

# The Cubit

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## These are the Generations of Noah

The L<sub>\_</sub>RD recompense thy work,  
and be thy reward complete from the L<sub>\_</sub>RD,  
the G<sub>\_</sub>d of Israel, under whose wings thou art  
come to take refuge.' Ruth 2: 12

### From The Editor

B"H

*Another Month, another Cubit.*

*I hope that you enjoy the stories from Ascent of Safed. They email me a weekly story - the period it is set in may change but the essential truth of the story remains the same.*

*I hope that they, along with the other articles here, help to give you inspiration for your month ahead or at least raise a smile!*

Liṣ̣ ❖

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### Empty Bottles On A Window Ledge

A story for Shabbos from Ascent of Safed  
[www.ascent.org.il](http://www.ascent.org.il)

“When we have a good Simchas Torah, then we will also have a good Tisha b’Av,” the Seer of Lublin remarked cryptically.

[Rebbes in this story (in order of mention):

R. Levi Yitzchok of Berdichev, 1740-1809, a leading disciple of the Maggid of Mezritch, and one of the most famous and popular of all chassidic rebbes. Author of the chassidic classic, ‘Kedushas Levi.’ R. Yaakov Yitzchok of Peshischa, 1766-1813, ‘the holy Yid’, chief disciple of ‘the Seer’ and Rebbe in his own right.

R. Yaakov Yitzchok of Lublin, 1745-1815, ‘the Seer’, successor to R. Elimelech of Lizensk (1717-1787), and leader of the spread of chassidus in Poland.

R. Yisroel Hauptstein, 1737-1814, ‘the Maggid’ of Koznitz, another major disciple of the Rebbe Reb Elimelech, and author of the chassidic-kabbalistic work, ‘Avodas Yisrael’ and other books. His miraculous birth is the subject of a popular Baal Shem Tov story.

R. Kalonimos Kalman Epstein of Cracow, ?-1823, author of the mystical Torah commentary, ‘Meor v’Shemesh.’]

*continued on page 2*

THE YEAR WAS 1814. Moshiach fever was in the air! The evil Napoleon had been defeated and imprisoned. The Rebbe, R. Levi Yitzchok of Berdichev, had passed away a few years before, and beforehand he had sworn that he would give the righteous in Heaven no peace and would refuse to enter Paradise until the coming of Moshiach was decreed. The 'holy Yid' of Peshischa had also recently passed away, just months before. The Chassidim knew it was so he could be their advocate in the upper worlds at this crucial time.

The Rebbe, the 'Seer of Lublin', lived constantly in a state of expecting Moshiach. Now, he decided, had come the time for the final effort. He engaged in special prayers, meditations and unifications of the Holy Name, and linked his endeavours with those of another great Rebbe and his close friend from yeshiva days, the great Maggid of Koznitz, and two of their disciples, the 'Meor v'Shemesh' and R. Naftoli Hertz of Borizan. Together, the four tsaddikim decided the propitious moment would be on Simchas Torah, when all Jews would be in a state of merit, after passing through the Days of Awe and Judgement.

During the day of Shemini Atzeres, the Chassidim made many "l'chaim's" at the Rebbe's house. The empty bottles were lined up on the ledge of the window in the Rebbe's room. "When we have a good Simchas Torah, then we will also have a good Tisha b'Av," The Seer remarked cryptically

After the hakafot on Simchas Torah night, The Seer told the chassidim who were in the big shul adjacent to his room that they should keep a careful eye on him. But everything that happens is from G\_d, and it was as if the happy, celebrating chassidim were deaf; not one paid attention to the Rebbe's request. Seeing this, the Rebbe told his wife she should watch over him in his room, but "if G\_d isn't guarding the city, a guard is of no use" [Psalms 127:1].

Unbeknown to the Seer, The Koznitzer had passed away on Erev Sukkos.

At the house of the 'Meor v'Shemesh' a stone was thrown, shattering the glass of the window. His reaction: "Who can imagine what is happening in Lublin?"

While R. Naftoli Hertz was dancing and singing with his followers in the manner prescribed by the Holy Ari of Tsfat, a fire broke out suddenly in his house. Everyone managed to run out safely, but one young girl was badly burnt.

