with Him to Sinai, Rashi).

[And the intention is not that the entire world saw the angels, rather the emphasis is:

That “the works of creation trembled before them”.

That the entire world shook and felt the Giving of the Torah!]

\*

When our King revealed Himself upon Mount Sinai to teach His nation the Torah and Mitzvos, and He made them hear His glorious voice and His holy words from amidst the flaming fire.

“And Mount [92] Sinai was entirely smoke since HaShem descended upon it in a fire and its smoke ascended like the smoke of a furnace”

“And the entire nation saw the voices and the thunder and the voice of the shofar and the Mountain was smoking”.

“He showed [93] you His great fire and His words you heard from within the fire”.

“G-d spoke [94] from within the fire, the cloud and the mist”

“The mountain [95] was burning with fire”.

“His voice [96] we heard from within the fire”.

“Who is the flesh [97] who heard the voice of the living G-d speaking from within the fire such as we did and yet lived”?

\*

With thunder and lightening He appeared upon them

“And there were [98] thunder and lightening”.

\*

And with the voice of the shofar He appeared

“And the voice [99] of the shofar was very strong”.

“And the voice [100] of the shofar was becoming increasingly and exceedingly strong”.

[And there is someone [101] who wrote, that there was here a reason, that the Divine Revelation should permeate the entire creation, including the foundations of the creation, which are fire, wind, water and dust, therefore He spoke from within the fire, and the Mount Sinai was entirely smoke (foundation of wind), a cloud and a mist etc. water , “and the mountain trembled” and also “the earth shook” foundation of the dust. And this is not the place to go on at length].

This also caused an immediate trembling by the nations of the world, the verse says thus:

“The voice [102] of HaShem is with strength” (at the time of the Giving of the Torah HaShem contracted His voice according to the strength of Israel.)

“The voice of HaShem is with splendor”.

“The voice of HaShem breaks the cedars (as also the strongest cedars among the nations of the world, were shaken, and quaked, and the verse says “who is of flesh who heard the voice of the Living G-d speaking from amidst the fire and yet... lived”) and HaShem broke the cedars of Lebanon”.

“The voice of HaShem carves with flames of fire” [103].

“The voice of HaShem caused the desert to shake (that the desert shook from the voice of HaShem), HaShem will shake the desert of Kadesh” (the reference is to Mount Sinai in which was given the Torah, which is also called the desert of Kadesh.)

“The voice of HaShem causes the rams to dance”.

“And in His chamber (which is true of every King [104]) all speak of His honor” of the Holy One blessed be He.

The noise brought about that “all gathered [105] to the wicked [106] Bilaam and said to him – what is this great noise that we have heard? Perhaps a flood is coming to the world? He said to them... the Holy One blessed be He has already sworn that He will not bring a flood to the world! They said to him, a flood of water He will not bring but (perhaps) He will bring a flood of fire..? He said to them, He has already sworn that He will not destroy all flesh!

And he said to them “and HaShem will be enthroned [107] as the King forever”, He has already [108] sworn that He will be King forever over His creations and He will not destroy them .

[They asked again] and what is this great noise that we have heard? He said to them there is something precious that the

Holy One blessed be He has in His treasury [something precious and pleasant that is good, and it was hidden with Him until now, the intention is to the Torah].. And He has sought to give it to His children, “HaShem [109] will give might to His nation”, the holy One blessed be He will give (now) the Torah to his nation. (The great noise that you hear is a result of the giving of the Torah to Israel.)

They all opened their mouths and said “HaShem will bless His nation with peace”!

From the previous section we see clearly several details:

a) That the Creator wanted that all of the nations of the world should know about the “Giving of the Torah”.

b) Indeed at the time of the giving of the Torah the nations of the world sensed this, and each and every king in his chamber declares the honor of the holy One blessed be He.

c) [Something essential that is fitting for special emphasis] the will of the holy One blessed be He is “that He should be King over His creations”, that it is within His will to be King over all [110] of the creations in the world (beginning with the children of Man), whoever they may be. Therefore He swore that “He would not destroy them”, that there would not be again a flood in which would be destroyed all of the creations upon the Earth.

It was fitting [111] for the holy One blessed be He to come with such ‘loud voices’ so that the entire world should hear, to inform the entire world that there is something precious hidden with Him... and their fulfillment [the fulfillment of the Mitzvahs] is the fulfillment of the world...”.

“We find that the Torah provides peace to the nations through the nation of Israel, and therefore they said “HaShem will bless His nation with peace”.

