

The UK B'nei Noach



The Seven Universal Laws

A Users' Manual

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Introduction to This Guide

These are the Generations of Noah

Welcome

Finally we have been able to bring together much of the work on Noachidism done both by the UK Noachides and other groups around the world.

This cannot be a definitive book and it is not aimed for a wide publication. It is not intended that this guide, or any part of it, should be circulated without the Board's permission nor that copies should be freely made. If copies are requested then these requests should be passed to the editor of *The Cubit*.

The aim of this book is offer guidance on many of the topics which consistently come up with each new member and with each cycle of the year.

We hope that if not all your questions have been answered, maybe a few have and that the road is now a little easier to navigate.

Whilst it is accepted that some people take on the Seven Universal Laws as a transition to conversion to Judaism, this book is aimed at those who wish to live their lives as Righteous Gentiles not to use this as a staging post.

Therefore, questions that might arise for those seeking conversion are not covered here and we recommend anyone considering conversion to contact an Orthodox Rabbi for advice.

Please note that this document contains the sacred text – please do not desecrate it but treat it with respect. If you do not wish to keep it then please return it to the UK B'nei Noach Board

Disclaimer

The UK B'nei Noach do not endorse nor recommend membership or affiliation in any B'nei Noach group, organization or ministry within this book, nor do the UK B'nei Noach, by mention of any B'nei Noach group, organization, or ministry listed, imply The UK B'nei Noach's support or recommendation concerning their teachings or doctrines. You have the free will to choose where and from whom you wish to learn and be taught.

In addition, we do not, in citing any books either endorse or recommend them or their authors unless specifically stated.

We absolutely recommend and encourage all non-Jews (and Jews) to learn Torah from Haredi or Frum (Torah-observant) Orthodox Jews.

The Board of the UK B'nei Noach

Surrey & Staffordshire : Rosh Hashanah 6761 / Summer 2000

theukark@btinternet.com

<http://theukark.weebly.com/>

What Am I? Who am I?

The question which is asked time and time again by those new to Noachidism is; What am I?

I'm not a Christian, I'm not a Jew. What am I?

How do I live?

What do I do?

What about my family, my children, my friends?

The idea of this guide is to go a long way in answering these questions and to help both new and existing Noachides find consistent answers.

The information in this book comes from both Jewish and Noachide sources. We have asked leaders of the Noachide Movement, world-wide, to contribute as well as many of the Jewish authorities on Noachidism.

What you have here, in your hands, is the work of four years condensed down into one book. There will be omissions and also subjects you aren't interested in, but by trying to cover the broadest amount of information we hope to give everyone a good foundation on which to build their faith and practice.

This book, though, is not intended as a way of explaining Noachidism to family and friends – remember we have leaflets and booklets for that.

It is designed to help the new and existing Noachide and it is taken as granted that a basic knowledge of Noachidism and Judaism has already been gathered by the reader. That said, a short glossary has been included towards the end of this book.

Journey Without a Destination?

The question has been raised – is being a Noachide the final destination or just a point on the journey of conversion to Judaism.

Whilst there are some who may convert to Judaism, Noachidism is a valid destination in itself. There is no reason for a Noachide to convert. There should never be any pressure for a Noachide to convert.

What makes a Noachide

The one belief of the seven laws which sets Noachidism aside from other faiths is the belief in HaShem.

When this and only this is lacking then it will remove a person from being a Noachide.

That is why it is so important to understand the G_d of Israel and our connection to Him.

Why is it the G_d of Israel and not Islam?

The Rambam links this belief (of who G_d is) with the belief of the Jews (as to who G_d is).

The Rambam states that the connection goes back to the time of the exile and the revelation at Sinai – being that it was then, according to the Talmud that the Noachide Laws were re-iterated and codified.

What is learning?

That the wise man may hear, and increase in learning, and the man of understanding may attain unto wise counsels; To understand a proverb, and a figure; the words of the wise, and their dark sayings. The fear of the LORD is the beginning of knowledge; but the foolish despise wisdom and discipline.
[Prov 1:5-7]

Who do we learn from?

There are two sources of learning on Noachidism. One is from existing Noachides – hence this publication, and the other is from Judaism.

It hath been told thee, O man, what is good, and what the LORD doth require of thee: only to do justly, and to love mercy, and to walk humbly with thy G_d.
[Micah 6:8]

Thus saith the LORD of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, shall even take hold of the skirt of him that is a Jew, saying: We will go with you, for we have heard that G_d is with you.' [Zech. 8:23]

Seven Universal Laws

Why are there Seven Laws?

What are the Seven Laws?

Why do these apply to us and not to the Jews?

This chapter offers a basic explanation of each law. Subsequent chapters deal with specific issues and how the laws should be interpreted in dealing with these problems.

As has been mentioned before, this book is designed to help the new and existing Noachide and it is taken for granted that a basic knowledge of Noachidism and Judaism has already been gathered by the reader.

It is taken as granted that the reader has a working knowledge of the book; *The Path of the Righteous Gentile* by Chaim Clorfene and Ya'akov Rogalsky and the Board of the UK B'nei Noach strongly recommend that *The Path of the Righteous Gentile* is read in advance of this *Guide to Living as a Noachide*.

Why? Well, for two reasons really. Firstly, Clorfene & Rogalsky's book goes a long way to answering many of the initial question first raised on becoming a Noachide. Secondly, as has been said before, a working knowledge of Noachidism is required to fully utilise this guide and that is best obtained from *The Path of the Righteous Gentile*.

Even so, a basic outline of the Seven Laws has been given in this chapter in order to re-iterate what should have already been learnt.

There are so many questions that arise when you first hear about the Seven Universal Laws.

Out of a world where there was no concept of justice, moral or ethical codes that were adhered to, came a flood and one man and his family were given by G_d, a Code founded on Seven Laws, something on which a new world could be built.

The Seven Universal Laws are:

1. *AVODAH ZARAH* - Belief in G_d - Do not worship idols
2. *BIRCHAS HASHEM* - Respect G_d and praise Him - do not blaspheme His name
3. *SHEFICHAS DOMIM* - Respect human life - Do not murder
4. *GILUI ARAYOS* - Respect the family - Do not commit immoral sexual acts
5. *GEZEL* - Respect for others' rights and property - Do not steal
6. *DINIM* - Creation of a judicial system - Pursue justice
7. *EVER MIN HACHAY* - Respect all creatures - Do not eat the flesh of an animal while it is still alive

To remember the laws easily you can use this mnemonic:

No IMBASE, and establishing courts of justice:

(I)dolatry
 (M)urder
 (B)laspheming G_d's Name
 (A)dultery
 (S)tealing
 (E)ating live animals

The Seven Noachide Laws

The rest of this section explains the basic principles behind each law.

Later sections deal with how to live as Noachide by offering simple rules to help Noachides put these laws into practice.

Law 1 - Belief in G_d - Do Not Worship Idols **Worshipping Idols**

We all have a need for G_d

Where, we, as people come to grief is when we fulfill this need with other G_ds. If we simply replace G_d with material things such as money or possessions these become our idols.

Worse still is to replace G_d with men or images

HaShem told this to Israel through Jeremiah;

"[for one takes] wood that he cut down from the forest, fashioned by an artisan with an adze [axe like implement], embellishes it with silver and gold, fasten it with nails and with hammers so that it does not come apart. They are like sculptured palm tree - they do not speak; they are carried about for they cannot walk. Do not fear them; for they can do no harm, nor can they do good" (Jer. 10:3-5)

B'nei Noach only worship G_d. They do not recognise any thing or man as G_d nor is a thing to be worshipped or placed above any others.

Because of this, B'nei Noach do not recognise anyone as their saviour except HaShem, they do not believe in a trinity.

They believe, purely and simply in G_d.

We worship the G_d of the Tanach (Old Testament)

Law 2 - Respecting G_d and Praise Him- Do not Blaspheme His Name **Respecting G_d**

When you see the word G_d written by B'nei Noach and Torah Observant Jews, the 'o' is always missing from G_d. Out of respect for G_d, His name is not used directly and infact, He is often referred to as HaShem, which means the name

Because of the reverence that we all have for HaShem, we try not to blaspheme Him, something which is often, at times, difficult in this day and age

But, when you are trying to bring your life in line with what HaShem wants it is often difficult but it should be shown by all that you do, including how you act to others and how you speak

It isn't a case of not saying things that you shouldn't but more than that. If you look upon the world as something wonderful and G_d made, then whilst the people, who are also made by G_d may anger and infuriate you at times, they are still G_d made and you should remember that in what you do, say and think about them.

Law 3 - Respect Human Life - Do not Murder **Respecting Life - Do Not Murder**

Following on from how we think about each other is the teaching on respecting life.

HaShem said to Noah; "Whoever sheds the blood of man, by man shall his blood be shed, for in the image of G_d He made man" (Gen 9:6)

It is easy to translate this into do not murder but it goes further. B'nei Noach look to the humanity in a situation

Suicide is seen as self murder and denounced by B'nei Noach. In this situation we all have a moral responsibility to help others through such a period and to help them comes to terms with living rather than dying.

Law 4 - Respect the Family - Do not Commit Immoral Sexual Acts

Sexual Relationships

'Therefore, a man shall leave his father and his mother and cling to his wife and they shall become one flesh' (Gen 2:24)

A well known passage but how does it apply to us?

Whilst no B'nei Noach would want to take a 'holier than thou' approach to sex, we are encouraged to be fair and firm in our dealings on this subject just as with all others

The passage from Genesis, quoted above, explains to us that once we leave our childhood and family, we then have a relationship with our partner and none other.

There are specific forbidden relationships or sexual practices mentioned in the Talmud:

1. Relationships with certain relatives including parents, siblings, aunts and uncles
2. A man with another man's wife (or partner)
3. A male with a male (of any age)
4. A person (male or female) with an animal
5. Castration of a male

It is the act that is abhorred and even the fantasy of such an act is seen as bad as the act itself. That is not to say that B'nei Noach hate homosexuals, what they see is a forbidden act but no wrong in someone who feels that they have preferences that way but never carries them out.

Once again, such transgressions are symptoms of an inability to abide by the Seven Commandments or Laws and a B'nei Noach tries to uphold this law just as he would any other because he knows that it is what HaSem wants and therefore what the B'nei Noach also want.

Law 5 - Respect for Others' Rights & Property - Do not Steal

Rights of Property - Theft

It would be easy to mention the man who takes a pencil from work as stealing but this is not the spirit of this law. The things covered under this law are enormous, from burglary and robbery to rape.

Rape is included because a man is considered to have stolen a woman's worth from her. Mind you, the sages believe that a woman cannot rape a man as he needs to have some involvement in the process, so this rules on theft only work one way that time!

A B'nei Noach who steals an object is not obliged to return it but he is accountable for the punishment in a court of law for it.

A B'nei Noach who causes physical harm to another is liable for theft. Why? Because he has taken something from the victim both psychologically and physically.

Strangely, if your neighbour has something of yours, you may not enter his house secretly and take back your possession. This is theft. Instead, you should walk in openly and confront your neighbour saying that this is your property and that you are taking it.

Moving the boundaries of your property is theft. So also is the withholding of an employee's salary and to refuse to repay a loan or return a borrowed object

Law 6 - Respect for all Creatures - Do not Eat the Flesh of an Animal While it is Still Alive

Respecting all Creatures - Eating the Limb of a Live Animal

At first glance, this has to be one of the weirdest laws. How often do you walk into a restaurant and ask for the leg of a live lamb?

But looking back at the original law in Genesis we can start to see how this develops:

'Every moving thing that lives shall be for your food; just as the green herbs, I have given you everything. But flesh with its living soul, its blood, you shall not eat' (Gen 9:3-4)

Up until this time man had not eaten meat. Even Adam did not have this right.

If you take an apple from a tree you do not kill the tree. But take a lime from an animal and you will most probably kill it.

B'nei Noach do not use the Kosher laws for their food. This law, about the limbs of live animals is the only dietary law for B'nei Noach and the key here is the blood mentioned in the passage above.

No meat should be eaten unless the animal was fully dead on butchering. This may cause problems through supermarkets but a good local butcher can assure this.

In addition B'nei Noach don't use any products based on blood products such as standard stock cubes but in these days of deli's it is very easy to obtain Kosher stock cubes or to use vegetarian stock. If you are adventurous, you could always make your own.

Black Pudding is an example of a food which cannot be eaten under this law.

So the key here is ethical rearing and slaughter. In our contact with other B'nei Noach we have found that many eat organic food because it is guaranteed ethically reared or produced, but on the whole we don't find that this stops us buying from reputable supermarkets nor from eating out

Law 7 - Creation of a Judicial System - Pursue Justice **Establishing Courts of Justice**

No, this doesn't mean that you have to go out and set up your own court.

The rabbis believe that a judicial system which is not based on the seven universal commandments perverts HaShem's justice and gradually removes it from the world.

We are all lucky that in the western world, we live in within a judicial system based on the 10 commandments. Because of this, most of us would never find ourselves in conflict with the justice system if we live within the seven laws.

Many might argue that in that case, laws outside of the seven, such as taxes, do not have to be recognised by B'nei Noah. Sadly, this is not true. We live above and beyond these laws and where the law generally falls within the guideline of making the world a better place (taxes do have a use and we don't need to explain that!) then they should be respected.

Where you would find yourself in conflict would be in a system which allowed rape to go unpunished then it would be a requirement on the B'nei Noach to establish a law to punish this.

And no, tax is not legal theft!

The Seven Noachide Categories Become 66 laws

1. Murder is forbidden: The life of a human being, formed in G_d's image, is sacred.
2. Theft is forbidden. The world is not ours to do with as we please.
3. Incestuous and adulterous relations are forbidden. Human beings are not sexual objects, nor is pleasure the ultimate goal of life.
4. Eating the flesh of a living animal is forbidden. This teaches us to be sensitive to cruelty to animals. (This was commanded to Noah for the first time along with the permission of eating meat. The negative laws were enforced at the Garden of Eden.)
5. Idolatry is forbidden: Man is commanded to believe in the One G_d alone and worship only G_d.
6. Cursing the name of G_d is forbidden. Besides honoring and respecting G_d, we learn from this precept that our speech must be sanctified, as that is the distinctive sign which separated man from the animals.
7. Mankind is commanded to establish courts of justice and a just social order to enforce the first six laws and enact any other useful laws or customs.

Specific References

These categories are felt to be implicit in G_d's commandment to Adam and Eve in Genesis (Bereshis) 2:16-17.

1. The following verse is a reference to the prohibition against murder. G_d explicitly commands Noah (Genesis 9:6), "If one sheds the blood of the man (HaAdam), by man shall his own blood be shed."
2. The following is an implicit reference to the prohibition against theft. It shows that permission is needed to take something that is not explicitly yours. "You shall not steal; you shall not deal deceitfully or falsely with one another" (Leviticus 19:11).
3. The below verse refers to sexual misconduct or adultery, as the prophet Jeremiah (3:1) says, "Saying (laymor), if a man divorces his wife..."
4. The following verse implies that there are things which may not be eaten (the limbs of a live animal): "You must not, however, eat flesh with its life- blood in it." (Genesis 9:4)
5. The following verse is a reference to the prohibition against idolatry; for it says in Exodus 20:3, "You shall have no other G_ds before me."
6. The following verse implies the prohibition against blasphemy. As it says in Leviticus 24:16, "He who blasphemes the name of the Lord (Hashem) shall die."
7. What follows is a reference to laws of justice for it says in Genesis 18:19, "For I have known him so he will command (Yitzaveh) his children after him to keep the way of the Lord and righteousness and justice."