Back in Lublin, the Seer was immersed in prayer, alone in his room, with tears flowing down his cheeks. Suddenly, the Rebbetzin, who had been standing near his door, thought she heard a child crying and knocking at the front door. She went to open it, but no one was there. When she returned to

her post, the Rebbe was nowhere to be found, not in his room nor anywhere else in the house. The only possibility was that he had gone out the window—on his own, or ....

The Rebbetzin began to scream. The Chassidim came running immediately.

They realised this was no simple matter. The Rebbe couldn't have fallen or jumped: in the entire fifteen years he had lived there, he had never even once gone next to the window to look out. Besides, the ledge of the window was higher than the height of a person, and also, the empty bottles were still standing there undisturbed.

They searched around the house for several hours. Finally, one chassid heard a groan nearly a hundred feet (30m.) from the house. He approached in the dark and asked, "Who is there?" Back came the frightening answer, "Yaakov Yitzchok ben Mittel." The Seer lay in a heap on the ground, severely injured.

After the immediate uproar, the leading chassidim held a lottery among themselves—who would hold the tsaddik's feet, who his arms, and who his head, as they carried him to the house. The chassid who merited to hold his head saw that his lips were moving. He bent over him and realized the Rebbe was murmuring "Tikun Leah" from the Midnight Prayer lamenting the destruction of the Temple. He looked at the clock and saw it was exactly 11PM, the hour that the Rebbe would always start the Midnight Prayer. "Look how the Rebbe worships G\_d even in such a situation," he whispered to his companions.

The Seer was in critical condition. He revealed that he had been called into judgement for attempting to force Heaven to allow the Redemption, and it had been decreed that he be slammed to the ground. Fortunately, he said, the Maggid of Koznitz had spread his cloak and eased his fall; otherwise there wouldn't be an unbroken bone in his body. That is how he became aware that the Maggid had passed on. "If Heaven hadn't prevented me from knowing," he said, "I would never have started."

When the opponents of the Seer, the mitnagdim, heard of the Rebbe's 'accident,' they drank wine in happy anticipation of his demise. When the Seer was told of this, he said, "On the day I actually leave this world, they won't even drink water."

The Seer never recovered from his "fall." He passed away the following Tisha b'Av fast day.

Translated and retold by Yrachmiel Tilles from Sipurei Chassidim-Moadim, p. 367-8 (not included in the English edition!). ❖



*Delve into some mind-boggling concepts in this exploration of the Jewish definition of God.*

by Rabbi Nechemia Coopersmith

## INFINITE: OUTSIDE OF SPACE

In the horror movie "The Blob", a jelly-like monster falls from outer space and swallows things whole, taking on the size of whatever it devours.

Imagine the blob stretching out and swallowing all of New York. It gets bigger and bigger, stretching out towards the Atlantic, Europe, the Middle East. The entire planet is swallowed up and the blob continues to stretch outwards forever, chomping on the universe.

***Is this blob infinite or finite?*** Is this blob infinite or finite? It's finite, of course. Even

though it's getting bigger and bigger, it has a circumference, a border. Its size can be measured; it's physical.

Infinite does not mean super-large. It means without limit and containment. Anything that exists within space is by definition finite, no matter how big it gets.

## GOD IS BEYOND SPACE

Try to picture God before there was a universe.

Where is God?

Most people imagine God being everywhere, expanding and filling up everything. But to be everywhere, you need a space. And space hasn't been created yet! Infinite means beyond space. Boundless. Incorporeal. No boundaries, no mass, no place.

***Infinite means beyond space. No boundaries, no mass, no place.*** If it feels like your mind just hit a wall, relax. It means you're getting a sense of the infinite dimension. There is a

built-in difficulty in trying to grasp "beyond space" because we're stuck in a finite world. Everything we perceive is filtered through our finite minds with finite vocabulary. Even though we seem to define the quality of being beyond space, we can't fully grasp what our definition really means. [next article will explore this inherent difficulty]

## BACK TO THE FUTURE

Besides infinity in space, there is also infinity in time.

In the movie "Back to the Future", Marty McFly travels back and forth from the past to the future with his time machine.

Does this make Marty infinite in regards to being outside of time?

Of course not. Even though he can move wherever he wants in time, he constantly remains within the framework of time.

