

# UN NGO Reps Pledge...

Family of nations gathered in New York at a special gathering where Mr. Joop Theunissen, Deputy Chief of an important United Nations Non-Governmental Organization signed to keep the laws of Noah.

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## Rachel's tomb

In Israel there is a special site considered to be the third holiest place in the Jewish world: Rachel's Tomb. It is near Bethlehem, which was ceded to the PA in an attempt to assuage the 'unassuageable.'

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## Laws of Noah & Anti-Semitism

By Rabbi Yakov D Cohen

The cause of Anti-Semitism is some 3322 years old dating back when the Torah was given for when it was given on Mt. Sinai the name Sinai means "Hate" for it bought out the hatred of the nations. The laws of Noah date back some 1200 years before the Jewish people stood at Mt. Sinai and accepted the Torah.

There are two mysteries that have defied explanation for as long as anyone can remember. The first mystery is anti-Semitism, which is a mystery because there are few things in history that have been as consistent, as universal, and as predictable as anti-Semitism. From one country to another,

from one culture to another, from one religion to another – although lifestyles, philosophies, and so forth are extremely different, there is one thing all of the peoples of the world had in common: They all, at one point or another, included individuals, and even large segments of their populations, why does the world hate Jews?

What did these people know about Jews? Sometimes a lot, sometimes very little, sometimes nothing at all. And yet all of them have a discomfort with Jews. Some of the things anti-Semites come up with concerning Jews and Judaism, make us wonder, “What did we do? What could we possibly have done to cause them to suspect such a thing?”

For example, there’s the accusation that Jews are plotting to take over the world. We have our faults, we’re vulnerable to some legitimate criticism sometimes, but, plotting to take over the world? Where did that come from? In order to examine the mystery of anti-Semitism, one needs to have an understanding of its target, which is the Jewish people.

But that’s not so simple, and brings us to the second mystery: What exactly is a Jew? What is Judaism? A religion, a culture, a family, a nation? What? What is it about Jews that everyone hates?

Jews have always been called the “chosen people,” because that’s how we are described in the Bible. Chosen for what? How did we get to be chosen? Why did G-d have to choose a people?

## **On Being Chosen**

In the story of Creation, we see that G-d doesn’t “choose” anything. He decides beforehand what He wants to create and He creates it. What does it mean, then, that He chose the Jewish people? If He wants a Jewish people, He creates a Jewish people. To “choose” a Jewish people implies that all people were originally alike, but then G-d decided that He wanted one nation to do a special job, or whatever He chose us for, and

so He went around and checked out the candidates and decided that He would choose us, and so we are the chosen people – we're the Jews.

What that implies is that it could have been anybody – it was a choice and G-d chose us, but He could have chosen somebody else and then *they* would have been Jewish. But this doesn't make any sense. If G-d wants a chosen people, then He creates one. And, if one is created chosen, then what's the choice? If there is really a difference, a uniqueness that makes the Jew Jewish, then what is there to choose?

Living in America and being enamored with the idea of egalitarianism we're very uncomfortable with the idea of a chosen people and we try to minimize it, to neutralize it. We try to say that being chosen doesn't mean that we're different, it's just that, well, your grandfather could have been chosen but, uh, he wasn't educated, but our grandfather was already reading Hebrew, was already wise, so he was chosen.

### **A Light Unto Nations**

The Torah is compared to light, a way to live by and to bring light into the world and to make this world a dwelling place to G-d the Creator of all. We Jews have the responsibility to be a light unto nations with and the Laws of Noah and to bring about world peace.

But nature being nature, it was designed and is preserved by the Creator, not men. He decided to create a "Chosen Nation," and likewise arranges matters to keep us on the headlines—for good or for bad.

It is not uncommon for a lighthouse whose light is negligently out, that the very ship it was designed to aid crashes into the lighthouse itself, thus damaging both parties... Why?

Because of our essential nature and function. The only reason

for bothering to select a particular people—and a small and rebellious one at that—is if they have a purpose to fulfill and a task to accomplish. The Jewish people were tasked with being a lighthouse for the treacherous waters that humanity constantly flounders in. The nations are meant to persistently gaze in our direction. That's natural.

However, a lighthouse is only useful if the keepers actually maintain the building and keep a steady beacon burning. To that end, G-d gave us the light—His light. We are mere keepers, and dare not claim the light is ours alone.

So, what does the reaction to the Danish anti-Islamic cartoons have to do with Jews?

On the one hand, it is pure and evil anti-Semitism—may G-d return their hatred on their own heads! But at the same time, it is only natural that nations turn to us, whether when creating a religion or when looking for a scapegoat. When the Creator wove the fabric of nature, He designed it so that all eyes face us, regardless of their awareness of this inner reason.