Seven Turns Into Sixty-Six

From this are derived the following 66 laws:

Murder:

1. against anyone murdering anyone.

Theft:

1. against stealing;
2. against committing robbery
3. against shifting a landmark;
4. against cheating;
5. against repudiating a claim of money owed;
6. against overcharging;
7. against coveting;
8. against desiring;
9. a laborer shall be allowed to eat of the fruits among which he works (under certain conditions);
10. against a laborer eating of such fruit (when certain conditions are not met);
11. against a laborer taking of such fruit home;
12. against kidnapping;
13. against the use of false weights and measures;
14. against the possession of false weights and measures;
15. that one shall be exact in the use of weights and measures; and
16. that the robber shall return (or pay for) the stolen object.

Illicit Intercourse:

1. against (a man) having union with his mother;
2. against (a man) having union with his sister;
3. against (a man) having union with the wife of his father;
4. against (a man) having union with another man's wife;
5. against (a man) copulating with a beast;
6. against a woman copulating with a beast;
7. against (a man) lying carnally with a male;
8. against (a man) lying carnally with his father;
9. against (a man) lying carnally with his father's brother; and

10. against engaging in erotic conduct that may lead to a prohibited union.

[Note: There is some dispute as to what the correct wording it for (8) and (9), as it seems to be covered by (7). If the text is based on Lev. 18:8, the standard prohibition derived therefrom is covered in (3). Note that this is in the context of noachide prohibitions.]

Limb of a Living Creature:

1. against eating a limb severed from a living animal, beast, or fowl; and
2. against eating the flesh of any animal which was torn by a wild beast ... which, in part, prohibits the eating of such flesh as was torn off an animal while it was still alive.

Idolatry:

1. against entertaining the thought that there exists a deity except the Lord;
2. against making any graven image (and against having anyone else make one for us);
3. against making idols for use by others;
4. against making any forbidden statues (even when they are for ornamental purposes)
[editors note: according to one rabbinic source only a three dimensional image used within the context of worship is classed as an idol] ;
5. against bowing to any idol (and not to sacrifice nor to pour libation nor to burn incense before any idol, even where it is not the customary manner of worship to the particular idol);
6. against worshipping idols in any of their customary manners of worship;
7. against causing our children to pass (through the fire) in the worship of Molech
[editor: Molech is the god of the ammonites whose worship included the sacrifice of children by fire – see Lev chp 18 & 20];
8. against practicing Ov;
9. against the practice of Yiddoni [Sorcerer, Soothsayer, Magician]; and
10. against turning to idolatry (in word, in thought, in deed, or by any observance that may draw us to its worship).

[Editors Note: We need translations/meanings for Ov.]

Blasphemy:

1. to acknowledge the presence of G_d;
2. to fear G_d;
3. to pray to G_d;
4. to sanctify G_d's name (in face of death, where appropriate);
5. against desecrating G_d's name (even in face of death, when appropriate);
6. to study the Torah;
7. to honor the scholars, and to revere one's teacher; and
8. against blaspheming.

Justice:

1. to appoint judges and officers in each and every community;
2. to treat the litigants equally before the law;
3. to inquire diligently into the testimony of a witness;
4. against the wanton miscarriage of justice by the court;
5. against the judge accepting a bribe or gift from a litigant;
6. against the judge showing marks of honor to but one litigant;
7. against the judge acting in fear of a litigant's threats;
8. against the judge, out of compassion, favoring a poor litigant;
9. against the judge discriminating against the litigant because he is a sinner;
10. against the judge, out of softness, putting aside the penalty of a mauler or killer;
11. against the judge discriminating against a stranger or an orphan;
12. against the judge hearing one litigant in the absence of the other;
13. against appointing a judge who lacks knowledge of the Law;
14. against the court killing an innocent man;
15. against incrimination by circumstantial evidence;
16. against punishing for a crime committed under duress;
17. that the court is to administer the death penalty by the sword;
18. against anyone taking the law into his own hands to kill the perpetrator of a capital crime (this point is disagreed upon by different writers: "The Noahites are not restricted in this way but may judge singly and at once.")
19. to testify in court;
20. against testifying falsely.

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Email the author at: [mailto: rachav@geocities.com](mailto:rachav@geocities.com)

Understanding & Living as B'nei Noach

Why Set Rules?

The Board of the UK B'nei Noach strongly recommend that all Noachides read the book; *The Path of the Righteous Gentile* by Chaim Clorfene and Ya'akov Rogalsky. This book goes through each of the laws and explains their practice.

But even with the most extensive book, there are always elements that are not covered or dealt with to the extent needed by some.

The guidelines and rules offered here are where consensus has been reached or a position has been taken by the Board of the UK B'nei Noach.

The main emphasis of Noachidism is of a personal relationship with HaShem and the fact that salvation comes to the Noachide by their acts in building this relationship with HaShem.

Therefore, saying that you are a Noachide is not enough – one must live as a Noachide and show by every action that one is a Noachide.

Understanding and Living by Guidelines & Rules

There has been much debate, in both the Jewish and Noachide worlds, over the setting of rules for Noachides to live by. Some say that laws can be made and applied and some say not. Much of the information here has been taken from the work done by the world-wide movement in particular Rabbi Schwartz (Israel), Rabbi Katz (USA) and Rachav of the Observant B'nei Noah of Australia, along with the B'nei Noach Leadership Group which consists of both Rabbis and representatives from all the major Noachide Groups around the world.

Thanks must go to Yitzhak A. Oked Sechter and Yechiel Sitzman for their translating Rabbi Schwartz's comments found in this chapter and subsequent chapters. In addition, much of Rabbi Schwartz's work was circulated to the B'nei Noach leadership by Jack Saunders, for which we are all very grateful.

Living the Mitzvot

A good example of this is to understand the precepts (Mitzvot) connected to this concept, which Rabbi Schwartz explains thus:

The Precepts (Mitzvot) connected to prayers: These precepts connected to prayers are done through the heart as it is stated in Ta'anit 2, "and to labor for him with all your heart - what is the labor of the heart - it is prayer." Anyway it is not enough to pray from the heart. If a person has some thoughts that stem from his heart but does not utter them out through his lips, then he has not fulfilled the commandment as it is stated in Berachot 20, "Thoughts are not the same as an utterance."

Repentance: The precepts connected to repentance are also connected to the heart: "A person repenting must confess through his lips and say the things he has decided to do through his heart." (Rambam, Repentance, Chapter 20).

When a person transfers ownership, either to buy or sell, the most important part in this transaction is that his heart agrees with the action. But all of this is not legal until some sort of deed or legal paper is signed or changes hands (like money), or the transfer of ownership done according to the Jewish religion (Halacha).

Marriage: It is not enough for both sides to agree to marry and to live like a family, but a legal action must also be carried out for this agreement to be formal.

From all these examples we have learned that it is not enough for the heart to tell you to do something. There is a need for some sort of act to carry out the will of the heart. For this reason the spiritual fulfillment of a person is not reached unless it is carried out by action. The belief and the desire to be close to G_d and the actions connected with it must be according to the precepts (Mitzvot) that G_d set forth in the Torah.

The meaning of the word Mitzvot in Hebrew comes from the root Unite and Bind. Which means that each mitzvah unites and binds the person to the Creator of the world. (See the book of Tania). The Tanna, Rabbi Eliyahu says in Chapter 9, "I testify before heaven and earth, Israel

and the nations, man and woman between a servant and handmaiden, everyone is fulfilled by the Holy Spirit according to his actions."

The fulfillment of the commandments in the Torah, builds the character of a person and raises him to a level of perfection, as it is written in Deuteronomy 4:14, "And the Lord commanded me at that time to teach you statutes and ordinances, that ye might do them..." (The English version of the Bible is not translated 100 percent perfect, since in the Hebrew the word "Leasotchem" is not exactly "ye might do them", it also means "will do to you.")

This word "Leasotchem" teaches us here that the statutes and ordinances, the "mitzvot", builds the person and does not only mean that a person must carry them out. This is why it is written in this special way. A person must be trained on the way he should build his life, starting from early childhood. Anyone reading books dealing with child care can find many examples there. But even as a grownup, a person must take a grip on himself, if he wants to "discover himself" and find a real meaning to his life. All the "mitzvot" have a logical meaning behind them. Many intelligent people will even agree that there is a need for them, but this is not enough. We must remember that we must carry out these ordinances and statutes because we have been ordered to do so by the Creator. They were given to Adam and Noah. Then again given on Mount Sinai. Part of the Torah was given on Mount Sinai to the Israelites as a Holy nation of Priests. The remaining part is intended for all the human race. The Rambam wrote in Malachim, Chapter 8:11, "Every person that agrees to carry out the seven "Mitzvot" of the children of Noah, and does this in a careful manner, then he is a righteous gentile, and has part in the world to come, meaning that he carries this out because G_d has ordered him to do so in the Torah, through Moses. But if these seven "mitzvot" are carried out just because he feels a necessity to do so, then he is not a Gentile resident in Israel, "Ger Toshav", nor a righteous gentile or one of its wise persons."

The Mitzvot have been handed down to us in the form of an order, but just the same we are called to accept them gladly. A person must accept the Mitzvot with love. Despite the hardships in fulfilling them, he must carry them out. This also has an educational value.

When a person decides to do a good deed without being ordered to do so, he feels he is important and just. But when a person decides to carry out the Mitzvot because he has been ordered to by G_d, then he feels the importance of the G_d that orders. It is only then that he manages to discover and find all his hidden powers in order to carry out these "mitzvot". These hidden powers cannot be tapped to their utmost if a person carries out the "mitzvot" simply because he has the sudden urge or mood to do so. This decision is strengthened even more when the person announces it before three learned and wise Jews. This act transforms the person into a "Ger Toshav". Even today, when the laws concerning a "Ger Toshav" are not enforced because all of the Israelites have not yet returned to their land, then it is enough to take the steps we have just mentioned by taking a pledge before the three wise Jews. This should include: belief in the principles of the existence of the one true G_d, who is everlasting, the Creator of all things, the One that gave the Torah in Sinai for humanity, Oversees all the actions of the human beings. then the person should state that he is willing to fulfill the seven mitzvot that were given to Noah. there are those that believe that this announcement should be completed by the submersion of the body in a pool of at least 660 liters of water. Like the sea, spring, or a man made pool built in the earth.

Permitted & Not Permitted Observances

The Following is taken from Section #6 The Path of the Righteous Gentile by Chaim Clorfene and Yakov Rogalsky published by Feldheim Press (NY)

Although the Children of Noah are commanded only concerning the Seven Universal Laws, they are permitted to observe any of the 613 commandments of the Torah for the sake of receiving divine reward.

The exceptions to this are:

1. Observing the Sabbath in the manner of the Jews. (resting from the actions that were needed for the building of the Tabernacle during the Exodus from Egypt.)
2. Observing the Jewish Holidays in the manner of the Jews. (Resting in a similar manner to the Sabbath.)
3. Studying those parts of the Torah which do not apply to the Noachide's service of G_d.
4. Writing a Torah scroll (the Five Books of Moses) or receiving an aliyah to the Torah (reading a portion of the Torah at a public gathering) .

5. Making, writing, or wearing Tefillin, which are the phylacteries worn during prayer that contain portions of the Torah.
6. Writing or affixing a mezuzah, the parchment containing portions of the Torah, to one's doorposts or gateposts.
7. A prime purpose of the Seven Universal Laws is to teach the Children of Noah about the oneness of G_d and therefore, those parts of Torah that pertain to this knowledge are permissible for him to study.

Also, since the Seven Universal Laws were given on Mount Sinai at the time when the Torah was given to the Jewish people, scriptural portions describing the Revelation at Sinai are also permissible.

This may be extended to include a Biblical description of the exodus from Egypt of the Children of Israel, since that was a preparation for the revelation of G_d at Mount Sinai. And obviously, any study that brings greater knowledge concerning the performance of the Seven Noachide Laws is permissible. But clearly, any Talmudic or Halachic study of commandments that pertain only to Jews is strictly forbidden, for the Noachide who studies portions of the Torah that do not pertain to him damages his soul.)

Causing Others to Stumble

Understanding what observances are permitted or not is important if we are to prevent others stumbling in their following of the laws.

It is forbidden for a Noachide to cause another person to err or commit a sin. As Pharaoh accused Abraham:

Then Abimelech called Abraham, and said unto him: 'What hast thou done unto us? and wherein have I sinned against thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.' (Genesis 20:9)

The same concerning Avimelech who accused Isaac.

And Abimelech said: 'What is this thou hast done unto us? one of the people might easily have lain with thy wife, and thou wouldest have brought guiltiness upon us.' (Genesis 26:10)

Respect for HaShem

By accepting the Seven Laws, B'nei Noach take onto themselves a particular relationship with HaShem. A fundamental part of this relationship is our respect for HaShem which should pervade our every action and thought.

Honouring HaShem & his Works

Respect should be shown for the following:

- HaShem
- Torah, including everything to do with Torah such as the sages, teachers, elderly people (because of their years of study), the scrolls and books themselves, holy places; such as houses of prayer and cemeteries where such people are buried.
- Vows made in the name of HaShem. These should be honoured and the person must fulfill their oath. Even if a vow is not made in HaShem's name, they are obliged to fulfill it still since a Noachide should be good to his word. Why? Because a Noachide should be trustful and able to trust other Noachides. In addition to this, a Noachide's integrity to themselves should be good, so a vow to do something, even when only made to themselves must be fulfilled.
- All work, tasks and successes should be acknowledged as done with HaShem's help.

Learning about the Commandments

In order to fulfill the seven commandments a Noachide must make every effort to learn about the laws and their obligations under the commandments.

The Board of the UK B'nei Noach have tried with this book to bring together all the current information on how to live the seven laws. If any Noachide has a question on the laws which is

not clearly dealt with in this book then their first point for query should be the Board of the UK B'nei Noach to find out if anything new has been agreed on the law, in question.

If the Board are unable to deal with the query then they will put the query to the correct Jewish Authority. This may be done directly by the Board or they may recommend the Noachide to a particular authority for help.

Repentance

If a Noachide commits a sin, either against HaShem or another person then they must:

- Repent of the sin, be sorry and promise not to commit this sin again
- Make prayer to HaShem to ask for mercy. If the sin is against another person then they must request the person's forgiveness through both prayer and in person.
- Any damage to property should be compensated.

Being Ethical

The Need for Ethics

Whilst the laws are a good ethical basis for life, no gentile should take them upon themselves because they are a good code. Only because HaShem commands that all gentiles do so.

Even so, because the laws are a the basis for ethical living, being moral and ethical is an important part of being B'nei Noach.