Now we understand why in the movie, the Professor places limitations on Marty's travels, telling him that:

- 1) He can't change history.
- 2) He can't meet himself in another time coordinate. The Professor tells him that if the present 20-year-old Marty McFly were to meet the future 40-year-old Marty McFly, a time-warp would be created causing time to unravel, destroying the entire universe. (Hey - it's only a movie.)

This second limitation is a result of the finite aspect of time travel. How can one person be at two places at two times all at the same time?!

Impossible -- unless you are infinite, completely unencumbered and above time. Being outside of the timeline means being at all places at all times -- all at the same time.

## ABRAHAM DISCOVERS THE FIRST CAUSE

Our forefather Abraham began his search for the infinite dimension when he was three years old with a very simple, yet piercing question -- the kind of question most three year olds ask when they see something for the first time.

"Whose is it?"

One day little Abraham sees the moon and asks his father, "Dad, who owns the moon?" His father answers in the way of any self-respecting idol worshipper: "It belongs to the moon god, son," as he pulls the moon god off the shelf to show him.

Abraham's next question is, "Well who owns the moon god?"

With this simple question, Abraham is on the cusp of discovering the source of creation. He realizes that finite gods have a beginning, something that existed prior that created them. So Abraham keeps going backwards through the process, searching for the beginning of it all, disregarding the finite gods that exist in time and space.

Eventually he reaches God with a capital G, the Being that existed before there ever was time, and asks, "Well, who created God? Where did He come from?"

***A being that exists beyond time doesn't come from anywhere*** A being that exists beyond time doesn't come from anywhere. He has always existed. If something created God, God would have a beginning and He'd be finite, not infinite. Beyond time

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means having no beginning and no end. Eternal. It means there is nothing that exists before God. 'Before' is a time-bound quality that applies only to finite entities. Therefore God is called "the First Cause" -- the Prime Mover -- the dimension that has no other dimension preceding it.

Abraham discovers the infinite source of existence, an Eternal Being, unhindered by time and space.

Every Jew must believe and know that there exists a First Being, without beginning or end, who brought all things into existence and continues to sustain them. This Being is God." [Rabbi Moshe Chaim Luzzato, in his 18th century work, The Way of God]



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**"I don't understand #11...  
Thou shalt not be obscene  
on the Internet."**

## SHABBAT & HOLIDAY READINGS FOR JUNE

Days start at sundown and end at sundown.

Thus Sat 5<sup>th</sup> XXX would start at sundown on Friday not midnight Friday night / Saturday morning.

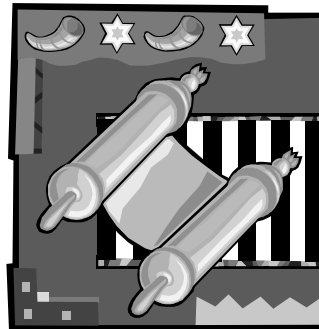
Holiday	Date	Torah	Haf Torah
Shabbat	02-June	Num. 4.21-7.89	Judges 13.2-25
Shabbat	09-June	Num. 8.1-12.16	Zechariah 2.14-4.7
Shabbat	16-June	Num. 13.1-15.41	Joshua 2.1-24
Rosh Hodesh	21 -> 22-June	Num. 28.1-15	
Shabbat	23-June	Num. 16.1-18.32	I Samuel 11.14-12.22
Shabbat	30-June	Num. 19.1-22.1	Judges 11.1-33

## A Light Unto the Nations ~ A Mystic's Perspective

By Rabbi Meilech of Havienu L'Shalom

"And you shall be a light unto the nations." Our task, the purpose of the descent of our G\_dly souls into material bodies with animal desires, is to reveal the Light of G\_dliness within ourselves and in the world around us.

There are three stages: 1) Receiving light, reflecting light and generating light. These parallel the three activities through which we fulfill our purpose: Torah, Mitzvos and teshuvah.



Torah is the word of G\_d. It is the Light from Above with which, through learning, we become united. In our learning, we add nothing to the Torah, it exists in and of itself. We simply strive to reveal what is already there.