The rest of it is up to us: to guide our neighbors on this planet with the illumination that G-d gave us, to give to them: the seven laws of Noah, as transmitted through the Torah. And it is in the interest of us all—ships and lighthouse alike—that our light should burn steady and sure. It is not uncommon for a lighthouse whose light is negligently out, that the very ship it was designed to aid crashes into the lighthouse itself, thus damaging both parties...

At times, we are like keepers who have forgotten about the beacon atop their tower, and are instead chasing fireflies outside. At such times, we must rediscover the stairwell leading to the top of our lighthouse and the lighthouse master's instructions on how to kindle its light.

Every step in this direction, no matter how seemingly small,

prepares our world for the era when no nation will provoke another, for the divine light will shine brightly for all to navigate a calm sea of life with comfort and ease.

Today we face greater a challenge than anti-Semitism in America, with the idea of equality and politely correctness. We should not forget our task and everyone task to light up the world with the Laws of Noah

9 21. 2010 from a speech to Hadassah NYC

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## **10 wounded IDF vacation in NY**

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## **Ten severely wounded IDF soldiers vacation in NY**

Ten severely wounded IDF soldiers are on a vacation in New York, accompanied by Chabad Terror Victims Project and hosted by Chabad Israel Center of the Upper East Side.

This past Tuesday night, four hundred members of Chabad Israel Center of the Upper East Side's community, joined ten IDF soldiers on a grand two hour cruise along the Hudson river. The cruise was an opportunity for the community to meet and thank ten heros of Am Yisrael in a fun, relaxing and enjoyable

setting while enjoying music, great food, open bar, and a variety of entertainment booths.

The group of ten severely wounded Israeli soldiers landed in New York this past Sunday with a grand welcome, from the community, amidst singing and dancing. During their ten day stay, the soldiers will be touring New York, Washington, The Hamptons and Niagara Falls. In the past two days they have toured the length and breadth of Manhattan, including the Empire State Building, Rockefeller Center, Maddam Tussaud's, Statue of Liberty, Ellis Island, Times Square and Central Park.

When asked by a local community member what he hoped to achieve on this trip, Uri, a soldier responded, "I just want ten days of forgetting about my pain and suffering. I want a break from it all."

This is what Chabad Israel Center of the Upper East Side and Chabad Terror Victims Project's in Israel had in mind when organizing this trip – to offer these veterans ten days of worry-free relaxation and a much needed break from endless treatment and therapy.

Rabbi **Menachem Kutner** from Chabad Terror victims Project arrived with the soldiers on their trip as CTVP takes care of these soldiers year round. The soldiers are being hosted by Chabad Israel Center of the Upper East Side under the auspices of Rabbi **Uriel** and **Shevy Vigler**. The trip is being coordinated by Rabbi **Laima Barber** and Rabbi Uriel Vigler.

Jewish business leaders gathered together on Monday morning to give the soldiers an official and warm welcome from the Chabad Israel Center community in a private and exclusive affair held at the Chabad Israel Center. American veterans of war were present and welcomed the group to the USA. Rabbi Krasnianski of Chabad of the Upper East Side welcomed them to the community. Shimon Shkury and Issy Hacmun, two local

businessmen, welcomed the group on behalf of Chabad Israel Center.

In all probability the highlight of the entire trip so far, was when the soldiers were brought to Chabad Israel Center's Alef Bet Preschool. The children awaited the group with songs they had prepared and cookies they had baked for our beloved soldiers. After the kids finished their songs, the soldiers started teaching the kids some of the songs that they remembered from kindergarten. Then the soldiers simply picked the kids up, hugged them, kissed them and started dancing with them. Truly an inspiration!

During the cruise, Rabbi Menachem Kutner introduced some of the soldiers to the community. The community was truly moved when the soldiers described in detail how they were injured. The climax was when Ben S, a soldier who lost one hand, and the other is paralyzed and suffered severe head injuries got up and emotionally declared to his commanding officer Ron Lichy. Thank you for saving my life in Gaza – those were all the words he could utter...

The cruise ended when Uri R. ended his speech and thanked the entire community for their support and thanked them for bringing them to the United States and allowing them to have a wonderful vacation.

Rabbi Uriel Vigler then took the mike and corrected him. "It is not you who have to thank us. It is our pleasure and honor to be hosting these true heroes of our time. We are the ones who have to thank you."

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# The Choice is yours...

The Choice is yours an international seminar that is centered on building universal solidarity and peace. The seminar brought people from faiths with the goal of spreading the universality of the 7 laws of Noah.

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## Maimonides in the Era...

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## Maimonides in the Era...