Noachides should try to:

- Be humble
- Be truthful. If lying may save a person's life (such as when Abraham said that his wife was his sister in order to save her from harm. Even so, lying under those circumstances must be a last resort.
- Be grateful for kindness shown to them. This includes honouring our parents
- Protect the environment and the ecology, so long as this does not endanger human life.
- Not be jealous. Pirkei Avot 4:20 tells us that; "Jealousy, lust and ambition removes a man from this world."
- Be modest and chaste (see the section on Modesty)
- Be employed, even if financially they do not need to earn a living.
- Be a peacemaker especially amongst the nations of the worlds and between fellow men.

Rabbi Schwartz reminds us that Rashi in his commentary to Genesis 11:9 brings some of the sayings of the sages, who explain why Noah and his family were not punished in the same manner that the others of his generations were punished. The reason being that Noah and his family were peacemakers and loved peace, which goes to show to what high esteem HaShem holds those that love peace.

Dealing with Animals

A Noachide should be merciful and not harm animals. Medical experiments which benefit humanity are allowed but care must be taken not to violate the law on flesh from a living animal or cause pain and torment to the animal

Hunting animals for sport or to use the pelt only is prohibited.

In this book, we have dealt with ethical dealings between employers and employees and Rabbi Schwartz reminds us to think of the words of the Rambam:

A person must first feed his animals and servants before he sits down to eat his own meal. (Avadim 9:3)

Moderation in all things

Excess and over indulgence should be avoided. This should apply to all things, but certainly finance is a definite area that should be considered. One should be neither too miserly nor spend-thrift. Mind you, the giving of charity can be a little on the big-hearted side, just so long as it does not leave the donor in financial trouble.

Killing & Murder

Noachides may not kill another human being.

Euthanasia is prohibited even if the person is terminally ill or requests euthanasia and is detailed, along with organ transplants, blood transfusions and abortion in the section on Health and Medicine.

Murder

Murder is prohibited completely for the Noachide. In addition, A criminal cannot be killed before he is brought to trial and sentence passed.

Suicide

Suicide is directly against the Noachide commandment on murder. We should also remember that the essence of the Noachide laws is the respect for life, be it human or animal and so suicide goes against all our fundamental beliefs as Noachides.

Self-Defence

Killing, as self-defence, is only permitted if the attacker obviously intends to kill you. Even then, you may only kill in self-defence if there is no other way that you may save your own life - hence if by merely injuring your attacker you can save your life then this must be your aim.

In addition, if someone else is being chased by a person who wants to kill them, then it is permitted for you to kill the attacker in order to save the victim - remembering again that if you can just injure the attacker then this is best practice.

Abraham went out to war in order to save his nephew, Lot.

War

No nation may declare war on another nation as killing people would be an inevitable outcome.

If war is declared against you and you are being attacked then you are able to then declare war and Noachides are allowed to kill any attackers.

Prisoners of war must not be killed so long as they are not endangering life.

Working for a Living

Noachides are under obligation to HaShem to work for their living. We are encouraged to move through the world making it ethically and morally a better place and this is included in our work

A Noachide is encouraged to work as much as he can, especially so if they are working for someone else:

As Jacob told his shepherds (Genesis 29:7), "that they should not stop work at high noon."

He should also be a faithful worker; as Jacob told his wives that he had worked with all his power under the employ of their father. So should a Noachide work, in honesty and move away from dishonest ventures.

A person should be honest in his business dealings and should make every effort to protect his credibility by carrying out his business transactions in the most honest and honorable way possible.

Recreation

Whilst Noachides are forbidden from resting completely from work 'in the manner of the Jew' (see the section on the work prohibited to Jews on Shabbos), we all accept the fact that it is not good for a person to never abstain from their employment. It should be remembered that work and employment are two different things in this context. We all work every day, from switching on a light or cooking a meal but it is not healthy (either mentally or physically) to not rest from our employment.

Working long hours will eventually cause even the strongest person to need rest.

Noachides are encourage to use any time when they are not in employment to promote their physical and mental health.

Making Vows, Oaths & Pledges

A Noachide should be trusted and so they must keep all vows, oaths and pledges that they may make so that each Noachide can trust each other Noachide.

In addition, they should make special care to keep any promises to give to charity (where it is for the needy) or any promises to sacrifice to HaShem

Marriage & Sex

The Origins of Marriage

"G_d said 'It is not good for man to be alone. I will make a compatible helper for him.' G_d had formed every wild beast and every bird of heaven out of the ground. He [now] brought [them] to the man to see what he would name each one. The man named every livestock animal and bird of the sky, as well as all the wild beasts. But the man did not find a helper who was compatible for him. G_d then made the man fall into a deep state of unconsciousness, and he slept.

He took one of his ribs [lit. sides] and closed the flesh in its place. G_d built the rib that He took from the man into a woman, and He brought her to the man. The man said 'Now this is bone from my bones and flesh from my flesh [an expression meaning my flesh and blood]. She shall be called Woman (Ishah) because she was taken from man (ish).' A man shall therefore leave his father and mother and be united with his wife, and they shall become one flesh" (Genesis 2: 18-24)

What Constitutes A Marriage?

Marriage for B'nei Noach is a life-long partnership, established by a binding contract, made in the presence of witnesses.

Under the seven laws, B'nei Noach are encouraged to *Pursue Justice*. Thus is is agreed amongst both Jewish and B'nei Noach authorities that a marriage must be one which is legally binding, sets out provision for the welfare of both parties and should be thought of as until death. Therefore, B'nei Noach are encourage to fulfill the law of the land with their marriage in addition to any religious ceremony that they may feel necessary.

Some authorities suggest that a divorce would be possible if it is mutually agreed by both sides but this should be an exception rather than the norm - for what is the purpose of marrying without the intention for a life-long commitment?

Purpose of Sexual Relationship in Marriage

According to the Talmud, a husband is called to please and fulfil, sexually, his wife. As is the woman.

Judaism acknowledges that good sexual relationships between a husband and wife strengthens their marriage and love. It is accepted that a husband and wife should love each other and that love should be passionate. The purpose of sex in a marriage is to increase the human race and to underpin the marriage.

Children Within Marriages

"G_d blessed Noah and his children. He said to them, 'Be fruitful and multiply and fill the earth.'" (Genesis 9:1)

Legally, bringing up children within a marriage is the most secure option. It also gives children a legal relationship to each parent and, should a marriage fail, gives legal rights to both the children and parents that are enforceable.

Where possible, it is expected that both Jews and Noachides will have at least a son and daughter.

Prohibited Marriages

According to the Talmud the following marriages are prohibited:

11. A man with his mother (or her offspring)
12. A man with his sister
13. A man with his aunt
14. A man with his with the wife of his father (even after his father's death)
15. A man with his daughter (or her offspring)
16. A man with his daughter-in-law
17. A man with his mother-in-law (or her mother)
18. A man with his wives daughters or grand-daughters
19. A man with his another man's wife

Under Civil Law in the UK:

1. Bigamy

Prohibited Sexual Relationships

It should be noted that the castration of a male is prohibited under this part of the law.

According to the Talmud the following Sexual relationship are prohibited:

1. Any relationship that is a prohibited marriage
2. A married woman with any man who is not her husband
3. A man with another man's female partner
4. A person (male or female) with an animal
5. A person with another person of the same sex (of any age)
6. Engaging in erotic conduct that may lead to a prohibited union.

It is a commandment for a person to have children at least a son and daughter. A couple should have normal sexual relations. Only the female is allowed to use contraceptives like foam and pills.

Sexual Relationship Within**Contraception**

A married couple are allowed to use contraceptives so long as they are not a barrier method. Hence use of the pill is acceptable.

Abstinence From

A Jewish woman abstain from sexual relationships with their husband for the first seven days of their menstruation period (counting day one from the first bleeding). At the end of this period she will immerse herself in the ritual bath, mikvah, before she resumes relationships with her husband.

Bat Noach are not called do so but if permission can be granted from a mikvah to do so then it should be taken up. Rabbi Schwartz suggests that if a mikvah is not possible, then possibly a Bat Noach could submerge herself in the sea, lake, stream or an artificial pool.

In addition, a Bat Noach may wish to immerse prior to their wedding day as a symbol of entering a new life.

Physical Contact

It is customary that it is not acceptable to go near, hug or kiss a married woman (see the section on modesty). For an adult married woman it is also advisable.

Married B'nei Noach should strive to dress and act modestly, in public. However, should a Noachide need to be examined by a doctor who is treating them, they should ensure that the doctor understands that any contact should be carried out in a modest way.

In Orthodox Shuls or places of prayer, the men and women sit separately so that their thoughts will remain on their prayer and relationship to HaShem.

Judaism acknowledges that passion and love is a very important factor to the mental and physical welfare of people. Hence it is understood that where two people love each other immensely this could be detrimental to their concentration when praying and thus protect the holiness of a person.

The Rights of Others

Noachides must ensure that they protect the rights of others, be they Jew, Gentile or Noachide. This protection comes from their acceptance of the law to establish courts of justice.

Lashon Hara / Slander

A Noachide should avoid insulting or damaging a person's reputation in public. Care should be taken not to repeat gossip which could be damaging to another.

Concerns should always be taken up with the person concerned and never spoken about behind their back.

Violence

Hitting another person is prohibited.

The only exceptions to this are:

- Parents and teachers are allowed to hit their children in order to discipline them (so long as it is allowed by the laws of the state)
- To defend oneself when attacked, thus in self-defence

Property & Possessions

Respect

A Noachide should respect the property and possessions of others, as well as their own. They should never cause damage to be done to any property or possessions.

If a Noachide is asked to look after something, it should be treated with respect and care, regardless of its material worth.

If a Noachide borrows anything they are prevented from keeping it, regardless of its worth.

Lost Property

Where national laws exist on the return of lost property, then a Noachide must not keep anything that he finds but instead hand it to the correct authority and follow the law.

Desiring Other's Property

Under Halacha, Jewish law, as well as Noachide it is prohibited to covet the property of another person.

It is also prohibited to try and acquire them by either legal or illegal methods.

Taxes

Taxes come under this heading and so it is not allowed for a Noachide to file a false tax claim.

Bribery & Fraud

Neither the giving or accepting of bribes is prohibited as is fraud.

Food & Dietary Rules

The one rule on food and diet, within the Seven Universal Laws, is the prohibition on eating the limb of a live animal.

The question that this usually raises is simply, what does it mean?

The Jewish diet is restricted by the laws laid down in the Torah. There are foods which they can eat and others which they cannot. In addition to this, there are requirements on how the food is gathered and prepared.

Noachides are not limited in which foods they can eat except that they may not eat from living flesh. In addition, Noachides should also take upon themselves not to eat the flesh and blood of a human being. There are also those that do not eat the flesh of a dead animal except when killed for the specific purpose of eating its flesh. A Noachide should eat the flesh of an animal that has been slaughtered by having its throat cut. In this way the animal suffers the least. Since in this way, the flow of the blood to the brain is immediately cut off, and it stops feeling pain. These are the main points to the Jewish Law (Halacha):

Allowed Meat

Whilst there is a distinction, for Noachides, over pure and impure animals, this distinction only applies to animals for sacrificial ritual and does not apply to animals used for meat which is to be eaten.

The only reason that a meat would not be acceptable is if it is taken whilst the animal was still alive (this is discussed in the section below).

Taking Flesh from a Living Animal

The Prohibition on meat exists where the following has happened:

- Meat that has been cut or torn off from a living creature
- Such meat even if the animal is dead at the time of eating
- Such meat even if mixed with other meat

If the animal was not slaughtered according to Jewish Law - ie by the Jewish ritual slaughterer (Shochet), then Noachides should not eat the internal organs (such as the lungs and liver) as this is considered the same as eating flesh from a living animal.

These rules apply to any animal or bird which has warm blood but does not apply towards reptiles, 'creeping creatures' and fish as they do not have warm blood and their suffering and pain are considered less.

That said, many Noachides extend the rule to 'non warm blooded' animals and avoid any animal cooked alive, such as lobster or muscles and also creatures dismember whilst still alive such as snails.

Obtaining Reliable Meat

When it comes down to it, the most important factor within the dietary regulations for Noachides is respect for all living creatures. Hence if we are ethical about all things then we should be ethical about the food we eat.

One thing which does worry many Noachides is obtaining meat which has come from a reliable source. Therefore, many Noachides eat ethically reared meat and slaughtered meat. They are careful to look for information about how the animals were raised and butchered, then they buy only from reliable sources. A good rule of thumb is to choose a butcher who you can trust like a fellow Noachide.

When in doubt then a good Kosher Butcher who has the requisite approval from a recognised Rabbinical organisation is acceptable.

Why Do We Eat?

Predominately, we eat because it keeps us alive but we should remember that it is important to enjoy our food.

Why?

Rabbi Schwartz says that it is because when we eat good food and there is plenty of it on the table, then we feel and recognise the grace of HaShem. When this food is eaten properly then we see the spiritual value of the meal.

We eat to maintain our health, not for enjoyment. As we must ensure our good health then everything that is connected with our health is important such as our diet.

Vegetarianism

Some Orthodox Jews maintain a predominately vegetarian diet as it helps them deal with the complex dietary laws that apply in Judaism. But, and this is very important to remember, they always break their vegetarianism for Pesach.

Adam did not eat meat, it was prohibited for him to do so, but after the flood, Noah was commanded to eat meat since he saved the animals from the flood.

We know that it is not healthy to eat a diet high in meat but part of the Noachide laws deal with the eating of meat, as we have seen previously, in this section, and so vegetarianism is not seen as the best way for Noachides.

That said, some people do not eat meat simply because they cannot 'stomach' it.

For them we offer the same advice as is taken by Orthodox Jews - remain vegetarian throughout the year but try to eat a little meat in some way (such as fish or white meat) during Pesach.

Drinking Alcohol

The story of Noah doesn't just tell us about the flood but also the tale of the first drunkenness in the Tanach.

Therefore, the recommendation is given to the Noachide to partake of alcoholic drinks as with all food and drink, in moderation.

Holidays and Festivals***Shabbos / Sabbath***

When Moschiah comes Noachides will be able to go before the high priest in the New Temple and answer his questions. They will then be able to obtain the status of Ger Toshav – a non-Jew living in the land of Israel.

Some say that every Ger Toshav needs to uphold and keep the Shabbos, (Kritot 9, Rashi Yevamot 40).

Some say that by accepting the responsibility to fulfill the seven universal laws the B'nei Noach are in the same category as a Ger Toshav.

Others say that Noachides should observe and keep Shabbos as a Ger Toshav just as a prospective convert to Judaism tries to keep Shabbos as a Jew, even though their conversion has not yet gone through.

Therefore building on the work of Rabbi Schwartz, The Observant B'nei Noah of Australia and the UK B'nei Noach the following has been accepted as the position of the Board of the UK B'nei Noach.

Recognition & Observance of the Seventh Day

Noachides should recognise the Shabbos period but should use the term from Genesis to describe it – thus it should be referred to as *the Seventh Day*.

Friday Night – The Seventh Day Eve

So, Noachides are encouraged to celebrate the Seventh day. On the eve of Shabbos, Friday night, they should have festive family dinner with special food. This is a good time to invite friends and fellow Noachides to eat.