But we both receive and reflect the Light when performing Mitzvos - G\_d's commandments. When we light the Shabbos candles, or give tzeddakah, we turn paraffin and wax, or coins and paper, into holy objects. By setting aside our will to do G\_d's Will - that is, through self (read: ego) sacrifice - we illuminate and refine the world with G\_dly Light. As it says in the Midrash (Breishis Rabbah, ch. 44), "The Mitzvos were given so that, by them, all creatures should be purified." But whereas the Torah exists eternally - in and of itself, Mitzvos need our partnership. The Mitvos require physical acts and objects, thereby changing the fabric of the world.

Nonetheless, Mitzvos are still reflected light. By it, we can only illuminate what is permitted to us. Mitzvos are effective because they are the word of G\_d Who command them.

But teshuvah - the act of return - comes from within us. It is the flaring up of the flame which burns within our heart of hearts. Through true teshuvah, we generate a Light which transforms and sanctifies our whole past life, even if it was lived in the realm of the forbidden. This is the saying, "Where a ba'al tehsuvah stands, a tzaddik cannot stand."

Through teshuvah, our past sins become merits. This is the uniqueness and advantage of teshuvah over Torah and Mitzvos, it sanctifies not only a part, but the whole of experience.

# In the beginning, G\_d created Nothing

By Tzvi Freeman

Taken from Farbrengen. See [www.farbrengen.com](http://www.farbrengen.com)

There is a saying that we do not know who discovered water, but it was certainly not the fish. If so, it is difficult to imagine how humankind discovered existence - one conceived the absence of it.

If to perceive the water you must be able to know it from the outside, what is needed to comprehend existence itself? How can any of us be beyond Existence?

Yet a story of the Beginning is just that: a statement that there is existence and we are swimming in it.

Most people have myths about how our world began, how the Earth and its creatures were formed in some mythological past from some greater, celestial world. From a big thing came a smaller one - that fits nicely into what we know and how we think. We end up with a universe continuing endlessly in time and space. The finite extending infinitely, continually rebuilding itself on its own power. Absurd, perhaps, but entirely built of knowables. Being human, we are generally more comfortable with the absurd than with the unknowable.

But to imagine a creation of *heaven and earth* out of the void - that would seem beyond the human mind. For how could we imagine that which we do not know? How can we imagine the absence of the very substance of our imagination - an absence of the verb "to be?"

That is why, when the ancient Greeks translated the Bible, they wrote, "G\_d, in the beginning, *made* heaven and earth." They didn't have a word for creation *ex-nihilo*, as the Hebrews did, because for them such a concept simply did not exist.

Yet, there is a place within the human soul that resonates with the nothingness, that knows existence from Beyond. It is not mind, not heart, nothing tangible or describable, just a certain sense of intimacy with the Infinite.

The unknowable within us connects with the Unknowable of the cosmos, and from there we know all things.

Knowing Genesis means to know the world from Beyond.

As Moses told his people, "Know as clear as day and

meditate upon this: In the heavens and beyond, in the earth and below, the Unknowable is G\_d.

There is nothing else."

## Perpetual Creation

Like every story of the Torah, the story of Creation is a perpetual event. So too with every article of G\_d's creation, spiritual and physical, large and small, from that glorious fusion reactor in the sky to this magazine in your hands.

From the tactile sense of paper beneath your fingers to the very thoughts going through your mind right now ... each creation is pulled back out of the void over and over.

And if, for the smallest instant, that dynamic should cease, there would be not remain even a trace of what was.

Nothing. Just as there was nothing before it all began.

We are not objects - we are events. And not very firm ones, at that.

## Compressing the Infinite

We need to know this because without it we can't begin to understand a thing of Genesis. At every turn, Genesis is fitting an Infinite G\_d into the space of a finite world. It tells us that the Infinite is concerned about what occurs in finite space. That He communicates with flesh and blood mortals. For the sake of public relations with

humans in this finite space. He suspends the very laws He Himself sets as parameters. He makes Himself into a "He" - a character within His own story, a character to which even the youngest child can relate.

If the earth were a place that G\_d had fit into, the whole story would be truly outrageous. If G\_d had formed all this from some primordial substance that was "just there," independent of His will for it to be - with time already running, space there for the grabbing, and Newton's Laws of Motion presumed - then we could seriously question every story of Genesis.