By: Rabbi Yakov Dovid Cohen

The Era of the Messiah is a time that the Miztvot-Commandments will be in their complete glory and will be even greater than the times of the Mikdash; Temple. And is part of the belief of the coming of Messiah. And therefore it is paramount to explain that "We will offer sacrifices and observe the Sabbatical and Jubilee years according to their particulars set forth in the Torah. Therefore in the times of Messiah will be even greater than the times of the Mikdash Temple. As it is written in: Jer 36:26 he will remove the stone from your flesh"

As Maimonides States in the Laws of Kings, chapter 12, law 5. In that Era there will be neither famine nor war, neither envy nor competition, for good things will flow in abundance and all the delight will be as freely available as dust. The



occupation of the entire world will be solely to know G-D.

The Jews will therefore be great sages and know the hidden matters, and will attain an understanding of their Creator to the full extent of mortal potential; as it is written Isaiah 11:9 "for the world will be filled with knowledge of G-D as the waters cover the ocean bed."<sup>[1]</sup>

The understanding of the stages of Messiah is part of the basic obligation to believe in the coming of Messiah; outlined in the Thirteen principle of faith that one must believe and await his coming, Is part of the perfection of keeping the Miztvoth. The Messianic Age is the only one, which will enable men to realize their real and ultimate purpose in life.

Maimonides states this view in the code saying, in chapter twelve law 4: the sages and prophets did not yearn for the Messianic Era in order that the Jewish people rule over the world, nor in order that they have dominion over the gentiles, nor that they be exalted by them, nor in order they eat, drink and celebrate. Rather, their aspiration was that the Jewish people be free to involve themselves in Torah and its wisdom, with out any one to oppress or disturb them, and thus be found worthy of life in the World to come, as we explained in Hilchos Teshuvah. <sup>[2]</sup>

We thus see that the belief in the Messiah is integrated with the entire view of Maimonides that the Torah as a whole was given for the purpose of helping man to self development in order to reach the human genus of the highest degree of intellectual perfection, the realization of which is only possible in the coming of the Messiah.

The Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson<sup>[3]</sup> Explains that the times of the Messiah will be even greater than the times of the Temple Mikdash. This knowledge of the Messiah and all its details is connected to the first Mitzvah

of knowing G-D, and since at that time we will have an increased in knowledge “for the world will be filled with knowledge of G-D as the waters cover the ocean bed.” and this is not possible to fully understand G-D without the Messiah.

And therefore is crucial and fundamental part to know that only in times of Messiah we “will attain an understanding of their Creator to the full extent of mortal potential”

And continues in chapter 12, law 5. In that Era there will be neither famine nor war, neither envy nor competition, for good things will flow in abundance and all the delight will be as freely available as dust. The occupation of the entire world will be solely to know G-D.” Why is necessary to know the stage of the world. “The Jews will therefore be great sages and know the hidden matters, and will attain an understanding of their Creator to the full extent of mortal potential” why does have to say mortal potential it is obvious as we are merely men.

Maimonides is telling us “The occupation of the entire world will be solely to know G-D.” Is part of our Mitzvoth according to Torah in our times that our occupation is purely to know G-D. That even a person that his occupation is Torah must sustain themselves with business, however in the times of the Messiah “will be solely to know G-D”. And solely for that reason and for the sake of Torah, and this is why he writes “Only” for the will be no other motives even holy ones.

Halachah – Jewish law is to refine the world at large so that it will exist in harmony with G-D’s will. There have been times during which this intent has been put into practice by Jewish kings. In the most complete sense, it will be realized when the Messiah comes, when the observance in all the Mitzvot associated with the Mikdash Temple will be restored and our people will devote all their energies to this goal. Similarly, the effect of the Mitztvot in the world at large will be completed. There will be no pressure or disturbances

hindering the observance of the Torah. Furthermore, knowledge, wisdom, and truth will be abundant.

In the Laws of Kings. Maimonides explains that there is a relationship of cause and effect between the obstacles and the generous flow of the divine beneficence. " There will be neither famine nor war, neither envy nor competition, for good things will flow in abundance". For this relationship to the affected not only must man receivers the Divine blessings, but he must also be conscious of them.

Furthermore for this reason he emphasizes that in the time of the Messiah " good things will flow in abundance and all the delights will be freely available. Being involved in material delights in the time of the Messiah is however somewhat problematic. At a time when humanity and the world at large will be refined and elevated to a state of perfection, it is difficult to conceive a man that would choose to invest his time in physical delights, by stating it will be" as freely available as dust". Although they will be accessible to man and he will partake of them for the sake of his health, he will consider them like dust as being worthless.

Although we will live in an Era of material prosperity our attention will not be focused on it. Rather the occupation of the entire world will be solely to know G-D. Is part of our Mitzvoth according to Torah. This implies two concepts. One; Because good things will flow in abundance in all the delights will be freely available, and we will be able to direct all of our energies to the study of Torah. Two; More particularly, our energies will be directed to the knowledge of G-D.