Candles may be lit, in honour the Seventh Day but should be done so *after* sunset and not as the Jewish nation does (before sunset). In addition it would be inappropriate to say a prayer when lighting the candles as this would then make this an imitation of the Jewish practice.

A possible prayer for opening the meal would be the Seventh Day Remembrance (Shabbos) Prayer. Rabbi Schwartz recommends that during the meal Noachides should sing songs to strengthen their belief, including songs about the creation.

Reading from the Torah during or after the meal would be another acceptable practice or perhaps telling stories from The Ba'al Shem Tov.

The Seventh Day

One of the main things that a Noachide must remember is that they are commanded to better the world in everything that they do, both physically and morally the world should be better by their passing through it.

Thus, whilst they should refrain from going to work (where possible – hospitals have to be manned and sometimes it just isn't possible to take a day off work) we must not completely refrain from doing any work – such as the Jews do.

Rabbi Michael Katz, who contributed to the Noachide Prayers has always recommended that the task used as 'work', by the Noachide should be something such as gardening or paying a bill rather than something personal.

He states that his reason for doing so is that there are two issues at play here. One is the prohibition on observing the Jewish Sabbath and this is taken care of by any number of activities such as cooking. The second issue is the need for B'nei No'ach to be creatively involved in furthering the welfare of the world every day of the year. I don't think doing something like cooking oneself a meal would qualify.

Rabbi Schwartz recommends that where location and weather permitting, Noachides should spend time outside appreciating HaShem's creation and feeling close to the Creator because of this.

Meeting as a Congregation

Much discussion has gone into whether Noachides have a 'right' to attend Shul or should meet with other Noachides as a congregation.

So far, no clear answer has been offered based on Halacha.

Within the UK, the Noachide community is scattered too far to meet regularly together but should it ever be possible the Board of the UK B'nei Noach would recommend such meetings.

Within Judaism, the requirement for an Observant Female Jew to attend shul is less than for a Male Jew. She need only attend shul for the three major festivals; Rosh Hashanah (New Year), Yom Kippur (Day of Atonement) and Pesach (Passover).

After careful discussion, the Board of the UK B'nei Noach has taken the position that where possible B'nei Noach should try to attend Shul for these occasions and that any other attendance over this is a blessing but not required.

Obviously, attending shul requires permission of the shul in question and the B'nei Noach Community is reminded that contact should be made with the Rabbi *before* the intended visit. As Noachides we have no right of attendance at shul, but as Noachides we should be welcomed.

The question will be raised by Rabbis and Jews alike – why attend? Especially when the service will be predominately in Hebrew.

The only answer that you can give is that it adds to our sense of community and answers our need to feel involved. In addition, there is normally some sort of address to the congregation which is in English and this can be very uplifting for Noachides and Jews alike.

But importantly, it should be stressed that we as Noachides have the same aims and goals as the Jewish Community, that of worshipping HaShem in community. We have a lot to give as well as receive.

At the end of the day it is at the discretion of the Shul as to whether or not you can attend. The Board of the UK B'nei Noach strongly recommend that UK Noachides create and maintain links with the Orthodox community. We have been especially pleased over our contact with the Lubavitch Movement.

Celebrating the Seventh Day

Whether or not Noachides are able to attend Shul or not they should recite the Psalms connected to Shabbos and the life of the gentile. They should also study the portion of the Torah connected to the seven commandments and can, if they wish, study the weekly portion of the Torah that would be read that Shabbos in the synagogues.

End of the Seventh Day

The day runs from sunset to sunset.

Thus the seventh day starts at sunset on Friday and ends at sunset on Saturday.

Rabbi Schwartz recommends that at the end of the Sabbath (Motzai Shabbath), B'nei Noach can also recite the prayer for the new week (Havdala) after having lightened a candle, this is to thank HaShem for having taught Adam how to make fire (which is the source of all energy which enabled man to make changes in this world).

A recommendation for this Havdala can be found in the prayer guide.

Work Prohibited to the Jew on Shabbos

Certain tasks or categories of tasks are prohibited to the Jew on Shabbos but a Noachide must make sure that they perform some of these tasks during the Seventh Day in order to ensure that they do not rest on Shabbos as Jews do.

The 40 categories of forbidden acts (from Mishnah Shabbat, 7:2) are:

- | | | | |
|------------------|------------------|-----------------|--------------------|
| 1. Sowing | 2. Plowing | 3. Reaping | 4. Binding sheaves |
| 5. Threshing | 6. Winnowing | 7. Selecting | 8. Grinding |
| 9. Sifting | 10. Kneading | 11. Baking | 12. Shearing wool |
| 13. Washing wool | 14. Beating wool | 15. Dyeing wool | 16. Spinning |

- | | | | |
|-------------------------|---------------------------|--|-------------------------------------|
| 17. Weaving | 18. Making two loops | 19. Weaving two threads | 20. Separating two threads |
| 21. Tying | 22. Untying | 23. Sewing two stitches | 24. Tearing |
| 25. Trapping | 26. Slaughtering | 27. Flaying | 28. Salting meat |
| 29. Curing hide | 30. Scraping hide | 31. Cutting hide up | 32. Writing two letters |
| 33. Erasing two letters | 34. Building | 35. Tearing a building down | 36. Extinguishing a fire |
| 37. or kindling a fire | 38. Hitting with a hammer | 39. Taking an object from the private domain to the public or transporting an object in the public domain. | 40. Creating something from nothing |

Succoth (Feast of Tabernacles)

Zechariah tells the in the future, during the holiday of Succoth, all the nations of the world will make a pilgrimage to Jerusalem, in order to bow down before G_d.

And it shall come to pass, that every one that is left of all the nations that came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles (Zech 14:16)

Rabbi Schwartz suggests that Noachides use this period to take a vacation and use it to further their understanding of HaShem and Noachidism. This can be done by using the time to study, enjoy nature and meet with other Noachides for prayers which emphasise world peace; the same as the Israelites did when the Temple existed and sacrifices were made for the welfare for all the nations. Also to pray for the coming of the Messiah who will amend the ways of the world.

Rosh Hashana (New Year)

Yom Kippur may be when Judaism looks to count up it's good and evil in the book life but Rosh Hashana (lit. head of the year) is when the whole world faces it's annual reckoning.

Whilst we should not just think about our salvation at Rosh Hashana (it should be daily on our minds and influence our actions for good), it is a time when we should spend the two days repenting the year past by deep thought over our actions – learning from what has passed in order to make the future better.

We accept that even Noachides are capable of both good and evil and Rosh Hashana is a time to look at what we have done and pray that in the year to come we will have opportunity to do more good than bad.

Noachides should also recite a prayer requesting that all the people of the world will accept and recognize the truth concerning the One true G_d. A Noachide can also recite certain prayers from the Rosh Hashana prayer book.

Hanukah

Noachides may celebrate the victory of Judaism over Hellenism through their belief in HaShem and their dedication in keeping the Torah and its commandments.

We cannot light the Hanukah candles and recite the prayer for them as any translation of the Hanukah prayers show that they start with 'HaShem who commanded us, Israel to light these candles ...'

We are not commanded.

But we can enjoy the festivities and excitement of the period.

One thing that we must not do is use Hanukah as a replacement for Christmas. It is not an excuse to just rename the Christian festival.

Hanukah only rarely falls on or around 25th December and so we must take care that friends and family do not mistake our celebration of Hanukah. We do not put up Christmas trees and should try to avoid the trappings of Christmas, such as turkey on 25th December.

One other thing should be noted about this festival and the time of year that it falls. Christmas parties often cause Noachides immense heart-ache as they see them as times when the morality laws of Noah are lost to the rest of the Gentile world.

Most Noachides find quiet excuses as to why they can't attend – but in the end, it must be up to the individual conscience as to how they behave.

Pesach (Passover: The Feast of Freedom)

During this holiday, Noachides should put a special stress on freedom for all humans.

Slavery does appear in the Torah but it should be remembered that the slavery mentioned there is a humane slavery.

Rabbi Shwartz suggests that maybe the main lesson of this holiday is that all humanity should be free. If a person should have a slave, he must then be a merciful master.

Perhaps, even if we are not masters or slaves we can think on how we can be merciful employers and obedient employees

Toward this holiday, Noachides should thoroughly clean (spring cleaning) their house. On the eve of the first day of Passover, Noachides should hold a festive meal with Matzot and wine in honor of freedom.

Shavuoth

Shavuoth is the holiday of summer and renewal of the human race. It is a day that should be set aside for the study of Torah and the Noachide commandments.

Health and Medicine***Seeking Treatment***

It is acceptable for Noachides to make use of Doctors and medicines in order to be healed.

Rabbi Schwartz reminds us that it is stated in Exodus that a Doctor heals, our sages learned that a person that can heal his fellow human being should do so. That a sick person must go to a doctor to be healed. But the important point here is that he should not rely on doctors alone, but in G_d, who is the true doctor. The person should make an effort to get well.

Transplants

A transplant is allowed in order to save a person's life but only so long as the donor's life was not shortened in order to make the donation.

In practice this means that Noachides may give blood and donate, at their death, any organ which is taken after death. This excludes such organs as the heart which is taken at brain death.

For an organ to be donatable, it must be taken after breathing has ceased, not brain activity.

Unnecessary Surgery and Treatment

No surgery or treatment should be undertaken unless it is to increase the life span of the person (including dangerous or ground-breaking surgery), increase fertility.

Surgery that is considered dangerous and therefore prohibited would be such as Plastic surgery (unless to remove physical pain and suffering)

Blood Transfusions

Blood transfusions are seen as perfectly acceptable for B'nei Noach.

Abortion

Abortion is only allowed for medical reasons (such as if the continuation of the pregnancy would endanger the woman's life)

Euthanasia

A doctor is forbidden to stop the suffering of a patient by shortening their life, even if the person requests euthanasia.

Rabbi Schwartz reminds us that for such a patient, if it is known that there is no chance of saving life, there is no need to prolong his suffering by artificial means, since the patient is dying anyway. But we are not allowed to cut off the equipment that allows him to breathe.

Medical Experiments

In order for a patient to participate in a medical experiment the following must be satisfied:

- The patient's approval must be granted before treatment - permission from the family only is not acceptable. This is needed even if the patient is not terminal. This is to make sure that possible side effects have been considered by the patient.
- Even if the treatment may endanger the patient's life so long as there is a chance that it may save their life they can participate.
- Terminally ill patients may take part, even if they are expected to die anyway, so long as it may help them.

Modesty

There are no clear rules of modesty for non-Jewish women but it has been put forward by Rabbi Schwartz (one of the leading experts on Noachide laws) that the minimum requirements for Jewish women would apply to Non-Jews. In addition to this, there are obvious requirements for a Non-Jewish woman attending Shul.

Below is a digest of the information provided by Rabbi Schwartz to the B'nei Noach Leadership Group.

General Rules on Modesty

Bat Noach (Female Noachide) should endeavour to avoid situations where they are the only woman in a group of men.

Physical contact with the opposite sex (such as hand-shaking) should be avoided where possible and certainly should be abstained between a Bat Noach and a male Jew.

The best way to achieve this is not to offer your hand to anyone and then if you are offered a hand to shake you may either politely refuse or if you feel offence may be taken, you may briefly shake hands.

For both B'nei and Bat Noach, all hand contact with Chabad Jews (of either sex) should be avoided as it will cause offence.

Dancing with men is considered immodest but within the UK B'nei Noach it is accepted that dancing with one's husband, in a non neutral manner would be acceptable within ordinary boundaries.

Dress for Non-Jewish Women for Everyday

Minimum Requirements

The minimum requirement for Jewish women is that in the presence of men her body should be covered from just below the neck till over the knees.

Her arms should be covered till over the elbows.

Genesis 6,2 states that some of the sins which caused the flood were brought about by women who exposed inappropriate parts of their bodies.

Headcoverings

With regard to headcovering, the Talmud (Sanhedrin p.58b) states that if a non-Jew gives his female slave to his male slave, she is considered to be married and therefore the owner must not have relations with her. When she goes in public with her hair uncovered she is no longer considered married.

A commentary explains that it was customary for non-Jewish married women to cover their hair. Because of this, Rabbi Schwartz has offered the opinion that it would be worth while for non-Jewish married women to cover their hair. (Jewish women are required to keep their hair covered even when they are widowed or divorced.)

Comment has been passed that the Talmud is stating a law which was based upon the custom at that time and place (See Mishneh Brerurah ch.75 note12.)

Therefore, the position has been taken with the UK B'nei Noach that a married (but not necessarily widowed or divorced) Bat Noach may cover her hair when out in public and that a scarf or hat is acceptable.

Trousers

With regard to wearing trousers, the Talmud (Pesochim p.3) asks, "Why did Rebecca ride astride a camel (and not side saddle)?" It answers that she did so because she was afraid of falling off.

Though it could be explained that the rabbis asked their question because they expected that Rebecca would observe standards of conduct above what was required, it is more likely to assume that a Noachide woman should not wear trousers unless she has to, for example when she rides a bicycle or is harvesting crops etc.. In such cases it is advisable that she should wear a short skirt over the pants.

In general she should wear clothes whose style is not conducive to inappropriate attention.

Therefore, the position has been taken by the UK B'nei Noach that where it is necessary, in order to be practical, there is no problem in day to day life for a Bat Noach to wear trousers so long as a long tunic, jumper or shirt was also worn so that a Bat Noach derrier was not shown. Obviously, for religious occasions and certainly in Shul skirts would be the only acceptable attire.

Swimming

Where possible, a Bat Noach should try to use swimming pools that offer women only sessions. In addition, the modesty rules would obviously prohibit bikinis but not all-in-one swim suits.

Conduct & Dress for Non-Jewish Women for Shul

For a Non-Jewish woman attending Shul or Synagogue the following should be observed so as not to give offence:

1. Handshaking and general modesty rules apply
2. Ankle length skirts should be worn along with tops which cover the waist, arms and upto the neck. Open blouses should be avoided. Where possible a jacket that is hip or thigh length should be worn.
3. Hair should be covered regardless of marriage status.
4. Nail varnish and minimal makeup is acceptable in Orthodox synagogues.
5. If a prayer book & / or HafTorah is owned by the Bat Noach then it should not be taken to any of the Shabbos services as this may give offence to any Orthodox Jews present (as they would not be able to distinguish an Observant Noachide from an Observant Jew until introduced, and carry books on Shabbos is a forbidden form of work to a Jew)

Conduct & Dress for Non-Jewish Men

The general rules on modesty should be applied, such as avoiding situations where the man is in purely female company.

With regard to swimming, again, men are encouraged to attend men only sessions at swimming pools.

Conduct & Dress of Non-Jewish Men for Shul

On attending Synagogue the general modesty rules should be applied.

1. Men sit separately to women in Orthodox shuls (the women are usually behind a screen) and under no circumstances should the man enter the women's section during the service.
2. If the congregation do not already know that the man is non-Jewish then care should be made to appraise the rabbi, cantor or president of this fact in order to prevent embarrassment when asked to read the Torah or HafTorah.
It should be remembered that the call to read the or receiving an aliyah to the Torah (reading a portion of the Torah at a public gathering) is expressly forbidden (see the section on Permitted and Not Permitted Observances).
3. Under no circumstances should a Noachide wear a prayer shawl in or out of synagogue as this is against the Seven Laws. It will definitely cause offence to Torah Observant Jews and could bring the Noachide Movement in the UK into disrepute.
4. The carrying of pray books (etc) on Shabbos is prohibited as for Bat Noach.