Despite all of the tumult that is described above, behold when the time arrived for the saying of the Ten Commandments behold “when the holy One blessed be He gave [112] the Torah: a bird did not chirp, nor did a pigeon fly, the revolving angels (Ofanim) did not fly either, and the burning angels (Seraphim) did not say ‘holy, holy [=as even the angels ceased from their actions], the Sea did not move, and the creatures [throughout the entire world] did not murmur rather the entire world was silent and still – and the voice emerged ‘I am HaShem your G-d’.

We found in the midrash [113] on the verse “And HaShem spoke these [114] words... with a great voice...”, one voice that divided into seven and they subdivided again into seventy [115] (voices and seventy languages), in order that all of the nations should hear, and every nation would comprehend in its own [116] language.

They all began [117] to offer praise to Him as it is said: “All of the kings of the nations will offer thanks [118] to You”.

We can see from the above that [119]: the Giving of the Torah on Mount Sinai was not only for the sake of the Bnai Israel, rather then was revealed the sovereignty of HaShem / G-d and His dominion upon all of the creation entirely.

Consequently, as a result of this, the nations of the world then became obligated in the acceptance of the yoke of Heaven.

In conclusion:

It is true that the Torah was given specifically to the Bnai Israel, however there are parts within it which are pertinent to all people on Earth, and specifically through their fulfillment will it be possible for the world to be rectified thus becoming fitting for habitation.

The Giving of the Torah was heard by all of Humanity, from

then onwards all became obligated in the acceptance of the yoke of Heaven.

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[1] See further about this in the matter of “thou shall not curse G-d”, chapter one, paragraph 8.

[2] As is explained in the chapter about the love of HaShem

[3] Explained at length in the chapter about the Giving of the Torah

[4] Rambam chapter 8, Laws of Kings.

[5] At least 20 years before hand he spoke about many matters connected with the Bnei Noach, he clarified many subjects in this area of halacha, matters that beforehand were almost not dealt with. Some of them have been included in this booklet.

[6] From here onwards is based on the sicha of the Rebbe of Lubavitch from Shabbos parshat Mishpatim 5752.

[7] Thus the Rebbe was accustomed to refer to his father in law, Rabbi Josef Isaac Schneerson, the sixth Rebbe of Lubavitch.

[8] Tzefaniah 3:9. And see also the Rambam, Laws of Kings end of chapter 11.

[9] The Rebbe used this term in order to refer to the emissaries of his father in law Rabbi Josef Isaac, and (the Chassidim often refer to) his son in law Rabbi Menachem Mendel (who) continued in this for several decades. To send students to the place that was called “behind the iron curtain”, in secret and with self sacrifice – to bring items of holiness for the fulfillment of Mitzvoth and holy books for studying Torah

[10] Hisvaduos 5744:3:1941. Kol Baei Olam 187.

[11] Hisvaduos 5745:3:1840. Kol Baei Olam p.189 and onwards.

[12] Isaiah 61:5

[13] Liturgy of the Musaf Prayer, and see Likutei Sichos 20:173. And there it is explained.

[14] Zevachim 19a

[15] Isaiah 49:23

[16] Proverbs 22:6

[17] Isaiah 45:18

[18] Lech Lecha 12:3. And see Sotah 38b, Rambam Laws of Priestly Blessings (end). Shulchan Aruch HaRav – Orech Chaim 201 (end)

[19] Berachos end of chapter 8, brought in the Tosephos beginning with the words “And I will bless those who bless you” – Chullin 49a. And see further on in this booklet in the section about “the prohibition against cursing Elokim” chapter 4:7-8 and in the notes there

[20] Devarim 7:14

[21] Avos 5:21. According to the amount of suffering and difficulty, thus is the greatness...

[22] Talmud Gittin 10b and there it is explained.

[23] See the chapter about “beloved is man who was created in the divine image” sections 6,7. And in the notes

[24] Mechilta B'Shlach 15:1. Brought in the Tosephos beginning with the words “H’g ve’ne’emar – Pesachim 116b

[25] Sicha of the Rebbe from Shabbos parshas Mishpatim 5’75”2

[26] Shabbos Mishpatim, foot note 7

[27] Sicha of the Rebbe from Shabbos parshas Mishpatim sections 4,5,6

[28] Rashi's commentary, Vayikrah 18:4

[29] Eiruvim 100a

[30] Rambam, Laws of Kings, end of chapter 8

[31] The explanation of this issue may be found also further on in the chapter "beloved is man who was created in the divine Image"

[32] Rambam end of Laws of Kings

[33] In the prophet it was said "and the Earth will be filled with the knowledge of HaShem". Isaiah 11:9

[34] Sicha as mentioned above, section 2

[35] Isaiah 2:4. Micah 4:3

[36] It is worth noting, that the Rebbe emphasizes throughout the sicha, that the resolve of the world to reach a situation of disarmament – is as a result of the publicizing of faith, righteousness and straightness by the Nasi of our generation. And he did not mention his activities, (behind the scenes (?)), which caused that they should speak – and reach a situation of disarmament, and of redirecting the funds to economical ends. Editors note – and see also the next section about the significance of the place etc.