But all our difficulties are based on a blinded view of what Creation is really about. We recreate our Creator in our own image and expect Him to build a world just as we do any of our inventions. When we form pottery, we start with clay. When we come up with a new technology, it is based on patterns already found in nature. And so our little toys can go on their merry way independent of us - since their basic substance existed before us and was never dependent on us to begin with.

*continued on page 6*

His masterpiece, however, is painted on a canvas of nothingness. He is the artist, the materials, and the inspiration all as one. If He removes his brush for a moment, the painting vanishes. He is here within His handiwork, because it is made of His breath, His thought, and His speech. He is found within each event, each object, each emotion - in the heart of every animal and human, in every thought that passes through our mind. He can be found, wherever He wishes to be found, because wherever He goes, there is only Him.

Abandon the notion that there is a world and there is a G\_d. It is as foolish as thinking there is a story and there is a storyteller. When all is said and done, the world and G\_d are one. There is only the storyteller, expressing himself in the story he tells. There is only the Unknowable, expressing Himself as a world.

*Tzvi Freeman is the author of "Bringing Heaven Down to Earth: 365 Meditations of the Rebbe" and is a great support of both the UK B'nei Noach and Noachides world-wide. ❖*

#### COURAGE

There are many forms of courage:

- Have the courage to ask people for help when you need it.
- Have the courage to say, "I don't know."
- Have the courage to ask questions when you don't understand something.
- Have the courage to push forward even if you might make mistakes.
- Have the courage to do the will of our Creator.

*(See Rabbi Pliskin's Gateway to Self Knowledge, pp.177-8)*

#### UPGRADE YOUR COURAGE

Every time you upgrade your brain with courage in any context, you can create an automatic upgrade of courage in all contexts. This general principle is true for all attributes and states. It is especially important to realise this when it comes to courage.

There is a powerful slogan to help us remember this valuable principle:

"This, too, will upgrade my courage."

The more courage something takes, the more courage you have available for the rest of your life.

*(from Rabbi Pliskin's new book, "Courage -- Formulas, Stories, and Insights," <http://artscroll.com>)*

## Loshon Hora: *Toeles*

**Taken from the Chofetz Chaim Heritage Foundation's daily lesson Loshon Hara ([www.chofetzchaim.com/](http://www.chofetzchaim.com/))**

We have seen that one must be prepared to make sacrifices so that the laws of forbidden speech not be violated. In the world of business, when one's product is maligned by competitors, the natural and predictable reaction is to respond in kind. Such is not the way of the Torah. There is no basis for the notion that one who has been the object of loshon hora can respond with a counter- offensive of defamation.



### The Metzora's Isolation

"He who slanders his neighbor in secret - him will I cut down" (Psalms 101:5). The Talmud (Arachin 15b) interprets the latter half of the verse as a reference to the terrible affliction of tzaraas.

The Talmudic sage Reish Lakish sees the term (one who is afflicted with tzaraas) as a contraction of one who spreads slander. "Whoever speaks loshon hora will have afflictions [of tzaraas] visited upon him" (ibid.).

This indicates the extreme severity of this sin, for the Torah is unusually stringent with regard to the laws of tumah (ritual impurity) as pertaining to the metzora. In the Wilderness, three distinct boundaries existed within the Jews' encampment, each representing a different level of sanctity. From among the various types of ritually impure, only the metzora was forbidden from entering all three camps. As the Torah states: "He shall dwell in isolation; his dwelling shall be outside the camp" (Vayikra 13:46).

"Why was the metzora singled out to live in isolation? Because [through his evil speech] he caused a husband to separate from his wife, and friends to become distant from one another" (Arachin 16b).

"R' Yehoshua ben Levi said: Why was the metzora singled out to bring two pigeons for his purification? Said the Holy One, Blessed is He: 'His sin was one of [sinful] chatter, therefore, let him bring an offering of chirping birds'" (ibid.).



### Toeles - To End Dispute

The Talmud teaches that one is permitted to speak loshon hora about baalei machlokes, men of strife, who are at the forefront of a community feud. The purpose of speaking out against such individuals is to encourage other members

of the community to dissociate themselves from them.