Use of Kippar, Yamaukah, Skull Cap

All the terms above mean the small round headcovering used by Observant Jewish Men.

The only time that a Noachide should ever wear a Kippar is when attending Synagogue or Jewish Holy Site. This is prevent offence being given.

Noachides should not wear Kippars for prayer outside of a Synagogue or Jewish Holy Site.

Charity & Kindness

Although not directly mentioned in the Seven Laws, giving Charity is seen as an extension of the requirement for Noachides to do good as they pass through the world.

The Board of the UK B'nei Noach recommend that Noachides follow the advice on giving mentioned in the Seven Universal Mitzvot Campaign and keep a collecting tin in clear view to remind them to put money in it for the needy.

Noachides are also requested to always act to others in such a manner as to be kind and hospitable.

We are reminded of how Abraham was a good host with all his heart.

Patriotism

It is not seen as wrong for a Noachide to be faithful to their country and leaders.

Noachides are requested to pray not only for the welfare of their country but for all the world and humanity.

Noachides are forbidden to evade paying taxes and customs.

The Arts & Sciences

Science

Science should be used for the good of all mankind. Problems arise when science and its work is used for destruction.

Art

Rabbi Schwartz tells us that if a person is gifted and uses this gift by producing beautiful things which will bring honour to HaShem, then they are fulfilling HaShem's wish

If an art causes a person to deal in things which are not moral (such as dealing in pornography) is considered prohibited. This is the same for any arts that encourage violence or harm to others or that encourage Noachides to laugh or ridicule people who are less fortunate than others.

Also, any of the arts which produce beliefs against HaShem and the Torah are not considered acceptable.

Noachides and Prayer

Prayer Types

There are several different types of prayers; repentance, requests and Thanksgiving to G_d for good things He has done to a person. Good examples of these can be found in the Psalms.

Regular prayers

These are said everyday in the morning and in the evening

They should include a statement saying, "And you shall know today and have put it before your heart, that G_d is the L-RD and there is none other than Him."

Noachides may also recite the "Hear O Israel (Shma Yisrael)" prayer.

Hear of Israel, the L-rd your G_d is one.

You shall love the L-rd your G_d with all thy heart, and with all your soul and with all your might. And these words, which I command thee this day, shall be in thy heart, and shall teach them diligently to thy children and shall talk of them when you sit in your house, and when you walk by the way and when you go to bed and when you wak up (Deut 6:4-8).

Prayers in Times of Emergency or Danger

When such occasions arise, the Noachide involved should try and recite an appropriate chapter from the book of Psalms.

For example chapter 20; if the emergency situation is due to illness, chapter 103; if he needs to strengthen his belief in G_d, in order to receive His help, chapter 121.

Prayers of Thanksgiving

Psalms, chapter 107 or chapter 136. In the prayer emphasize "and all the living will give thanks to You, sela."

Special Prayers During Holidays

It is worthwhile to pray for world peace. When saying such a prayer it is worthwhile to turn towards to the direction of Eretz Yisrael, Jerusalem and the Temple Mount, and to say, "G_d of the world, give peace to the land, and allow all living creatures which you created, to enjoy all of your blessings" On the Sabbath recite from the book of Psalms, chapter 102 and 104.

Blessing after the Meal

It is worthwhile that after the main meal of the day (whether at noon or in the evening a Noachide should wash his hands, sit sown again at his seat at the table, and give a thanksgiving blessing to G_d for the good that He has given to him.

Such a prayer has to be said by each individually, and not just by one person, although a communal saying of the prayers would be fine. The Noachide should say these prayers directly to G_d and not through any intermediaries.

Repentance

A Noachide who has sinned against G_d or his fellow man must repent and be sorry for what he has done. he must promise to himself that he will not commit this sin again. He will make a personal prayer to G_d, requesting mercy. If he has hurt a fellow person, he must request that person's forgiveness. If he has done damage to that person's property, he must compensate him. As the people of Nineveh did toward Jonah when he proved to them that they were committing and doing evil things.

Suggested Prayers

Introduction to Praying

The Hebrew word for prayer is tefilah. It is derived from the term 'to judge oneself'. Thus confession to HaShem is at the centre of prayer whether for Jew or Gentile.

Yiddish has its roots in both Hebrew and German and so the Yiddish word for pray 'daven' originates from the same Latin root as the English word 'divine' thus emphasising to whom the prayer is directed.

So, when praying, in using tefilah and daven, we confess to HaShem.

The prayers, within this chapter have primarily come from the Noachide Prayer Site. The prayers contained on that site are from a booklet entitled; Suggested Prayers for B'nei Noah published by Echoes of Emmanuel. They are only recommendations for those who chose to use them. The prayers compiled by Rabbi Yoel Schwartz and Rabbi Yermeyahu Bindman come with the endorsement of The Office of the former Chief Rabbi of Israel, HaRav Mordechai Eliahu.

"As for me, may my prayer come to You, O Lord, at a favorable moment; O G_d, in Your abundant faithfulness, answer me with Your sure deliverance". Psalms 69:14

The work on the recommended prayers site was done by Robin Leuenberger and our thanks go to her.

Permission to reprint the Prayers here has been granted by J David Davis on behalf of Echoes of Emmanuel.

The only change to the original Prayers published is that the Wedding Ceremony has been re-written to take into consideration the needs of a UK Noachide. In addition, as prayers have been available to the Board of the UK B'nei Noach, so they have been included here.

The Importance of Prayer

This is a well known story...

A traditional Chasidic story speaks glowingly of the prayer of an uneducated Jew who wanted to pray but did not speak Hebrew. The man began to recite the only Hebrew he knew: the alphabet. He recited it over and over again, until a rabbi asked what he was doing. The man told the rabbi, "The Holy One, Blessed is He, knows what is in my heart. I will give Him the letters, and He can put the words together."

from Judaism 101 (<http://www.jewfaq.org/prayer.htm>)

Judaism and Noachidism emphasis the necessity for a personal relationship with HaShem.

We do not pray through an intercessor, as we may have done in Christianity, but directly to HaShem.

Prayer reinforces this personal relationship and is therefore very necessary to a Noachide both when practiced as personal prayer and in communal prayer.

B'nei Noach Religious Marriage Ceremony

Organising a Ceremony

Timing

The initial proposal is that a civil ceremony should be performed at a Registry Office on the Friday prior to the religious ceremony on the following Sunday.

Location

Care must be taking in choosing the location. What is important is that it has no negative religious connotations.

For Torah Observant Jews to attend the Religious ceremony the location must not have any Christian or other faith connotations. Obviously, under such circumstances, a Christian church is out of the question but also it is important that a venue which was previously used for

worship of a non-Jewish or Noachide nature would be a problem. Such a venue would be a redundant church or even a hall used by a religious group for occasional worship may cause problems.

Perspective

The main attitude which is needed to run through the whole ceremony is that it should not offend Jew or Gentile alike nor should it compromise the Noachidic beliefs in order to please non Noachides.

Authority

Any proposal that is accepted, will be on the condition that it has been checked by Rabbinical authorities to make sure that it complies with Halakah. In addition that it is acceptable to both the Noachide and Jewish communities.

The Ceremony

What does Marriage mean to the B'nei Noach?

Celebrant or Reader:

"G_d said 'It is not good for man to be alone. I will make a compatible helper for him.' G_d had formed every wild beast and every bird of heaven out of the ground. He [now] brought [them] to the man to see what he would name each one. The man named every livestock animal and bird of the sky, as well as all the wild beasts. But the man did not find a helper who was compatible for him. G_d then made the man fall into a deep state of unconsciousness, and he slept.

He took one of his ribs [lit. sides] and closed the flesh in its place. G_d built the rib that He took from the man into a woman, and He brought her to the man. The man said 'Now this is bone from my bones and flesh from my flesh [an expression meaning my flesh and blood]. She shall be called Woman (Ishah) because she was taken from man (ish).' A man shall therefore leave his father and mother and be united with his wife, and they shall become one flesh" (Genesis 2:18-24)

Since creation man and woman have joined together in a devoted and faithful union, loyal to each other and relinquishing all others.

This union is witnessed before HaShem, before their family and before their peers

The name of man contains the Hebrew letter Yod. The name of the woman contains the letter He [pronounced hay]. These two letters spell one of G_d's names. Thus, when man and woman come together in harmony and purity, when they are devoted to one another in the shared responsibility of carrying out the duties prescribed for them by G_d and His Torah, they jointly become a resting place on earth of G_d's majesty (Talmud, Sotah 17a).

Later we find that G_d gives orders to Noah and his family, after the great flood. Noah and his family are the beginning of the new world order.

Celebrant or Reader:

"G_d spoke to Noah saying, 'Leave the ark - you, alone with your wife, your sons, and your son's wives. Take out with you every living creature from all flesh: birds, livestock, and all land animals that walk the earth. Let them swarm on the land. They shall breed [lit. be fruitful] and multiply on the earth.' G_d blessed Noah and his children. He said to them, 'Be fruitful and multiply and fill the earth.'" (Genesis 8:15-17; 9:1)

Celebrant:

Blessed are you our G_d creator of heaven and earth. Blessed are you our G_d Who has created Man in Your image. Blessed are You our G_d, may Your blessing be on this groom and bride in accordance to Your Holy Word.

The Exchanging of Vows:

Groom:

I, _____, in the sight of HaShem and these witnesses, take you,
_____, for my wife.

To have and to hold from this day forwards, for better and worse, for richer and poorer, in sickness and health, to love, honour and cherish until death do us part

Bride:

I, _____, in the sight of HaShem and these witnesses, take you,
_____, for my husband.

To have and to hold from this day forwards, for better and worse, for richer and poorer, in sickness and health, to love, honour and obey until death do us part

The Exchanging of Ring(s)

Celebrant:

The ring is round and therefore without end. It also resembles a link in a chain. May the blessings and joy of the new couple be without end. May you [name of groom and bride] join this chain and become forged as a link in HaShem's plan.

Rings are exchanged with the following words:

Groom to Bride (On giving or receiving ring):

Behold, you are consecrated to me with this ring according to the laws of Noah and the G_d of Israel

Bride to Groom (On giving or receiving ring):

From whither thou goest, I will go; And where thou lodgest, I will lodge, Thy people shall be my people; And thy G_d my G_d

Celebrant or Reader:

Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes. Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.

The beams of our house are cedar, and our rafters of fir. I charge you, O daughters of Jerusalem, by the gazelles, and the hinds of the field, that you stir not up, nor awake my love, till it please.

I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters. As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

He brought me to the banqueting house, and his banner over me was love. Stay me with flagons, comfort me with apples: for I am sick of love. His left hand is under my head, and his right hand doth embrace me.

I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please. The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.

My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come (Song of Songs 1: 15 - 2:12)

Seven Time Honoured Blessings:

Celebrant:

1. Blessed are you, HaShem, our G_d, King of the universe, Who has created everything for His glory.
2. Blessed are You, HaShem, our G_d, King of the universe, Who fashioned the Man.
3. Blessed are You, HaShem, our G_d, King of the universe, Who fashioned the man in His image, in the image of his likeness and prepared for him - from himself - a building for eternity.
4. Bring intense joy and exultation to the barren one through the in gathering of her children amidst her in gladness. Blessed are You, HaShem, who gladdens all the nations through her children.
5. Gladden the beloved companions are You gladdened Your creature in the Garden of Eden from a foretime. Blessed are You, HaShem, Who gladdens groom and bride.
6. Blessed are You, HaShem, our G_d, King of the universe, Who created joy and gladness, groom and bride, mirth, glad song, pleasure, delight, love, brotherhood, peace, and companionship. HaShem, our G_d. Blessed are You, Who gladdens the groom with the bride.
7. Blessed are You HaShem, our G_d, King of the universe, Who created the fruit of the vine.

Cups of Blessing:

Celebrant, Rabbi or Read:

The fruit of the vine is associated with joy and happiness. In order to produce the fruit of the vine the grapes must be crushed together, each contributing to the other. The same happens with marriage. The groom and bride open themselves to each other. These two are then part of a larger group called family. Each will share with the others family. The families live in a society. We must all contribute and share to make this world the place that G_d desires.

Celebrant:

Blessed are You HaShem, our G_d, King of the universe, Who has blessed us with the fruit of the vine.

Three cups are needed. Two have wine already in them. These are poured into one cup. The groom and the bride drink from the cup.

The groom then gives the cup to a representative of the brides family and he drinks. Next, he gives the cup to a member of his family and he drinks. Next, a mutual friend representing society is given the cup and he drinks.

The empty cup is wrapped in a cloth and the groom breaks the glass by stepping on it.

Celebrant:

Even in this time of joy we are reminded, by the breaking of the glass, that our joy is incomplete. We can not experience ultimate joy until the Temple is rebuilt and we live in the presents of our G_d in His kingdom. Amen.

With the blessings of HaShem and the love of those gathered here, I pronounce you husband and wife.

The groom kisses the bride and are introduced to those gathered by the words :

I present you Mr & Mrs [].

Written by Liz Beecher based on original idea from Echoes of Emmanuel

B'nei Noah Pre-Prayer Meditation

O Giver of life, Who created the world with Ten Sayings, Who made the First Man from the dust of the earth, breathed into him the breath of life, and formed him in Your likeness and according to Your image.

You saw his progeny turn to violence, and You brought upon them the forty days of the Flood, to wipe out their memory and to cleanse the world from their sin,

And You saw the righteousness of Noah who found favor in Your eyes, and You saved him from the waters, with his wife and sons and all living things which had not perverted their way.

After this merciful kindness You commanded him and all his progeny in the Seven Laws of holy truth known by his name, giving the earth to them as a charge together with the Laws by which it might be maintained, and You showed him the rainbow as a sign that no all-destroying Flood would come again upon the world.

Then after Your Patriarchs Abraham, Issac, and Jacob had spread the knowledge of You through these seven Laws, You brought their children out of the slavery of Egypt and gave them Your holy Torah through Moses as an everlasting inheritance, gathered at Mount Sinai before the eyes of all,

And You commanded the nations through him in the Seven Laws given to Noah, with Israel as their teacher, to do Your will in this world and merit to the life of the World to Come.

Therefore we appear before You with repentance and prayer, to seek our needs and the needs of all humanity in Your service, according to Your merciful way,

For we acknowledge You alone, Supreme King of Kings, Creator and Sustainer of all the worlds, Who searches and understands the hearts of all mankind.

Written by Rabbi Yirmeyahu Bindman in consultation with Rabbi Yoel Schwartz.

The Jews and the Nations

Seek the welfare of the city whither I have caused you to migrate, and pray to the Lord for it, for in its welfare shall be your welfare.

Children of Israel, are you not to me as the children of the Ethiopians, says the Lord? Did I not bring Israel up from the land of Egypt and the Philistines from Crete and the Syrians from Kir?