[37] Sicha Shabbos parshas Mishpatim, note 24.

[38] According to the above sicha, section 3.

[39] Sichat Kodosh 5725:446 (printed in the year 5746). And see also the chapter about Matan Torah section 11, note 44. And in the matter of prohibition of blasphemy, note 83.

[40] Close to the completion of the introduction of the Rav

and Gaon R'Chaiim Avraham.

[41] Shaarei Halacha U'Minhag 10:20:3. And in the name of the Mechilta in the Aseret HaDibrot on the verse Anochi.

[42] And there was in this also in a general manner, also a chronological separation, as is explained in several places.

[43] Mishnah Berachos 2:2

[44] In addition to the special theme of Rosh HaShana – every year – when we say a special blessing to throne the Creator (as the King over) the entire world. This is called the blessing of “royalty” – “say before Me (verses about) royalty in order to enthrone Me upon you”.

[45] In the indicated sources in foot note 1, and see also the chapter about the Giving of the Torah 12:13.

[46] This is also the reason that the first two of the Ten Commandments “I am HaShem” and “You shall have no other g-ds”, were heard directly by the whole Jewish nation from the Creator (Tractate Makos 24), since these two Commandments are essentially distinguished from the other Commandments and the rest of the Torah, since through them the Bnai Israel accepted the sovereignty of Heaven, in the sources indicated above in foot note 1.

[47] In the sicha from the 11 th of Nissan and Acharon Shel Pesach 5743, and more. And it is understood according to the simple meaning that he was referring only to young children. And see also the end of the matter of the sixth chapter “not to blaspheme”, and you will find there part of his words.

[48] Bereshis 1:1

[49] Mishnah Avos 2:1

[50] The verse in Scripture says: “Will the One who planted the ear not hear, if He forms the eye will He not see... HaShem

knows the thoughts of man” (Psalm 94:9-11), He behold gives the ability to the eye to see and ability to the ear to hear, so should we require a proof that He has the ability to see and hear (according to the words of the Ibn Ezra there).

In our generation there has been added a strong demonstration of the fact that it is possible to see without being sensed at all that someone is viewing you, such as on a television or by means of a satellite, if one does not notice that he is being viewed, does this change the reality?

And so too with regards to hearing, by means of a telephone (and in recent years, there is a widespread usage (by means of satellite etc.) of wireless tools etc.), which provide people with the possibility to hear each other from a great distance, (sometimes) without even realizing that they are being tracked. This reflects the nature of our relationship with the Creator Who has provided the world with all of these opportunities, certainly He sees and hears at every moment, even if it may be conceivable that the creature does not perceive this at the moment (according to the talks of the Rebbe in several places).

[51] In relation to matters of action, actual deeds that are performed in the world, the Mishna said – you should know that whatever you do, He sees. In relation to matters of speech, words that are spoken by man, it says – that whatever you say, whether good or for bad, behold He hears. And in order that you should not think that He may forget (after a long time) he adds (in the Mishna) “and all of your deeds are written in a book” according to the commentary of the Tosephos Yom Tov on Avos there.

[52] According to Jeremiah 17:10. And from there one who looks will find a proof that even for good thoughts that a man endeavors to think, the Creator pays a reward.

[53] The Chida in the sefer “Maagal Tov” (a diary of his

journeys) wrote "Sixth of Tamuz...the Chida writes that he was offered hospitality by a non-Jew and his relatives and in the course of conversation the Chida asked him what he believes in? The non-Jew told him that he believes in Hashem the G-d of Israel, and after questioning him some more about this, the Chida felt that this man was sincere in what he was saying. The Chida then told him that since this is so, he should say every morning and every evening "Shma Israel Hashem Elokeinu HaShem Echad – Hear Oh Israel Hashem is our G-d HaShem is One" and he should fulfill the Seven Laws of Noah and he should be careful about shituf (combining anything else with the worship of Hashem) in any manner, rather he should dedicate himself to the absolute unity of HaShem, the G-d of Israel. And the non-Jew accepted and he said that he would pray only to HaShem the G-d of Israel. ...

[54] Deuteronomy 6:4 . And see also Rashi there. And to note from the liturgy of the prayers on Rosh HaShanah: "And all who have breath / a soul in their nose will say – HaShem the G-d of Israel is King – and His dominion rules over all / is universal."