Isolating instigators of a dispute can help restore tranquility to a community torn by strife. The undisputed rav of a community could, for example, urge his constituents to refrain from conversing with certain individuals, so as not to give them an opportunity to develop a following to create strife. However, disparagement of one party in a dispute by the other usually results in mudslinging which further escalates the dispute. That is not at all what the Sages had in mind when they permitted speaking against baalei machlokes.<sup>128</sup>



## Best of All

Shimon his [Rabban Gamliel's] son says: "All my days I have been raised among the Sages and I found nothing better for oneself than silence" (Avos 1:17).

R' Shimon is, in effect, saying: "I was reared among the Sages and had the opportunity to glean from all their precious, sacred qualities. And of all those qualities, the art of silence is most outstanding." Alternatively, R' Shimon may have meant the following: The Sages were the wisest of men and surely did not engage in pointless conversation. Nevertheless,

there was nothing, aside from speaking words of Torah, which they found more beneficial to themselves than silence.

R' Shimon was precise in saying: *ctr ptdk h/emn ekt*, which literally means, and I found nothing better for the body ... Man's corporeal existence in this world makes it virtually impossible for even the purest of souls to ensure that his every utterance is without flaw. This is why silence is so desirable. If such was true of the generation of R' Shimon, whose Sages were accustomed to speaking only words of true wisdom, then what of ourselves, whose minds are preoccupied with matters devoid of substance and meaning? If one's mouth will not be restrained by the harness of silence, then invariably it will speak in the way that it has been accustomed since one's youth, and the loss will outweigh the gain many times over. ❖

### FROM AISH HA'TORAH'S DAILY LIFT

One concept that will make the most difference in the emotional quality of your life is... the awareness that all the Almighty does is for your benefit. There is no greater wealth than mastering this attitude. When you reach this level, you will not be broken or become sad regardless of how the Almighty sets up your life. You will accept whatever happens with love.

(see Rabbi Chaim Zaitchik - *Maayanai Hachaim*, vol.3, p.176;  
Rabbi Pliskin's "Consulting the Wise")

# Pure Joy

Based on the Works of the Rebbe (Taken from Moshiach Matters)

## Transformations

Joy, our Sages tell us, breaks through all boundaries. In times of happiness, we are transformed--to the extent that even a person who is, by nature, miserly and ill-tempered, can suddenly, on a happy occasion such as a wedding day, become generous and kind to all.

Ordinarily, to change a habitual pattern of behavior is a long and arduous task. It is even more difficult to alter an innate trait of personality. Yet joy has the remarkable capacity to affect a basic, instantaneous change in a person's nature. This is because joy can awaken the very essence of the soul.

## The Simchah (Joy) of a Mitzvah

Of course, if one's happiness is dependent upon some fleeting circumstance, the changes it brings about will be temporary, at best. The more profound one's joy, the more powerfully and permanently it can affect one's life.

Pure, unconditional simchah--the joy that emerges from deep within the soul--can move mountains. Such is the joy we can experience in doing a mitzvah, if we truly appreciate its significance. For the mitzvahs are more than just the "good deeds" we do--they are expressions of G\_d's joyful purpose in creating the world.

## Levels of Joy

Throughout the cycle of Tishrei holidays, we have been "climbing" to ever-higher levels of simchah. Sukkot, the Season of our Rejoicing" is rich with the mitzvahs of the sukkah and the Four Species.

In the time of the Holy Temple in Jerusalem (may it be immediately rebuilt!) the Sages of Israel used to dance and sing and play music long into the night, each of the intermediate nights of Sukkot. They would even perform acrobatic feats and juggle with fire--all in celebration of G\_d's commandment to rejoice on our Festival. And on Simchat Torah we rise to an even higher and pure joy.

## Ultimate Victory

The transforming power of joy extends not just to the individual, but to society at large. Pure simchah can change the world. This, the happiest time of the Jewish year, is an opportunity for us to vanquish all the negativity of the world around us, by rejoicing together.

The pure joy we experience on Sukkot and Simchat Torah will continue to inspire us to serve G\_d with joy throughout the year. May the cumulative effect of our mitzvahs and our simchah bring about the ultimate transformation--when we rejoice together with Moshiach, in the true and complete Redemption.