Blessed be Egypt My people and Assyria the work of My hands, and Israel My inheritance.

Recount His glory among the nations, His wonders among all the peoples. I will give thanks to Thee, O Lord, among the peoples, and I will sing praises to Thee among the nations.

May peoples praise Thee, O Lord, the peoples all of them praise Thee.

Rise up, O Lord, judge the earth, for it is Thou wilt possess all nations.

The Lord said, is it too slight a thing for you to be my servant, to raise up the tribes of Jacob and restore the offspring of Israel, That I have given you for a light to the nations that My salvation may be to the end of the earth?

All the ends of the earth shall remember and return to the Lord, and all the families of the nations shall worship before Thee.

All nations whom Thou hast made shall come to worship before Thee, O Lord, and give honor to Thy name.

At that time they will call Jerusalem the throne of the Lord And all the nations will be gathered to it to the name of the Lord, to Jerusalem,

Many peoples and mighty nations shall come to seek the Lord of hosts in Jerusalem, and to entreat the favor of the Lord.

And it shall be that from one new moon to another and from one sabbath to another all flesh shall come to worship before Me, says the Lord.

Jeremiah 29:7; Amos 9:7; Isaiah 19:25; I Chronicles 16: 24; Psalms 108:4; 67:4; 82:8; Isaiah 49:6; Psalms 22:28; 86:9; Jeremiah 3:17; Zechariah 8:22; Isaiah 66:23.

From The Traditional Prayer Book page 863.

Tefillat B'nei Noah

Blessed are You, O G_d, King of the Universe, Who has given His Torah to Moses and Israel, and commanded the nations in seven holy Laws:

O King Who created all things, Whose will is supreme over all creation, our worship is to You alone in the merit of Noah: Let our prayers be heard before You, as we are made in Your likeness, to do Your will and merit to life in the world to come:

Guard our eyes from temptation and our hands from all evil, guide our feet in the paths of Your law: Let our strength be for Your service, and our mouths declare Your praise:

Teach us Your wisdom that we may be wise, and reveal to us the words of Your Prophets and Sages as they were destined for us to hear:

Guard our faith in You, and bring us to return to You in truth and sincerity, for there is no mortal without transgression: Grant us to behold Your anointed Redeemer speedily in our days, for our burdens are heavy and our hope is in You:

Heal us from all our afflictions, for You are the source of all healing, and guide our healers in their way:

Bless this year and its produce for all mankind, to be a good year without want or deficiency, for You bestow goodness upon the years:

Gather the dispersed of Israel from the four corners of the earth, and restore them speedily to their land, that all Your universe may share in their fulfillment:

Restore our judges as when Your Temple stood, and remove from us all dispute and sorrow, that all mankind may live in peace, to know Your seven holy Laws:

Let all who dispute with Your holy Torah receive their recompense, and may all its enemies be left without power, that the reign of wickedness be terminated before our eyes:

Let Your mercies be aroused upon Israel, and upon all the nations, upon the righteous and pious and the remnant of the Sages, for our trust is placed in You:

For all these mercies we thank You, our King who is enthroned on High, judge of all mankind, Who knows all that is hidden from man, Whose miracles sustain us day by day and from generation, You are He Who was before the world was created, Who is now that it has been created, and Who will renew it in time to come, for You have not changed:

And may Your blessings rest upon us in the light of Your countenance, Giver of the Torah which is life and light, to bless the righteous of all nations with Your peace.

Prayer for Repentance

Almighty G_d, in Whose hand is the fate of every living creature, we come before You not as believers in our own virtue, but as weak and fallible men.

You have planted in us the Evil inclination through the sinful error of the First woman and man, and You have commanded us to resist it through observance of Your seven holy Laws, until You remove it from the world.

Yet our resolve is weak, and our temptations are many, and we cannot say before Your Throne of Glory that we have fulfilled Your will.

We have strayed from Your seven good precepts and it has not profited us, but You are just in all that has come upon us, and it is we who have acted wickedly.

Heavenly Father, wipe out our transgressions as a father forgives his child; do not regard our backslidings, but remember the righteous of Noah our forefather, in whose merit the world will never be destroyed.

Remove from us all evil influences, and regard us with Your kindness, passing over Your mighty anger, to restore us to Your truth, with victory over Your enemies in Your great love, to preserve us for ever in the light of Your kingdom.

May the words of our mouths and the meditation of our hearts be acceptable before You, O Lord, our Strength and our Redeemer.

Prayers During the Day

Upon Waking

I offer thanks to You Hashem, Eternal King, Who has returned my soul to me with great kindness. Your faithfulness is great.

In addition, I praise You for your guiding mankind, and upon providing their lives with whatever they need. You have given them wisdom in order that they fulfill their purpose in this world.

Hear O' Israel, the L-rd is our G_d, the L-rd is One.

And you shall know today, and meditate it upon your heart that the L-rd is G_d of all of the powers of this universe, there is none beside Him.

And the L-rd shall be King over the entire world, on that day He will be One and His name One.

Evening Prayer

Heavenly Father, Creator of the day and night, Who appointed the day for the work of man and the night for his rest, accept my soul into Your hands while I sleep.

Cleanse me from the cares of the day, forgive my transgressions, and restore me for Your service when the next day dawns.

May all my deeds be weighed in Your estimation, and the accounting be kept before me, for in Your sight everything is according to the deeds of man.

May my dreams be pleasant, and may they restore my soul from its earthly happenings, to be pure once again as it was breathed into me.

Bring Your Redeemer today, that Your people Israel may be returned to their land and the Law go out once more from Jerusalem.

"-for then I will turn to the Nations in a clear language, that they may all call upon the Name of the Lord, to serve Him with one voice,"

"And all flesh will call upon Your Name, and all who now dwell in confusion will recognize and know You, for to You every knee will bend and every tongue will swear, and all will take upon themselves the yoke of Your Kingdom."

Written by Rabbi Yirmeyahu Bindman in consultation with Rabbi Yoel Schwartz.

Seventh Day Remembrance (Shabbos)

"And it was evening, and it was morning, the sixth day; and the heavens and the earth and all their hosts were completed. And G_d finished by the seventh day His work which He had done, and He rested on the Seventh Day from all His work which He had done. And G_d blessed the Seventh Day and made it holy, for on it He rested from all His work which G_d created to function."

"And the Children of Israel shall observe the Shabbat, establishing the Shabbat throughout their generations as an everlasting covenant. It is a sign between Me and the children of Israel for all time, for in six days the Lord made the heavens and the earth, and on the seventh day He ceased from work and rested."

"This is the Seventh Day, when G_d saw that only rest was lacking from His creation, and He has commanded the Children of Israel to observe His rest on this day. Therefore we pray that their rest be acceptable before Him, and that His holiness be poured out on the universe which He created, for on this day there is no evil reigning in any of the worlds."

"This is the day which He has chosen to be His own, to possess nothing but what is prepared for it on the working days. It is a taste in this world of the World to Come, when He will sustain all creation by their merits alone, and when the Righteous of all Nations will ascend to behold His glory."

"As the week was given seven days, so the nations were given seven Laws, to complete the work of this world in its due cycle and to gather the fruit of their toil. Therefore may we merit to rest in its appointed time, and to know HaShem's favor on the day that He has chosen."

Noachide Havadala (for the end of the Seventh Day)

Blessed are You G_d King of the universe that differentiates between holy days and regular days. Between the seventh day and the rest of the days of the week. Between Israel and the rest of the nations, who all together are partners in one holy objective. To make Your Name holy in this world.

Written by Rabbi Schwartz.

Remembrance Prayer for Hanukah

Master of the Universe, we come to remember how on these days while Your Temple stood in Jerusalem, the Hellenisers rose up against Israel to make them forget Your Torah and violate the decrees of Your will.

They made wicked decrees from the arrogance of their hearts, attempting to place their human reason in rivalry to Your revealed wisdom, the Torah of Israel, and the Seven Laws which they were commanded to observe.

But You gave to Matityahu the Cohen and his sons, and You stood by them in the time of their distress, waged their battles, defended their rights, and avenged the wrong done to them. You delivered the mighty into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, and the wanton sinners into the hands of those who occupy themselves with Your Torah.

You made for Yourself a great and holy Name in Your world, and effected deliverance and redemption to this very day, for then Your children entered the shrine of Your Temple and cleansed it, purified Your Sanctuary, and kindled lights in Your holy courtyard.

O Almighty G_d, The Hellenisers sinned because they had no fear of You in their hearts, but we who know Your seven holy Laws are ready to walk with You and to understand Your wisdom. Just as You gave strength and courage to the Cohenim to save the world from them, so give strength to Israel to be a priesthood to us and to all the world, and fill the hearts of all the righteous of the nations who turn from the sinful way, that the rule of evil may be abolished from the earth. For on that day You will be revealed as the only G_d, and Your Name will be One over all the nations: Amen, May this be your will.

Written by Rabbi Yirmeyahu Bindman in consultation with Rabbi Yoel Schwartz.

Prayers for Meals

Before Eating Bread or Any Substantial Meal

O Master of this bread, Your beloved servant Abraham gained victory over Your adversaries, and he was blessed with bread and wine to revive his soul, as it is said, And Melchizedek, King of Salem, brought forth bread and wine, and he was priest of the Most High G_d, And Abraham took none of the spoil, saying,

"Nothing for myself; only that which the young men have eaten, and the portion of the men who went with me, Aner, Eshkol and Mamre; let them take their portion."

After a Meal:

Blessed are You, O G_d, King of the Universe, Who in His goodness provides sustenance for all the world, with grace, with kindness and with mercy. He gives food to all flesh, for His kindness is everlasting. Through His great goodness we do not lack food, and may we never lack food, for the sake of His great Name. For He, benevolent G_d, provides nourishment and sustenance for all, does good to all, and prepares food for all His creatures whom He has created.

Alternative version:

Blessed are You, King of the Universe, Who feeds the whole world with His goodness, pleasantness, grace and mercy. He gives bread to all flesh and the world is full of His mercy. Due to His great goodness, we have always not lacked and will never be in need of food forever. His great Name feeds and gives everyone his livelihood, does good to everyone, and prepare food to all those that He has created.

Prayers Against Idolatry

Prayed in Place Where Idolatry is Practiced:

Blessed art thou, O Lord, Our G_d King of the Universe who is long-suffering with those who transgress Your will.

Prayed at the Place Where Idolatry Has Been Uprooted:

Blessed art thou, O Lord, Our G_d King of the Universe who has uprooted idolatry from (our land - in Israel; this place - outside of Israel. And then:) Just as Thou hast uprooted idolatry from this place so too may you uproot it from all places and return the hearts of idolators to the worship of you alone.

Translated from: The RAMBAM's Mishneh Torah, Laws of Blessings chapter 10, law 9 (quoting from the Talmud Bavli; Berakhot 54a and 57b) by Rabbi Saul Zucker.

Prayers for the Safeguard of Children

Naming a Child

The father says before at least one male witness.

"He Who blessed our righteous forefather Noah that he should be fruitful and multiply, Who has now in His goodness blessed us with this child, may he bless him/her through the name which we give him/her here today.

"As he/she was born, so may he/she grow and marry and have children in his/her turn, to know Your truth and to walk in Your ways, for so we are commanded.

"Therefore let us bear witness before You that his/her name shall be [] of [] family, to be known by this name for marriage, and for all his/her dealings according to Your seven holy Laws. And may it be Your will that under this name he/she shall have a good name, for life, for truth and for peace."

(register the name in writing)

Blessing A Child

May you be blessed of the Most High G_d, Maker of heaven and earth, to walk with Him among the Righteous of the Nations, now and for evermore.

On the Passing of a Child

Almighty G_d, Who brought forth all mankind from the First Man, Who breathed into him the breath of life, and formed his body from the dust of all the earth so that it would accept him back wherever he might go,

We now commit to the earth the body of our beloved friend [] whose soul has passed to its eternal rest. May he/she be bound up with You in the World to Come, and merit to the reward of the Righteous of all Nations, to behold Your truth as it is written in Your seven holy Laws.

As we are born into the world, so we must endure its trials and temptations, and thereby merit to that reward, for at the time of passing we take with us only good deeds and knowledge of the Torah. So may it be with us all, in the blessing of Your endless mercy, for we and all that we have are Yours alone.

All of the above written by Rabbi Yirmeyahu Bindman in consultation with Rabbi Yoel Schwartz, with the exception of Prayer Prayed in Place Where Idolatry is Practiced.

Noachide Prayer of Remembrance

Hashem, our G_d, You remember the deeds of the world and You consider all the creatures fashioned since earliest times. All secrets and mysteries are revealed before You, for there is no forgetfulness before Your Throne of Glory and nothing is hidden from before Your eyes. Everthing is revealed and known before You, Hashem, our G_d, who observes all and sees to the very end of time. You made it known from the beginning of creation that You would sit in Judgement over all that You create.

And even regarding countries, You decide which is destined for the sword and which for peace, which for hunger and which for abundance; and You consider all of your creatures to remember them for life or death. Who is not recalled before Your Divine Court? The remembrance of everything fashioned comes before You: everyone's thoughts, schemes and deeds, the accomplishments of man's activity, and even the motives behind man's deeds. Fortunate is the man who does not forget You, and the human being who takes strength in You, for those who seek You will never stumble nor will those who take refuge in You ever be humiliated.

For the remembrance of all Your works comes before You and You analyze the deeds of them all. Indeed, You remembered Noah with love and in mercy You recalled his deeds, when You brought the waters of the Flood to destroy all living flesh because of their evil ways. Consequently his remembrance comes before You, Hashem, our G_d, to make his offspring abundant as the dust of the world and his descendants like the sand by the sea. As it is written in Your Torah: G_d remembered Noah and all the beasts and all the cattle that were with him in the ark, and G_d caused a spirit to pass over the earth and the water subsided.

Therefore, Hashem, our G_d, we know that our eyes and hearts must be turned towards You alone to hope that our salvation and redemption will be justified in Your sight. Judge us, then, in mercy as You judged Noah. Judge us with compassion and send Your Messiah to Your chosen People, Israel, in order that we, the Righteous Gentiles, may also benefit from Your Glory.

Adapted by Rabbi Michael Katz from the Rosh haShana service.

Prayer for the New Moon

Heavenly Father, You have diminished the moon that it should not rival the sun, and You have promised to restore its glory in time to come, no longer to be only a reflection but to shine with a light of its own.

And You have compared Your people Israel to the moon which waxes and wanes in its relation to the sun reflecting the light of Your glory until You will raise them once more to be chief luminary of Your world.

And Your first commandment to them was to sanctify the renewal of the moon as a sign that your presence is always with them to bring them out from darkness and obscurity so that on the day of the New Moon all things and all men will be reborn once more and be drawn to return to You their Maker and Lord.

Master of the Universe as the heavens proclaim Your glory so the New Moon proclaims Your providence that even when we do not see Your guiding hand You still emerge from the darkness to renew our knowledge and love for You.

Fulfill the defect of the moon speedily and in your own days that it may shine again with the light of the sun remove all darkness and obscurity from the earth and restore Your people Israel with the coming of the anointed Redeemer for we wait only upon You.