At present, our study of Torah has many different objectives, most obvious among them knowledge of how to perform the Mitzvot, however in the Era of redemption our study of the Torah will have a single goal, the knowledge of G-D. In that Era we will still observe the Mitzvot in perception. Nevertheless since nothing will disturb our Torah study, we

will be able to learn how to observe the mitzvot perfectly into a relatively short time. Therefore our attention will be devoted into the deeper dimensions of Torah study.

Maimonides goes on to say “for the world will be filled with knowledge of G-D as the waters cover the ocean bed.” This example of the water covering the ocean does not seem to fit with understanding, for covering seems implies is beyond comprehension, can just as the water concealed that what is in the sea.

To the contrary by quoting “for the world will be filled with knowledge of G-D as the waters cover the ocean bed.” He highlights the manner in which the knowledge of G-D will permeate the world and the thought processes of every individual person. A vast multitude of creatures likewise inhabits the ocean, however when looking at the ocean, what we see is the ocean as a whole and not the particular entities which it contains. Similarly, although in the Era of the Redemption the world will continue to exist, individual creatures will lose consciousness of their separate identity and will be suffused with the knowledge of G-D.

The Era of the Redemption will not negate the world existence; on the contrary, it will affirm the true existence of the world. As Maimonides bring in his very first law Yesodei Ha Torah 1:1 “All the Beings of the heavens, the earth, and whatever is between them came into existence solely from the truth of His Being.” And this how Maimonides begins and concludes the Mishnah Torah, the compendium of the entire Oral law. With this he emphasizes that the ultimate purpose of creation of the world will be when King Messiah Comes.

Maimonides begins by saying the first Mitzvot is “to know that there is a G-D” and since one must know of G-D before any Mitzvot therefore we can not say this is the first Mitzvot.

The Knowing of G-D .As the Abarbanel <sup>[4]</sup> writes, “The first Mitzvot to believe that there is a G-D. We already know that

he exists. Therefore we must say that it means, that G-D is complete and that he does not need anything, and that all need him." And this that "He Is" and needs no one is understood according to intellect, since he created intellect he is not bound by it. As explained by the Rashbah he can be two opposites and no rules apply.

Therefore the belief and knowledge of G-D is in three stages. One: The general belief that G-D exists before the Mitzvoth. Two: The belief and knowledge according to intellect that he is the first. And all come from him. This is the first Mitzvah. Three: And even greater knowledge, that he is not limited by intellect. And the mind itself understands this. As it says "the greatest knowledge that you do not know him."

Likewise in Mitzvoth we also have three stages One: before any Mitzvoth, one must except the yoke of heaven, like when the Jews said before receiving the Torah we will "Do" and then we will "hear." As the belief that G-D exists before the Mitzvoth of knowing G-D. Two: To understand with one's intellect the Mitzvoth, action to be able to do by learning Torah. Three: Great is study that brings to action. To fulfill because it is his (G-D'S) will. And the third stage will only be when the Messiah comes that one will be totally "Only to know G-D" <sup>[5]</sup> one will have no other motives even holy ones. Only for the sake of the knowledge and understanding of Torah. And not to be rewarded in the world to come. The occupation of the entire world will be solely to know G-D. The Jews and the nations of the world will be free to study Torah and its wisdom.

In the words of Rabbi Schneur Zalman of Liadi: the founder of the Chabad branch of the Chassidic movement. Chabad (an acronym of the Hebrew words for Wisdom, Understanding and Knowledge) is a philosophy and approach to life in which the mind and intellect play a key role in man's endeavor to serve his Creator.

Rabbi Schneur Zalman summarized the fundamentals of his

philosophy in a slim volume known as 'Tanya', on which he labored for twenty years. On the title page of Tanya, Rabbi Schneur Zalman states the aim of his book: to demonstrate how the fulfillment of the divine purpose in creation is indeed exceedingly close, in a long and short way. "The era of Messiah ... is the culmination and fulfillment of the creation of our world" the world is to this end that it was created... In the future , the light of G-d will be revealed without any obscuring garment, as it is written: "No longer shall your Master be shrouded; your eyes shall behold your Master".<sup>[6]</sup>

A semblance of this was already experienced on earth at the time that the Torah was given, as it is written: "You have been shown to know that the L-rd He is G-d, there is none else beside Him"<sup>[7]</sup> ... [But] then their existence was literally nullified by the revelation, as our sages have said, "With each utterance [the people of Israel heard from G-d at Mount Sinai], their souls flew from their bodies..."<sup>[8]</sup> Yet in the end of days the body and the world will be refined, and will be able to receive the revelation of the divine light ... via the Torah.<sup>[9]</sup> The Rebbe explained the laws of Noah are a means to bring about universal peace among all nations, and to refine the world to bring about the Era for all to see "That G-D is one and His name is one."

Conference on the Noahide laws November1, 2009 Chabad of VA –  
[wwwNoahide.org](http://www.Noahide.org)

[1] Maimonides, Moses. Shemonah Perakim. Translation into English by J L Gorfinkle under the title The Eight Chapters of Maimonides on Ethics. New York, 1912.