[55] According to Likutei Sichos, volume 1, sicha from 19th of Kislev, section 13.

[56] Bereshis – Genesis 3:9

[57] Shemos / Exodus 20:2. Deuteronomy 5:6

[58] Bereshis / Genesis all of chapter 1

[59] According to the wording of the prophet Isaiah 45:7

[60] Nechemiah 9:6

[61] Ramban Bereshis 1:1

[62] Isaiah 45:18

[63] Bereshis 2:16

[64] Talmud, Sanhedrin 56a and onwards. Rambam, Laws of Kings 9:1

[65] See the sources that are referenced in the previous note. Bereshis (Genesis) 9:1,7

[66] Here we are speaking about constant Mitzvos, which remain forever. And we are not referring here to Mitzvos that were temporary for some particular time, such as the prohibition to eat from the Tree of Knowledge (Tosephos beginning with the word "No", Sanhedrin 56b)

[67] Bereshis – Genesis 7:23

[68] See above note 8. See also in the chapter about the Giving of the Torah note 3 (for a more internal reason why they are called the Bnai Noach.)

[69] Bereshis – Genesis 9:19

[70] Rambam Laws of Kings 9:10. See also in the next note.

[71] Sanhedrin 59a

[72] Here is not the place to go into depth explanation of this matter. However, for one who wants to get deeper – in short, it is demonstrated in the Talmud that these prohibitions (that were mentioned in short at the beginning of this booklet), were already said to Adam and to Noach, and the Creator repeated them again after the giving of the Torah. The question that is asked is: why was it necessary to repeat these commandments? Rather the reason is, that this comes to emphasize, that specifically a Mitzvah that was said a second time, also involves an obligation now for all of the Nations of the world. However, a Mitzvah that was not repeated – does not maintain a level of obligation for the nations (as an obligation, they are not obligated!).

Another matter, there are some warnings which include a reference to the nations that did not fulfill these

commandments for example: (Devarim / Deuteronomy 18:12) "Due to these abominations, HaShem your G-d is driving them out" (these nations who were living in the Land), and also (Vayikra – Leviticus 18:27) "Since all of these abominations were performed by the residents of the Land who were before you", and from here it is understood that these obligations, were said explicitly to the Bnai Israel, nevertheless these obligations were not taken from the other the nations, and therefore the Scripture emphasizes that they were punished for this.

However, that which was said prior to Adam and to Noach, and was not repeated at Sinai, behold despite the fact that until the time of the giving of the Torah, this Mitzvah was also for the nations, nevertheless since the Scripture did not repeat it, behold from then on the merit was taken (of fulfilling this Mitzvah, in the category of an obligation from the Creator, accordingly one would have received a commensurate reward) from the rest of the Nations.

This is also the reason, that He repeated again the prohibition of the limb from a living animal, as without this we would say that this Mitzvah as well was already taken from the other Nations and they are no longer obligated in it. The verse comes and emphasizes that this Mitzvah has remained for the rest of the Nations as well (and one who fulfills it will receive reward, and one who transgresses will be punished. In any case even one who fulfills the Mitzvos in which he is not commanded in them will receive a reward, but not as one who is "commanded and fulfills". See Rambam Laws of Kings, end of chapter 10. And to note also from the Chiddushei HaRamban on Makkos 9a)

This explanation in general is according to Rashi on Sanhedrin 59a, beginning with the word "Why" and beginning with the words "They were said to these and those".

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For these and other reasons, that are relevant also to the nations of the world, there are brought here matters of the "Giving of the Torah". This topic is the theme of the next chapter be'H (with the help of HaShem.)

[73] Devarim – Deuteronomy 33:4. Sanhedrin 59a

[74] Isaiah 45:18

[75] This is also alluded to in the term "Seven Mitzvos Bnai Noach", the expression Noach means in the Holy Tongue also from the wording of "pleasantness of spirit", "pleasantness" below and "pleasantness" above. In other words that through the fulfillment of these Mitzvos of the Bnai Noach there is achieved a pleasantness in the world in a situation of "it was formed to be settled". The description of those who fulfill these Seven Mitzvos is also "Chassidei Umos HaOlam (Chassidim from among the nations)" – to emphasize that their conduct is in a manner of kindness and love. In this spirit do we also need to show them the goodness and the pleasantness in the fulfillment of these Mitzvos. Also the number 7 (as in "all sevens are beloved". Kol Baei Olam p.16-17, and there it is referenced.).