Written by Rabbi Yirmeyahu Bindman in consultation with Rabbi Yoel Schwartz.

The Seven Commandments in Kabbalah

The Ten Sefirot (Divine attributes) through which G_d made the world and the human constitution are divided into the three 'intellectual', namely Wisdom, Understanding and Knowledge (Chochmah, Binah and Da'at), and the seven 'emotional', namely Kindness, Might, Beauty, Eternity, Glory, Foundation and Sovereignty.

Each of the Seven Commandments to the descendants of Noah parallels one of the seven 'emotional' Sefirot:

Sexual misconduct is the perversion of love, and therefore corresponds to Kindness (Chessed).

Murder is the perversion of strength and power, since it takes place in illegal circumstances (not in self-defense or by order of the court), and therefore corresponds to Might (Gevurah).

Theft is the destruction of harmony in human relationships, the harmonious blend of kindness and might which provides the social balance, and therefore corresponds to Beauty (Tiferet).

Idolatry and blasphemy as a pair are the two supports of faith: idolatrous worship is a challenge to the Divine rulership, and blasphemous cursing to the Divine love. Therefore, they correspond respectively to Eternity or Victory (Netzach) and Glory or Empathy (Hod).

Eating a limb from a living animal is an indication of selfish cruelty and rapacity in eating, and this lies at the source of all such conduct. In particular the connection between eating and sexuality is well-known, and the eating of living meat adds to the desire for purely exploitative sexual relations which thus come to resemble eating, since such food contains the actual 'heat of life' which arouses selfish passions. Thus in contrast to the prohibition of forbidden loves which corresponds to Kindness, the rectification of the sexual drive in itself is accomplished through refraining from living meat as defined by the Torah, and therefore this prohibition corresponds to the sefirah associated with the reproduction organ which renews the generations, namely Foundation (Yesod).

The setting-up of the judicial system is seen as the primary reason for the existence of social mechanism: this is accomplished through government, the aspect which rules in supremacy and yet is devoted to the work of public service. Thus it corresponds to the Sefirah of Sovereignty (Malchut).

Written by Rabbi Bindman

Funerals

There is clearly an obligation to bury the deceased. We find that Isaac and Ishmael buried their father, Abraham. Esau and Jacob, in turn, buried their father, Isaac. The Midrash tells us that it was in the merit of Japheth having joined Shem in the covering of Noah's nakedness, that the dead of Gog and Magog (nations descended from Japheth) merited burial (Ezekiel 39).

Interment means burial in the ground, rather than in a tomb. Coffins are acceptable if made of wood. Cremation is not acceptable as it denies the resurrection of the dead. The dead body is to be treated with respect; therefore viewing of the remains is not encouraged--the soul of the departed experiences agony that its former host is seen in an impure state. Funerals are not an appropriate occasion for ostentation, the simpler the better.

The Service

The coffin is placed to the side of the open grave (or on the device designed to hold it above the grave.) The director of the service leads the mourners in prayer in unison: O L-rd, what significance has man that You should consider him? Man is like a brief breath, a passing shadow; like grass which flourishes in the morning and in the evening fades and withers.

The years of our lives are threescore and ten or, with strength, fourscore; yet they are filled with toil and trouble, they are soon gone and we depart this world. So teach us, O G_d, to use our days wisely. Guard the man who is blameless and behold he who is upright, for there is a future for the man of peace.

Surely the L-rd will redeem my soul from the grave, He will surely receive me. The L-rd redeems the souls of his servants; none of those who take refuge in Him will be condemned. The dust returns to the earth as it was, but the spirit returns to G_d who gave it.

The director says:

The Sheltering Rock, His work is perfect for all His ways are rooted in justice. Our L-rd is a G_d of faithfulness without iniquity, He is just and perfect in all His deeds. He rules above and

below, He takes away life and He gives it, He brings down to the grave and raises up from the grave.

Eulogies are now given by those who knew the deceased and wish to share their memories. It is good to reflect on the contribution the deceased made in his lifetime to the betterment of the world. It is appropriate to use the occasion to draw lessons from the life of the deceased for the improvement of his family and friends. The soul of the deceased will benefit from good deeds performed by those who were inspired by him.

Psalms 23 recite in unison.

The coffin is lowered into the grave and earth is shovelled into the grave by the mourners; enough to cover the coffin.

The director recites:

O compassionate G_d who dwells on high, grant perfect rest beneath the sheltering wings of Your presence (Shechina), among the holy and pure whose souls shine as the brightness of the firmament, to the soul of [] the son/daughter of [] and [] who has gone to eternal rest and in whose memory charity is offered. May his/her repose be in Paradise. May the L_rd of Mercy protect him/her under the cover of His sheltering presence forever, and may his/her soul be bound up in the bond of eternal life. May the L-rd be his/her possession, and may he/she repose in peace and let us say, "Amen."

The mourners reply: Amen.

The chief mourners (i.e., the closest relatives present) say:

The L-rd gave and the L-rd has taken away, praised be the Name of the L-rd.

Those gathered turn to the chief mourners and say to them:

May the L-rd, blessed be His Name, comfort you among the mourners of Zion and Jerusalem.

The director leads the assembled in the reading of Psalms 16.

Written by Rabbi Michael Katz

2001 – An Earth Odyssey

(Tzvi Freeman is author of Bringing Heaven Down To Earth, published by Adams Media. Due to the popularity of his book in Germany, he was invited to speak before approximately 4000 attendees of the 18th International Peace Conference, chaired by Rajhinder Singh in Munich, Germany, immediately following Lech Walesa. The following is excerpted:)

I want to tell you about the greatest discovery of the millennium. It wasn't the printing press. It wasn't America. It wasn't even vaccination. The greatest discovery of the millennium happened near its very end.

It was the discovery of Planet Earth.

We were trying to get away from Planet Earth—ever since we had to leave the garden. We built temples reaching to the heavens, to transcend our earthly bounds. Cities to lock out the earth's wildness, as though we were not a part of it. We told her she was a dark and lowly place, that we needed to escape her to reach our destiny. We ravaged her, raped her, paved her. All our dreams were dreams of overcoming Earth.

Until finally, in the ultimate of dreams, we escaped her. We told her, "Earth, we don't need you anymore! After all, you are just one little planet in an awesome universe! We are going out there to conquer planets bigger and better than you. We shall become masters of the stars, of the galaxies!"

We got to the moon. The moon was barren. We sent probes to Mars. Mars was dead. To the icon of beauty, to Venus. She was dressed in poisonous, burning clouds. And then the pockets of American Congress were also barren to fund our useless dreams.

It was then that we looked back from out in space and discovered something we had never imagined. A shining jewel in the vast darkness. Never before had we known her beauty. The most beautiful planet a mind could dream of.

And we realized that everything our spirits ever wanted was here. That we need her and she needs us. Our destiny is hers and hers is ours. For we are one.

We discovered Planet Earth.

By the time we discovered her, it was very late. The struggle between the two of us had taken its toll. And now she lies gasping for breath, poisoned blood running through her arteries, her body shivering with fever, tattooed with scars where once her finest beauty lay.

There was one other time she was in peril, and then there was only one man who could save her. Not that he was the only righteous man. There were others. There was Methuselah and his disciples.

But Noah was not just a spiritual man. He was, as the Torah says, "A man of the Earth." According to our tradition, Noah invented the plow.

So, G_d looked down at the world He had made and how its soul had been ripped out of it, and He saw these people who prayed and meditated and transcended the bounds of body and earth, and He said, "You people are not the solution. You are part of the problem. Only Noah, who knows to bond body and spirit, heaven and earth, he alone can save My world."

In our century, during the most horrible crimes of humanity, we have seen how spiritual people were quiet. The ravaging of humanity and of the earth has happened with their permission.

But now we must redefine spirituality. We need to find spiritual fulfillment and G_dliness that includes her and is within her. For we know that if we cannot make peace with her, neither of us will survive much longer.

It may be a new definition, but it resonates at the very core message of Torah, a message for every child of Adam that has opened eyes upon this world. That there is purpose and meaning. That the world is neither an accident nor a mere passage, a dim corridor to race through on the way to somewhere better.

"This is the earth G_d yearned to create," our sages cried. A masterpiece of beauty, of awesome peaks and fathomless oceans, of raging conflict and exquisite resolution, of wisdom no microscope will ever exhaust, no mind will every fully grasp. A world where infinite life hides in every grain of soil, in every drop of water, in every breath of air.

And she lies in our hands, awaiting our embrace.

The Creed of Noah

At the dawn of creation, G_d gave the first human being six rules to follow in order that His world be sustained. Later, after the Great Flood, he charged Noah with one more. So it is recounted in the Book of Genesis as interpreted by our tradition in the Talmud. There will come a time, our sages told us, when the children of Noah will be prepared to return to this path. That will be the beginning of a new world, a world of wisdom and peace.

For most of Jewish history, circumstance did not permit our people to spread these principles, other than by indirect means. When the Rebbe began speaking about publicizing them as a preparation for a new era, he was reviving an almost lost tradition.

What fascinates me is the breathing room they provide. They resonate equally in a hut in Africa or a palace in India, in a school in Moscow or a suburban home in America. They are like the guidelines of a great master of music or art: firm, reliable and comprehensive—but only a base, and upon this base each people and every person may build.

According to the sages of the Talmud, there are 70 families with 70 paths within the great Family of Man. And each individual has his or her path within a path. Yet, there is one universal basis for us all.

Anyone who lives by these rules, acknowledging that they are what G_d wants of us, is considered by our tradition to be righteous. That person is a builder with a share in the world as it is meant to be.

The creed of Noah is a sacred inheritance of all the children of Noah, one that every person on the face of the earth can recite every day. And if enough of us will begin to say these same words every day, we will see a different world very soon. Sooner than we can imagine.

Here is a phrasing of the 'Creed of Noah', according to ancient tradition, with a touch of elaboration:

I, child of Noah,
 caretaker of our precious planet earth,
 accept upon myself the responsibility for peace and oneness in our world,
 as accepted by Adam and by Noah,
 transmitted by Moses and his people over the ages:

1. I will not worship anyone or anything other than the One Creator, who cares for the creatures of our world, renewing the Act of Creation at every moment in infinite wisdom, being life for each thing.

In this is included prayer, study and meditation.

2. I will not show disrespect for the Creator in any way.

This may be seen to include respect for the beauty and life of the Creation.

3. I will not murder.

Each human being, just as Adam and Eve, comprises an entire world. To save a life is to save that entire world. To destroy a life is to destroy an entire world. To help others live is a corollary of this principle. Every human being that G_d has created is obliged to provide for others in need.

4. I will respect the institution of marriage.

Marriage is a most divine act. The marriage of a man and a woman is a reflection of the Oneness of G_d and His creation. Dishonesty in marriage is an assault on that Oneness.

5. I will not take that which does not rightfully belong to me.

Deal honestly in all your business. By relying on G_d, rather than on our own conniving, we express our trust in Him as the Provider of Life.

6. I will not cause needless harm to any living thing.

At the outset of his creation, Man was the gardener in the Garden of Eden to "take care of it and protect it." At first, Man was forbidden to harm any animal. After the Great Flood, he was permitted to consume meat—but with a warning: Do not cause unnecessary suffering to any creature.

7. I will uphold courts of truth and justice in my land.

Justice is G_d's business, but we are given the charge to lay down necessary laws and enforce them whenever we can. When we right the wrongs of society, we are acting as partners in the act of sustaining the creation.

May the nations beat their swords into plowshares.

May the wolf lie down with the lamb.

May the earth fill with wisdom as waters cover the ocean floor.

And may it be very soon in all of our lifetimes, sooner than we imagine.

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The Author can be contacted via email: tzvi@ultranet.ca

The Role of a Noachide vs. that of a Jew

by Gretchen A. Shapiro

Note: This chapter was originally written for the moderated B'nei Noach list (<http://www.egroups.com/pending/noahides>) and has been reproduced here with kind permission of the author.

Gretchen deals here with the understanding of the differences and restrictions between and on Jews and Noachides. She has tried to help Noachides understand that everyone who is connected to Judaism and Noachidism have different roles and responsibilities, something which those on the B'nei Noach list are very grateful for.

As a female from the tribe of Judah, there are many things that are closed off to me. I cannot be a Kohen or a Levite. If the Temple stood, neither my father nor I could eat trumah (the Kohen's portion of sacrifices). Since I am not a Levite, nor are my male siblings, we could not sing in the Levitical choir if the Temple stood. We could not aid the Kohanim as the Leviim do. One could say that we are not able to fully participate in our own religion, even today. Today, should I (G_d forbid) divorce my husband, I would be unable to marry a Kohen. Kohanim have other restrictions that I do not have. They are forbidden to attend funerals of those not of their immediate family. They cannot be under the same roof as a corpse, even going so far as to avoid walking or driving under a tree that covers both the road and a funeral home. And there are yet other restrictions in marriage and with regard to the dead that they cannot do. The Kohanim still get to deliver the priestly blessing, something I nor my father cannot do. They are called first to the Torah, the Leviim are called second. Only after they have been called, would my dad be called to read or say the blessing over the Torah. When the Temple stood, there were even more restrictions, duties, and privileges the Kohanim and Leviim had that I or my father, being of Judah, would not have. Does that mean the Kohanim or Leviim are superior to me or that G_d loves them more than me? Does G_d love men more than me because they have more obligations than I (what is mandatory to them, if not gender specific, is at most optional for me)? Is lighting of Shabbat candles, going to the mikvah after the period of nidah (time of separation of husband and wife due to menstruation), and the few other positive time bound mitvot enough for me as a woman? There are further questions of a similar nature which I can ask.

I would answer that G_d loves me no less than a Kohen or Levi, that He loves me no less than He loves my dad, that He loves me no more than He loves my non-Jewish, Noachide neice (my sister, who was adopted, chose to renounce her Judaism in the face of the Jew hatred we encountered when we moved to the "wrong" side of our small city, thus she and her offspring are non-Jews). Nor is the Kohen or Levi superior to me, nor are Jewish males superior to me. Nor am I or any Jew superior to those who follow the Noachide laws. Different does not mean superior, nor do different roles in HaShem's plan for the entire world mean any of our differing roles is superior or somehow less important. All the world's people are important. Following whatever G_d's will for us is, be it to be a Kohen, Levite, male or female Jew, or Noachide, is what is important. G_d commands, shall we not obey what He has commanded for us? Or perhaps it is our own will that is most important? I have a hard time thinking anyone on this list believes that it is our own will that should take precedence.

Just as the Kohanim are restricted in whom they can marry within the Jewish people, the Jewish people are restricted in whom we can marry. We are permitted to marry a fellow Jew (divorced or never married is irrelevant for a non-Kohen), be that Jew a born Jew or a convert (Kohanim can marry the daughter of a convert, but not the convert herself). Just as the restrictions the Kohanim have does not make them superior, so to the restrictions above and beyond the forbidden marriages Jews must follow does not make us superior. The Jewish people need the Kohanim, and thus they remain somewhat separate. So to with Jews and Noachides. How could we possibly be a "kingdom of priests and a holy nation", how could we possibly be a "light unto the nations", if we cease to exist because all of our children are non-Jews due to intermarriage? The answer is, if we disappear in that way, we cannot fulfill our covenantal obligations, as we would not be. That does not make us superior any more than the Kohanim are superior. As I have said before, with the one religion G_d made, there are priests and lay people. The Jews are the priests, and even though I cannot become a Kohen, G_d in His infinite wisdom, made it possible for Noachides, the lay people, to become priests if they so wish by following Halachic processes.