[2] Ibid

[3] The Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson  
Likutei Sichos vol. 27 p250 Kehot Pub. B. N.Y. USA

[4] . Reines, Alvin J. Maimonides and Abarbanel on prophecy.  
H.U.C.A.Press

[5] Rambam, Finkel, Avraham Yaakov, Yeshivah Beth Moshe 2001,  
62

[6] Tanya Ch (Isaiah 30:20)

[7] Deuteronomy 4:35

[8] Talmud, Shabbat 88b

[9] Likkutei Sichot, vol. XI, pp. 8-13.

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## **Maimonides in That Era**

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# **Maimonides In**

# That Era

## Rabbi Yakov Dovid Cohen

The prophets of Israel describe a future in which a great leader shall arise in Israel, awaken his people to return to G-d, restore them to their homeland, rebuild the Holy Temple in Jerusalem, and bring about an age of universal enlightenment, harmony and perfection. As Maimonides States in the Laws of Kings, chapter 12, law 5. "In that Era there will be neither famine nor war, neither envy nor competition, for good things will flow in abundance and all the delight will be as freely available as dust. The occupation of the entire world will be solely to know G-D" [1]

The Rebbes Rabbi M. M. Schneerson explains this applies to the "nations of the world" for them to know and study the seven laws of Noah. This is the reason Maimonides write "The occupation of the entire world will be solely to know G-D." [2]

## The Laws KINGS

At the outset it must emphasized that for Maimonides the belief in the coming of the Messiah is not a concession to the national feeling which unconsciously urged him to include this belief among the articles of faith, but is inherently connected with his entire religious and ethical view.

In the last book of the Mishnah Torah Law of Kings chapter eleven [3] "In future time, the King Mashiach (Messiah) will renew the Davidic dynasty, restoring it to its initial



sovereignty. He will rebuild the Mikdash (Temple) and gather in the dispersed remnant of Israel. Then in his days, all the statutes will be reinstated as in former times. We will offer sacrifices and observe the Sabbatical and Jubilee years according to all their particulars set forth in the Torah”.

Whoever does not believe in him, or does not await his coming denies not only the statement of the other prophets, but also the Torah and of Moses our teacher, for the Torah attests to his coming, stating [4] “And the L-rd your G-d will bring back your captivity and have compassion upon you. He will return and gather you... Even if your dispersed ones are in the furthest reaches of the heavens, ... G-d will bring you...”

We must understand as to the detailed laws concerning the Messiah as Maimonides wrote the Mishnah Torah as a book of laws as he writes. It is a digest of all Jewish law, as Maimonides states that one needs only to study the Mishnah Torah or Yad-Hazaka to learn the entire Jewish law Torah. Why we must know all details regarding the days as he states “We will offer sacrifices and observe the Sabbatical and Jubilee years according to their particulars set forth in the Torah”

He continues [5] in the second law “Similarly, in regards to the cities of Refuges, it is stated, When G-D will expand your borders. You shall add three more cities...”

The Mishnah Torah is a book of laws that provides a clear guide as to the Halachah. To know what to do as is this information in our current stage. We must therefore say that all it is critical.

As Maimonides has stated in his introduction to the [6] Mishnah Torah is to provide a single reference for Halachahic. “Ruling”. Why does he go into detail as to the Times of the Messiah “In future time, the King Mashiach (Messiah) will renew the Davidic dynasty, restoring it to its initial sovereignty. He will rebuild the Mikdash” This

information does not have any bearing on the person that is required to believe in the coming of the Messiah. And moreover Maimonides has already told us of the commandment to believe in the coming of Messiah as part of the thirteen principles of faith that one must believe and await his coming.

As Maimonides is one of the few that brings Halachic ruling regarding the Messianic Laws I will go into great detail as he continues in the second Law[7]"Similarly, in regards to the Cities of Refuge, it is stated "when G-D will expand your borders. you shall add three more cities. "This command has never been fulfilled. (Surely) G-D did not give this command in vain, and thus the intent was that it be fulfilled after the coming of Messiah. " There is no need for us to know this information from an Halachic book of Laws.

Maimonides [8] continues with the following" who ever does not believe in him, or does not await his coming, denies not only the statement of the other prophets," but also the Torah and of Moses our teacher " for the Torah attests to his coming, stating, and G-D will bring back your captivity" Maimonides, however, does not content himself with a single proof texts, and continues" there is also a reference in the passage concerning Bilaam, who prophesies about the two anointed kings the first anointed king, David who saved Israel from her oppressors, and the final anointed king who will arise from among his descendants Save Israel at the ends of days that passage states [9] "I see it, but not now" this refers to David "I perceive it, but not in the near future "This refers to king Messiah. "A star shall go forth from Yaakov" this refers to David " and a staff shall arise in Israel" This refers to King Messiah." He shall crush all of Moab's princes" this refers to David, as it is written Samuel 8:2 "He smote Moab and measured them with a line "; he shall break down all of Seth's descendants " This refers to King Messiah about whom it is written" He will rule from sea to sea ". This extensive quotations from the bible and Torah prophecies is

not Maimonides normal style as he rarely brings quotations as well as sources in his writings.