# Noachide Prayers

*As you all know, there has been much debate over whether or not Noachides require a separate prayer book or can easily use Jewish prayers where they are universal.*

*A very good example of this type of prayer can be seen in the Morning Prayers in the Siddur (Jewish Authorised Daily Prayer Book).*

*Any or all of these prayers, which we have reproduced below, can be used as a start for your own prayer or for a prayer meditation.*

O Lord our G\_d! We beseech You, make pleasant the words of Your Torah in our mouth and in the mouth of Your people, the house of Israel, so that we and our descendants and the descendants of Your people, the house of Israel, may all know Your name and learn Your Torah for its own sake. Blessed are You - the Lord our G\_d, who teaches the Torah to His people Israel.

*The blessing above is great if you are intending to read or study the Tanach*

The Lord bless you and protect you. The Lord make His face to shine upon you, and be gracious to you. The Lord turn His face to you, and give you peace

*This is often called the Aaronic Blessing and may well be very familiar to those Noachides who have a Xtian background. This is a wonderful blessing, universal - it talks about the love of HaShem for each and every human being. It is a wonder way to greet someone and a wonderful way to say good-bye.*

These are the things for which no fixed measure is prescribed in the Torah: [the leaving of] the corner of the field for the poor, [the offering of] the first fruits, the offerings brought on appearing before the Lord at the three festivals, acts of kindness, and the study of the Torah. These are the things whose fruits a man enjoys in this world, while the principal remains for him in the world to come: honouring father and mother, acts of kindness, early attendance at the house of study morning and evening, hospitality to strangers, visiting the sick, providing for a bride, accompanying the dead to the grave, devotion in prayer, and making peace between man and his fellow. But the study of the Torah is equal to them all. [*Mishnah. Peah, ch1. Talmud Shab. 127a*]

O my G\_d, the soul which You placed within me is pure. You created it, You formed it. You breathed it into me, and You preserve it within me. You will one day take it from me, but will restore it to me in the hereafter. So long as the soul is within me, I will give thanks to You, O Lord my G\_d and G\_d of my fathers, Master of all works, Lord of all souls. Blessed are You - the Lord, who restores the souls to the

dead.

*This is a wonderful prayer to use when you go to sleep or wake up.*

Blessed are You - the Lord our G\_d, King of the Universe, who has made me according to His will.

Blessed are You - the Lord our G\_d, King of the Universe, who gives sight to the blind.

Blessed are You - the Lord our G\_d, King of the Universe, who clothes the naked.

Blessed are You - the Lord our G\_d, King of the Universe, who sets the captives free.

Blessed are You - the Lord our G\_d, King of the Universe, who straightens the bent.

Blessed are You - the Lord our G\_d, King of the Universe, who spreads out the earth above the waters

Blessed are You - the Lord our G\_d, King of the Universe, who provides me with all my needs.

Blessed are You - the Lord our G\_d, King of the Universe, who makes firm the steps of man.

Blessed are You - the Lord our G\_d, King of the Universe, who girds Israel with might.

Blessed are You - the Lord our G\_d, King of the Universe, who crowns Israel with glory.

Blessed are You - the Lord our G\_d, King of the Universe, who gives strength to the weary.

*These are probably some of the most poignant pieces within this passage*

Blessed are You - the Lord our G\_d, King of the Universe, who removes sleep from my eyes and slumber from my eyelids. And may it be Your will, O Lord our G\_d and G\_d of our fathers, to make us familiar with your Torah, and to cause us to adhere to Your commandments. Lead us not into sin or transgression, iniquity, temptation or disgrace. Let not the evil inclination dominate us. Keep us far from a bad man and a bad companion. Make us cling to the good inclination that is within us, and to good deeds, and bend our inclination to submit to You. Grant us this day, and every day, favour and mercy in Your sight and in the sight of all who behold us, and bestow loving kindness upon us. Blessed are You - the Lord, who bestows loving kindness upon His people Israel.

*For any x-Xtian who wants a replacement to the 'Lord's Prayer' this couldn't be a better one to use. ❖*





# Noachides Learning From Jews

by ShShbsNY@aol.com

I just want to clarify one point. What does it mean that "Noachides should learn from Jews"?

"Noachides learning from Jews" does NOT mean that Noachides should learn from just any Jew, regardless of his level of Torah knowledge or religious observance.