[76] Isaiah 2:4. Micah 4:3

[77] Shemos 19:16

[78] Deuteronomy / Devarim 5:19

[79] Shoftim / Judges 5:4

[80] Psalm 68:19

[81] Exodus / Shemos 20:19

[82] Devarim / Deuteronomy 4:37

[83] Exodus / Shemos 20:18

[84] Devarim / Deuternomy 5:19

[85] Shemos / Exodus 19:18

[86] Devarim / Deuteronomy 5:21

[87] Shoftim / Judges 4:4

[88] Ibid 5

[89] Psalm 18

[90] Psalm 68:18

[91] Havakuk 3:5

[92] Shemos / Exodus 19:18

[93] Shemos / Exodus 20:15

[94] Devarim / Deuteronomy 4:36

[95] Ibid 5:9

[96] Ibid 20

[97] Ibid 21

[98] Ibid 23

[99] Shemos / Exodus 19:16

[100] Ibid 19

[101] Brought in the sefer "Parshas HaShavuah" Shemos 2:14 published by "Toras Chaim" Jerusalem, 5756.

[102] About these verses see Psalm 29 and the commentary of Rashi there.

[103] See the previous section at length.

[104] Zevachim 116a, Rashi beginning with the words "Ubheichalo".

[105] Talmud in the previous note

[106] A non Jewish prophet, who caused the nations to act in an anarchical way (Numbers chapter 22 until chapter 25. And there chapter 31:8 and in Rashi and more.

[107] Psalms 29:10

[108] Zevachim there, in the commentary of Rashi beginning with the word "VaYeshev"

[109] Psalm there, 11. And in the commentary of Rashi.

[110] And in the prayers of Rosh Hashanah (the New Year on the Hebrew calendar) every Jew prays: "Rule over the entire world with your honor, and exalt Yourself over the entire Earth with Your splendor, and appear with the glory of your might upon all of the dwellers of the Earth Your Land, and every thing will know that You have made it, and every formation will understand that you have formed him, and everything that has a soul in its nose will say – HaShem the G-d of Israel is King, and His Kingdom rules over all.

[111] Maharsha on tractate Zevachim.

[112] Midrash Rabbah on Shemos / Exodus end of chapter 29.

[113] Midrash Rabbah, Shemos end of parsha 29

[114] Devarim / Deuteronomy 5:19

[115] According to the commentary of the Razav there, and this is from the Midrash Rabbah there 5:69

[116] As has been discussed several times, every matter is a lesson and instruction not only for one generation; rather for every generation as in the wording "the Torah is eternal". And similar to this with regards to the tradition that the voice that was heard during the Giving of the Torah was divided into seven voices, and to seventy voices, in order that the voice

should reach the seventy nations of the world, and in their language, to emphasize that he is also obligated to fulfill his laws, (but the study of Torah in general is not desirable for non-Jews. And here is not the place to go on at length about this.)

We are obligated to learn with Bnai Noach their laws, and there are in this several details related to the law of "thou shall not place a stumbling block before the blind", not to cause someone to stumble in a conduct which is contrary to the will of the Creator, and when it is possible we need to see to it that the Bnai Noach should fulfill their Mitzvos in their details, and therefore we need to explain to them how they need to conduct themselves! And therefore there needed to be during the Giving of the Torah the division of the voice into 70 voices, so that it should reach the 70 nations.

As is explained (in the Rambam Laws of Kings, end of chapter 8) that the Bnai Noach need to fulfill their Mitzvos not due to the wisdom therein, since they are intellectually compelled to do so, rather the reason for their fulfillment needs to be because these were commanded by the Holy One blessed be He in the Torah through Moshe Rabbeinu (Moses)!

This obligation is not only relevant to Moshe Rabbeinu who explained the Torah in 70 languages (Deuteronomy 1:5 in Rashi), rather also now there is an obligation incumbent upon every individual to see to it that the Bnai Noach should fulfill their Seven Mitzvos in all of their details because they were given to Moshe at Sinai.

Afterwards there was an addition, when the Nation of Israel were scattered throughout the world, the outcome is that in the place where they are found they speak in the language of that place, behold they thus reveal the Seven Mitzvos in those languages, and they inform and explain the reason for the fulfillment of these Mitzvos; since from the outset, at Sinai, the Torah was given in 70 languages (from a talk of the

Lubavitcher Rebbe, unedited, the second day of Shavuos 5723 (1963) section 4 and see the end of the introduction about "the writing of a Shulchan Aruch".

[117] Commentary of the Razav on the Midrash Rabbah, above note 43

[118] Psalm 138:4

[119] Shaarei Halacha UMinhag, Yoreh Deah 20:4. And see there more about this.