To understand as to why Maimonides goes into great detail regarding the Messiah. We must compare the first Messiah referring to King David as quoted above, as being the anointed one and does not include King Saul who was also anointed.

Again it must be emphasized that for Maimonides the belief in the coming of the Messiah is not a concession to the national to the national feeling which unconsciously urged him to include this belief among his Laws, but is inherently connected with an Halachahic ruling to provide a clear halachahic guide to action and is not a story and connected with his entire religious and ethical view.

These questions can be resolved within the context of the explanation of a more general issue, namely the location the law of kings at the conclusion of the Mishnah Torah. At the beginning of these laws of Maimonides has stated that [10] "Israel was commanded to fulfill three Mitzvot and when they entered the holy Land to appoint a king. to destroy the descendants of Amalek., and to build G-ds chosen house." [11]

Accordingly, it would appear appropriate to record the laws governing the appointment of a king at a much earlier stage within the book of code.

He nonetheless chooses to make these laws at the conclusion of the Mishnah Torah, as a compendium of the entire Oral law. With this he emphasizes that the ultimate and complete performance of all Mitzvot of the Torah will be attained when a king rules over Israel. It is then that we will fulfill the Mitzvot of waging the wars of G- D, destroying Amalek, and building the Temple Mikdash. Similarly, our observance of the Torah and its Mitzvot will be enhanced in totality. As he writes at the conclusion of chapter four," The king purpose

and intend should be to elevate the true faith.” [12]

This conception of the monarchy found full expression in King David, who united the entire Jewish people, completed that conquest of Israel, secured peace for our nation and began the preparation for the building of the Temple Mikdash in Jerusalem.

Within this context we can appreciate Maimonides understanding of the Messiah in the beginning of chapter eleven” king Messiah will arise and renew the Davidic dynasty,” And therefore when we pray three times a day the Amidah or Shemone Esrei, eighteen benediction the fourteenth benediction that is a prayer for the rebuilding of Jerusalem clearly makes reference to king David ” Return in mercy to Jerusalem your city and dwell therein as you have promised: speedily establish their in the throne of David your servant,” and in the fifteen for the arrival of are Redeemer the Messiah again makes reference to king David

The Amidah are as old as our people and date back to the times of Abraham, Isaac and Jacob and our current prayer books dates back to a later time, to the time of Ezra the scribe and the Men of the Great Assembly more than 2300 years ago. That was the time of the Babylonian exile, for the men of the Great Assembly saw the need to establish one prayer in Hebrew for all the Jewish people regardless of the place and time.

He therefore implies and defined Messiah as a King who will not only redeem the Jews from exile, but also bring about the complete and total observance of the Torah and Mitzvots, even greater then the times of the Temple Mikdash, as their will be an additional three cities of refuge, that was never available only when the Messiah comes.

Our faith and our yearning for the Messiah is integral part of the belief in the coming of the Messiah. And only now can we understand why it is necessary to know the times of Messiah in

all its detail. The time of Messiah will be the ultimate practices of the Laws Mitzvoth. As he states "all the statutes will be reinstated as in former times. We will offer sacrifices and observe the Sabbatical and Jubilee years according to all their particulars set forth in the Torah. [13]

Messiah according to Maimonides

The Era of the Messiah is a time that the Miztvots will be in their complete glory and will be even greater than the times of the Mikdash; Temple. And is part of the belief of the coming of Messiah. And therefore it is paramount to explain that "We will offer sacrifices and observe the Sabbatical and Jubilee years according to their particulars set forth in the Torah. Therefore in the times of Messiah will be even greater than the times of the Mikdash Temple. As it is written in "Jer 36:26 he will remove the stone from your forehead"

As Maimonides states in the Laws of Kings, chapter 12, law 5. "In that Era there will be neither famine nor war, neither envy nor competition, for good things will flow in abundance and all the delight will be as freely available as dust. The occupation of the entire world will be solely to know G-D.

The Jews will therefore be great sages and know the hidden matters, and will attain an understanding of their Creator to the full extent of mortal potential; as it is written Isaiah 11:9 "for the world will be filled with knowledge of G-D as the waters cover the ocean bed." [14]

The understanding of the stages of Messiah is part of the basic obligation to believe in the coming of Messiah; outlined in the Thirteen principles of faith that one must believe and await his coming. Is part of the perfection of keeping the Miztvot. The Messianic Age is the only one, which will enable men to realize their real and ultimate purpose in life.