"Noachides learning from Jews" means that Noachides should learn from those Jews who have spent many years studying Torah and seriously obeying the Torah's commandments. "Noachides learning from Jews" means that Noachides should study from Orthodox Rabbis, or at least from Orthodox Jews who are serious about serving HASHEM by studying His Torah and obeying His revealed will.

"Noachides learning from Jews" does NOT mean that

Noachides should study from ignorant Jews. BUT -- Noachides can serve HaShem by encouraging ignorant Jews to study Torah from Orthodox Jews. Noachides can encourage ignorant Jews to become observant. Noachides can encourage ignorant Jews to contact organisations designed to help them, such as:

## SHORT LIST OF JUDAISM WEB SITES:

<http://www.njop.org/> <http://www.kayama.org/>  
<http://www.torah.org/>

<http://www.ncsy.org/NCSY/default.htm>

## SHORT LIST OF ANTI-MISSIONARY WEB SITES:

<http://www.outreachjudaism.org/>  
<http://www.drazin.com/>  
<http://www.tll.org/>  
<http://jibp.israel.net/>



By the way, if you read this message carefully and took it seriously, then you fulfilled the principal of "Noachides learning from (observant Orthodox) Jews"!!

Sincerely,

ShShbsNY@aol.com

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The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction - *Proverbs 1:7*

Whoever takes vengeance or bears a grudge acts like one who, having cut one hand while handling a knife avenges himself by stabbing the other hand - *Talmud*

When trouble comes upon the congregation, it is not right for a man to say, 'I will eat and drink, and things will be peaceful for me.' Moses, our teacher, always bore his share of troubles of the congregation. - *Talmud*

When fortune calls, offer her a place to sit - *Yiddish folk saying*

Next to knowing when to seize an opportunity, the most important thing in life is to know when to forgo an advantage - *Benjamin Disraeli*

Those who do not depend on luck have less bad luck - *Yiddish folk saying*

Rabbi Joshua ben Levi said: 'He who accepts gladly the sufferings of this world brings salvation to the world - *Talmud*

Opportunities are usually disguised as hard work, so most people don't recognise them. - *Ann Landers*

Even when the gates of heaven are shut to prayer, they are open to tears - *Talmud*

Opportunity falls into the hands of those who are prepared to receive it. - *Yalkut Shimoni*

Dare not to rejoice when your enemy comes to the ground, but give him food when he hungers - *Eliezer ben Isaac*

A soft answer turneth away wrath: but grievous words stir up anger - *Proverbs 15:1*

Every man knows that he must die, but no one believes it - *Yiddish Proverb*



# Ten Rules For A Successful Marriage

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1. Keep your main focus on "giving" rather than "taking." When your goal is to give your partner pleasure, you will always find opportunities to meet your goal. As a by-product, you too will gain, since people tend to reciprocate positive behaviour.
2. Be careful to remain silent when your spouse insults you. By ignoring slights and insults, you will prevent many needless quarrels. The momentary unpleasantness will quickly pass.
3. Give up unrealistic expectations. People come into marriage with many expectations which are not consciously expressed. By giving up unrealistic expectations, you will prevent frustration and anger. Don't expect your spouse to be perfect, and don't make comparisons.
4. Avoid labeling those things which are not to your liking as awful. Try to find a positive perspective to things.
5. Think of plans on how to motivate your spouse to want to do what you want him or her to do. If your first strategy is not effective, keep trying different strategies. Remember that tactful praise is a powerful motivator.
6. Realise that the meaning of your communication is the response that you actually get. Clarify your goals. If your method of communication is not achieving your goal, change your approach. By keeping your eyes on your main goal, which is to have a happy marriage, you will not become side-tracked.
7. Be willing to compromise. Be willing to do something you would rather not do in return for similar behaviour from your spouse.
8. Don't blame or condemn your spouse for mistakes. Plan on the best method to prevent the mistakes from reoccurring without arousing resentment or hurting your spouse's feelings.
9. Live in the present. Whatever went wrong in the past is over. Focus on improving the situation in the present.
10. Keep asking yourself: "What can \*\* I \*\* do to have a happy atmosphere in the house?" ❖



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By 10 things is the world created,  
by wisdom & by understanding,  
& by reason & by strength,  
by rebuke & by might,  
by righteousness & by judgement,  
by loving kindness & by compassion  
- Talmud Hagiga 12a