Maimonides states this view in the code saying, in chapter

twelve law 4: “ the sages and prophets did not yearn for the Messianic Era in order that the Jewish people rule over the world, nor in order that they have dominion over the gentiles, nor that they be exalted by them, nor in order they eat, drink and celebrate. Rather, their aspiration was that the Jewish people be free to involve themselves in Torah and its wisdom, with out any one to oppress or disturb them, and thus be found worthy of life in the World to come, as we explained in Hilchos Teshuvah. [15]

We thus see that the belief in the Messiah is integrated with the entire view of Maimonides that the Torah as a whole was given for the purpose of helping man to self development in order to reach the human genus of the highest degree of intellectual perfection, the realization of which is only possible in the coming of the Messiah.

In chapter eleven of the Mishah Torah law 1;” He will rebuild Temple Mikdash and gather in the dispersed remnant of Israel. Then, in his days, all the statutes will be to reinstitute as in former times.

The Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson [16] Explains that the times of the Messiah will be even greater than the times of the Temple Mikdash. This knowledge of the Messiah and all its details is connected to the first Mitzot of knowing G-D, and since at that time we will have an increased in knowledge “for the world will be filled with knowledge of G-D as the waters cover the ocean bed.” and this is not possible to fully understand G-D without the Messiah.

And therefore is crucial and fundamental part to know that only in times of Messiah we will “and will attain an understanding of their Creator to the full extent of mortal potential”

And continues [17] in chapter 12, law 5. “In that Era there

will be neither famine nor war, neither envy nor competition, for good things will flow in abundance and all the delight will be as freely available as dust. The occupation of the entire world will be solely to know G-D." Why is necessary to know the stage of the world. "The Jews will therefore be great sages and know the hidden matters, and will attain an understanding of their Creator to the full extent of mortal potential" why does have to say mortal potential it is obvious as we are merely men.

Maimonides is telling us [18] "The occupation of the entire world will be solely to know G-D." Is part of our Mitzvoth according to Torah in our times that are occupation is purely to know G-D. That even a person that his occupation is Torah must sustain themselves with business, however in the times of the Messiah "will be solely to know G-D". And solely for that reason and for the sake of Torah, and this is why he writes "Only" for the will be no other motives even holy ones.

Halachah is to refine the world at large so that it will exist in harmony with G-D's will. There have been times during which this intent has been put into practice by Jewish kings. In the most complete sense, it will be realized when the Messiah comes, when the observance in all the Mitzvot associated with the Mikdash Temple will be restored and our people will devote all their energies to this goal. Similarly, the effect of the Mitztvot in the world at large will be completed. There will be no pressure or disturbances hindering the observance of the Torah. Furthermore, knowledge, wisdom, and truth will be abundant.

In the laws of Kings. [19] Maimonides explains that there is a relationship of cause and effect between the obstacles and the generous flow of the divine beneficence. " There will be neither famine nor war, neither envy nor competition, for good things will flow in abundance". For this relationship to the affected not only must man receivers the divine blessings, but he must also be conscious of them.

Furthermore for this reason he emphasizes that in the time of the Messiah " good things will flow in abundance and all the delights will be freely available. Being involved in material delights in the time of the Messiah is however somewhat problematic. At a time when humanity and the world at large will be refined and elevated to a state of perfection, it is difficult to conceive a man that would choose to invest his time in physical delights, by stating it will be" as freely available as dust". Although they will be accessible to man and he will partake of them for the sake of his health, he will consider them like dust as being worthless.

Although we will live in an Era of material prosperity our attention will not be focused on it. Rather the occupation of the entire world will be solely to know G-D. Is part of our Mitzvoth according to Torah. This implies two concepts. One. Because good things will flow in abundance in all the delights will be freely available, and we will be able to direct all of our energies to the study of Torah. Two. More particularly, our energies will be directed to the knowledge of G-D.

At present our study of Torah has many different objectives, most obvious among them and knowledge of how to perform the Mitzvot, however in the Era of redemption our study of the Torah will have a single goal, the knowledge of G-D. In that Era we will still observe the Mitzvot in perception. Nevertheless since nothing will disturb our Torah study, we will be able to learn how to observe the mitzvoth perfectly into a relatively short time. Therefore our attention will be devoted into the deeper dimensions of Torah study.

And goes on to say [20] "for the world will be filled with knowledge of G-D as the waters cover the ocean bed." this example of the water covering the ocean does not seem to fit with understanding, for covering implies is beyond comprehension, can just as the water concealed that what is in the sea.



To the contrary by quoting "for the world will be filled with knowledge of G-D as the waters cover the ocean bed." He highlights the manner in which the knowledge of G-D will permeate the world and the thought processes of every individual person. To understand the simile, the vast varieties of creatures that live on dry land are readily discernible as separate entities. [21]21

A vast multitude of creatures likewise inhabits the ocean, however when looking at the ocean, what we see is the ocean as a whole and not the particular entities which it contains. Similarly, although in the Era of the Redemption the world will continue to exist, individual creatures will lose consciousness of their separate identity and will be suffused with the knowledge of G-D.

The Era of the Redemption will not negate the world existence; on the contrary, it will affirm the true existence of the world. As Maimonides 94 bring in his very first law Yesodei Ha Torah 1:1 " All the Beings of the heavens, the earth, and whatever is between them came into existence solely from the truth of His Being." And this how Maimonides begins and concludes the Misnah Torah, the compendium of the entire Oral law. With this he emphasizes that the ultimate purpose of creation of the world will be when King Messiah Comes.

Maimonides begins by saying the first Mitzvoth is [22]" to know that there is a G-D" and since one must know of G-D before any Mitzvoth therefore we can not say this is the first Mitzvoth. The Knowing of G-D .As the 22 Abarbernel writes, "The first Mitzvoth to believe that there is a G-D. We already know that he exists. Therefore we must say that it means, that G-D is complete and that he dose not need any thing, and that all, need him." And this that "He Is" and needs no one is understood according to intellect, since he created intellect he is not bound by it. As explained by the Rasbah he can be two opposites and no rules apply.

We might further add that it will be an age of peace and plenty and the chief interest of man will be the knowledge of G-D. In that Maimonides in speaking of man's objective, says in Moreh Nevukim [23] Guide to the perplexed" the fourth kind of perfection is the true perfection of man, the possession of such notion which lead to true metaphysical opinions as regards G-D. With this perfection man has obtained his final object, it gives him true human perfection, it remains to him alone, it gives him immortality and in its account he is called man."

Thus we see that Maimonides is of the conviction that immortality is based upon ideas, upon knowledge. "His (Man's) aim must be the aim of man as man, viz., the formation of ideas and nothing else. The best and sublimes among them is the idea which man forms of G-D, angels and the rest of the creation according to his capacity." Consequently the intellectual perfection attained by the soul of the righteous after death is the final purpose of human life.

Therefore the belief and knowledge of G-D in three stages. One: The general belief that G-D exists before the Mitzvoth. Two: The belief and knowledge according to intellect that he is the first. And all come from him. This is the first Mitzvah. Three: And even grater knowledge, that he is not limited by intellect. And the mind itself understands this. As it says " the greatest knowledge that you do not know him." [24]

Likewise in Mitzvoth we also have three stages One: before any Mitzvoth, one must except the yoke of haven, like when the Jews said before receiving the Torah we will "Do" and then we will hear. As the belief that G-D exists before the Mitzvoth of knowing G-D. Two: To understand with ones intellect the Mitzvoth, action to be able to do by learning Torah. Three: Great is study that brings to action. To fulfill because it his (G-D'S) will.

And the third stage will only be when the Messiah comes that one will be totally "Only to know G-D" [25] one will have no other motives even holy ones. Only for the sake of the knowledge and understanding of Torah. And not to be rewarded in the world to come. The occupation of the entire world will be solely to know G-D. The Jews and the nations of world will be free to study Torah and its wisdom.

In the words of Rabbi Schneur Zalman of Liadi: the founder of the Chabad branch of the Chassidic movement. Chabad (an acronym of the Hebrew words for "Wisdom, Understanding and Knowledge") is a philosophy and approach to life in which the mind and intellect play a key role in man's endeavor to serve his Creator.

Rabbi Schneur Zalman summarized the fundamentals of his philosophy in a slim volume known as "Tanya," on which he labored for twenty years. On the title page of Tanya, Rabbi Schneur Zalman states the aim of his book: to demonstrate how the fulfillment of the divine purpose in creation "is indeed exceedingly close, in a long and short way."

"The era of Moshiach ... is the culmination and fulfillment of the creation of our world—it is to this end that it was created... In the future [world of Moshiach], the light of G-d will be revealed without any obscuring garment, as it is written: 'No longer shall your Master be shrouded; your eyes shall behold your Master'[26].

"A semblance of this was already experienced on earth at the time that the Torah was given, as it is written: "You have been shown to know that the L-rd He is G-d, there is none else beside Him"[27] ... [But] then their existence was literally nullified by the revelation, as our sages have said, 'With each utterance [the people of Israel heard from G-d at Mount Sinai], their souls flew from their bodies...' [28] Yet in the end of days the body and the world will be refined, and will be able to receive the revelation of the divine light ...

via the Torah.”[29]

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## What the Ark Taught Noah

By Rabbi Cohen

When the rains first fall at the beginning of the flood story, Noah is described as “a man of little faith,” waiting for the waters to reach his knees or so before finally entering the ark.

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## Heaven for Seven

For many people in the world, living by the Seven Universal Commandments and cultivating their own direct, personal relationship with God would be an easy and powerful relief.