Now, about holidays and what a Noachide can do. In addition to following the very concrete 7 categories of laws, the Noachide can do many things. Let me mention, before I start, that many Christians only celebrate Christmas and Easter, as well as national non-religious holidays.

Most Muslims only have Ramadan and national non-religious holidays. Are they therefore deprived? I do not think such Christians and Muslims would say so. Yes, you may say, but there is also their sabbath. True, but a Noachide too can celebrate Shabbat, provided he or she does not do so in the way Jews do. One can do most of it, but leave out on mitvah. For example, one can spend Shabbat in prayer and rest, but the rest should not be as Jews do. I know of no Christian who abstains from turning lights on and off on their sabbath. Does that make the sabbath any less meaningful as a day of rest to them? I think not. So, on Shabbat, study (I always study on Shabbat), read, say psalms, read the Genesis stories about creation and the day of rest, dig into them, learn from them, and thus commemorate the day of rest.

Celebrate Sukkot (as R. Katz said, it is for everyone), repent every day and every new month (Jews are not confined to Yom Kippur in our repentance). Sing psalms and songs of praise to HaShem -- it is not necessary to sing these in Hebrew, nor are you restricted in what melody you can use. Some of my favorite Jewish songs of praise were written fairly recently. Praise of G_d is not restricted to the siddur, Jew and Noachide alike can pray spontaneously, and sing unto the L-RD a new song...just keep idolatry out of it, of course :-). Celebrate Independence Day, Thanksgiving, or other national secular holidays. Celebrate the history of your particular culture. But keep your mind and will on following G_d's will in all things. Noachism, like Judaism, demands that G_d's will be followed not only in worship, but in business, in public interactions. Honor your parents, as Noachides have long ago accepted that mitvah upon themselves.

The Noachide laws are, like the rules parents make for us, a demonstration that G_d loves you, that He wants you to do what is good and right. They are G_d's gift to the world. Let us praise Him with song and even dance (if you are a better dancer than me, that is).

I suggest that you read the chapter on Noachides and Prayer

May we all rejoice in the very important roles G_d has given us!

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Email the author at: [mailto: alyza@juno.com](mailto:alyza@juno.com)

The Seven Universal Mitzvot Campaign

Introduction to the Seven Universal Mitzvot Campaign

Many B'nei Noach are familiar with the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson (ob"m).

The Chabad promotes the Mitzvah Campaigns which were inaugurated by the Lubavitcher Rebbe. The campaign focuses on 10 specific mitzvot with the idea that they embody Jewishness and that by performing certain fundamental Mitzvot (precepts) they will bring Jews closer to HaShem and their Jewish heritage.

Why? Because by centering on these Mitzvot, every time a Mitzvah is completed it reminds the person of why they do the act and focuses their minds on HaShem.

So, in order to promote Noachide-ness within the B'nei Noach we have used the Rebbe's principle and designed the Seven Universal Mitzvot Campaign.

The Rebbe understood that just being something does not make you feel part of a community and that actions do sometimes make the man.

What should we do?

Within Judaism, the sense of belonging is passed from one generation to another through customs and Torah. We need to bring this sense of belonging to our community. 'Mitzvah' as a word, is related to 'connection' and you can bring a connection and a link between yourself, your beliefs in the Noachide laws and HaShem.

This is summed up by the Lubavitch in their 10 Mitzvot campaign by:

Each Mitzvah is a communication bridge providing powerful lessons for individual growth and personal development

The Campaign

1. *The love of one's fellow Jew and Gentile*

Hillel (one of the greatest sages of the Mishnah), explained that the love for ones fellow man, and the stages of personal development necessary for that love to be genuine are fundamental to Jewish observance. This is as fundamental to Gentile as Jew.

Thou shalt not avenge, nor bear any grudge ... but thou shalt love thy neighbour as thyself: I am the LORD [Lev 19:18.18]

If I do not love myself I cannot love my neighbour. If I hate my neighbour I cannot love myself

2. *Torah Study*

Understanding and growth comes from Torah Study. Some Noachide sources suggest that only the portions pertaining to the Noachide life can be studied, others say that the whole of the Tanach is there like a feast before the hungry man.

But what we do know is that to understand our way of life we must study the story of Genesis and Noah and to understand HaShem and Judaism we have the rest of the Tanach to read

It takes discipline to set aside time to study Torah and the Tanach but such time is always rewarded as Proverbs tell us wisdom is the reward of study.

A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: To understand a proverb, and the interpretation; the words of the wise, and their dark sayings. The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction. [Prov 1:7]

3. Giving charity every weekday - Tzedokoh

The Tzedokoh literally means correct or righteous but is most commonly translated as charity.

Charity can be by giving money, time or resources.

Judaism encourages every household to put a charity box on the mantelpiece so that the family is reminded to put money in every day of the week.

We should turn our thoughts to giving money where we can - perhaps a collecting box on the mantelpiece is not such a bad idea. But we should also be charitable in all our actions.

4. Possession of Jewish Holy Books

The Chabad say: If you have such books within sight you will be more likely to get them out and read them.

When we discuss the laws, and our lives with HaShem, when we are with family and friends, the books are there, ready and waiting for us to get them out and discuss and learn from their contents. Just having them in view reminds us of what they contain and the fact that we have chosen to follow the Seven Universal Laws

That said, just having the books on view and never reading them will not help us, but if we have no books we cannot learn from them.

Of course, the more books the better. However the minimum of a Chumash (the Five Books of Moses) & a Book of Psalms, or a Tanach and a Siddur (Prayer Book) are suggested.

In addition to this, many B'nei Noach also have a copy of *The Path of the Righteous Gentile*.

5. Appreciating the Shabbos and Festivals

The Jewish custom of Shabbos and the festivals are not compulsory on us, as B'nei Noach.

But anyone who wishes to be closer to HaShem has a need to appreciate the Shabbos and the Festivals.

B'nei Noach are invited to follow the Shabbos, even light candles but they should not refrain from all forms of work - hence they can flick a light switch, turn on a cooker and if they must work on Shabbos they are encouraged to have a good meal or make sure they open a nice bottle of wine with dinner.

Shabbos and the festivals are a time for family and friends. This is often difficult where family do not follow the Seven Universal Laws but we should all try to encourage our family and friends to understand what we believe and what better way than to invite them to join us for a Shabbos meal or Saturday outing where we show how much we enjoy the Shabbos and festivals.

But we must remember to explain to them that we are not Jewish and we do not do these things as an imitation of the Jew but as a celebration of our G_d

6. The Noachide Dietary Rules

Our beliefs run through the entirety of our lives. The most fundamental thing that we do each day is to eat and so what we eat is a mark of our beliefs.

B'nei Noach do not keep Kosher. The laws surrounding blood are often difficult to keep and some B'nei Noach have solved this by becoming vegetarian. Although vegetarianism is an obvious way of dealing with this (many Observant Jews are vegetarian in order to deal with the complex Kasherut laws), some people have a need for meat or a desire to continue eating it.

The simplest way to ensure that an animal has been correctly butchered is to buy from a Kosher butcher (and remember, Kosher meat can be frozen) but if that is not possible then by buying from a good quality butcher you can ensure that the animal was treated correctly.

If in doubt, ask your local butcher. If you ask politely, when the shop is not full of people, they are normally quite willing to talk to you about it and to try and satisfy your questions.

We wear no kippur, teflin or prayer shawl. Bat Noach do not shave their hair, so to some extent, following this law is an outward show of what we believe. Following this law at home is reasonably easy and when away from home it takes thought to make sure that we do not transgress this law. But that effort shows that we are serious about our beliefs.

7. Respect of Marriage and Family Life

Respect for the family is one of the areas that is not specifically covered by the Seven Universal Laws but which embodies all the laws.

B'nei Noach are not covered by the Jewish laws of divorce and as such, remarriage is not necessarily a problem except that how we live should show our belief in HaShem and the laws. Therefore, marriage, respect of our partners, love of our children & parents and a need to build a stable family life should be one of the main foundations on which we build our lives.

Our aim should be to make marriages work, (especially if one partner is not Observant of the Seven Laws) and to raise our children to love and care for others as they love and care for HaShem.

With grateful thanks to the Chabad Organisation for their website and information on the Rebbe's (ob"m) campaign for the 10 Mitzvot from which we have drawn. (www.chabad.org)

Book List

Below is an alphabetical list of all known books that deal with Noachidism and Noachides or have good references to the Seven Laws or Judaism.

The UK B'nei Noach do not, in citing the following books either endorse nor recommend them. In addition, we do not endorse nor recommend membership or affiliation in any B'nei Noach group, organization or ministry within this book, nor do the UK B'nei Noach, by mention of any B'nei Noach group, organization, or ministry listed, imply The UK B'nei Noach's support or recommendation concerning their teachings or doctrines. You have the free will to choose where and from whom you wish to learn and be taught.

We absolutely recommend and encourage all non-Jews (and Jews) to learn Torah from Haredi or Frum (Torah-observant) Orthodox Jews.

BRINGING HEAVEN DOWN TO EARTH : Meditations and Everyday Wisdom from the Teachings of the Rebbe, Edited by Tzvi Freeman. Paperback - 206 pages 1st Adams edition © November 1999. Adams Media Corporation; ISBN: 1580621945

This collection of insights by the Lubavitcher Rebbe (Ob"m) is a wonderful volume and Tzvi Freeman has contributed to the Noachide Guide (See Chapter 2001- An Earth Odyssey

COMPASSION FOR HUMANITY IN THE JEWISH TRADITION by Dovid Sears © 1998, 256 pages, Hardcover. Jason Aronson Publishers (230 Livingstone Street, Northvale, New Jersey 07647). ISBN: 0-76579-987-1.

DOESN'T ANYONE BLUSH ANYMORE? Reclaiming Sexuality, Intimacy, and Modesty in a Promiscuous World by Rabbi Manis Friedman © 1990, Harper Publishing.

A superb in-depth study of the Jewish perspective on modesty, and its application to dating, marriage and child-rearing.

EVERYMAN'S TALMUD : The major teachings of the Rabbinic Sages by Abraham Cohen © February 1995, 405 pages, Paperback. Schocken Books. ISBN: 0805210326

FINDING THE G_D OF NOAH : The Spiritual Journey of a Baptist Minister from Christianity to the Laws of Noah by J. David Davis. © 1995, 226 pages, KTAV Publishing (900 Jefferson Street, Hoboken NJ 07030. Phone: (207) 963-9524, Fax: (201) 963-0102. ISBN: 0-88125-535-1.

FROM SABBATH TO SABBATH by Isidore Fishman, REUBEN TURNER. © 1 SEPTEMBER, 1984, HARDCOVER. JEWISH CHRONICLE. ISBN: 0900498919

A clear and simple guide to the weekly readings

(THE) IMAGE OF THE NON-JEW IN JUDAISM : A Constructive Study of the Noachide Laws by David Novak. © 1983. Edwin Mellen Press. ISBN: 0900498919

Probably the most talked about book on the Noachide Laws. Expensive and looked upon as a book to aspire to read

IN SEARCH OF THE SEVEN WONDERS OF NOAH by Daphne M. Cohen and Michele Aronoff; Illustrated by Katerina Jircik. © 1999, 64 pages. Treasure Garden Productions (POB 738, Massapequa Park, New York 11762-0738. Phone & Fax: (516) 541-7173.

The first, and as yet only Children's noachide book. Grandpa Noah and his three grandchildren go on a trip around the world with the help of a magic globe. This book is seen as a major break through and the initial reviews by members of the Noachide community are that it is a good read for children of all ages

Reference has been made in reviews to the multi-cultural aspect of the book and the ethical values conveyed in the story, based on the Seven Laws - this is seen as a superb book for parents and educators dealing with the Seven Laws.

(AN) INTELLIGENT PERSON'S GUIDE TO JUDAISM by Rabbi Shmuley Boteach. © March 1999. Gerald Duckworth & Co. Ltd. ISBN: 071562864X

A good simple introduction to Judaism for anyone unsure about the general principles. Whilst there are many equally good books on this subject, the recent hype over R. Boteach makes his work accessible as friends and relatives will have heard of him

ISRAEL & HUMANITY by Rabbi Elijah Benamozegh. Translated and edited by Maxwell Luria. Preface and Appendix one by Moshe Idel. © 1996. Paulist Press (Mahwah, New Jersey). ISBN 0-8091-3541-8

A well known masterpiece on Judaism and its relation to humanity

JEWISH MEDITATION : A PRACTICAL GUIDE by Aryeh Kaplan. Paperback © March 1995 Schocken Books. ISBN: 0805210377

Jews don't meditate. Yes they do and do it well. R. Kaplan gives clear directions how to and explains the history of Jewish meditation. This is considered a modern classic.

KOSHER SEX by Rabbi Shmuley Boteach. © 6 May 1999. Paperback - 208 pages. Hodder & Stoughton General (UK) ISBN: 0340745622

People either love or hate R. Boteach - there seems to be no middle ground. But this book has been hailed as an accessible read and an introduction into understanding where HaShem fits into your relationship. Although written for a Jewish audience there is much to be learnt by the Noachide.

By the author of "A Jewish Guide to Adultery". At a time when the institution of marriage is under threat and three in five marriages fail, this book sets out to break down sexual taboos and argues that we must discuss the mechanics of our relationships if we are to restore sex to its most important purpose of uniting people and bringing them together in long-term relationships.

LAW & THE NOCHIDE by Nahum Rakover.

Professor Rakover is the Deputy Attorney General of the State of Israel and has written on broad topics concerning Jewish Law. Although this book is new, one topic of the author is the conflict of jurisdiction between Jews and Noachides (eg. Jews judging Noachides and vice versa)

OR LA'AMIM: A Light unto the Nations by Rabbi Yoel Schwartz. Translated from Hebrew to English by Mordechai Ben-Aharon. Edited by Rabbi Yirmeyahu Bindman. © 1988. The Jerusalem Academy of Jewish Studies and the Yeshivat D'var yerushalayim (Jerusalem, Israel)

An authoritative study of the universal aspects of the Jewish religion, specifically the Seven Noachide Commands, as the Torah's vital prescription for a utopian world where peace and happiness emerge supreme.

(THE) PATH OF THE RIGHTEOUS GENTILE: An Introduction to the Seven Laws of Noah by Chaim clorfene and Ya'akov Rogalsky. © 1987. Targum Press (22800 West Eleven Mile road, Southfield, Michigan 49034). ISBN: 0-87306-433-X).

This book is available to read for free on the internet at the following internet address gopher://gopher.chabad.org/11/outlook/7laws

RADICAL RELIGION IN AMERICA: Millenarian Movements from the Far Right to the Children of Noah by Jeffrey Kaplan. © 1997. Syracuse University Press. ISBN: 0-81560-396-7

A reference to J David Davis and the US Noachide movement is made in this book

(THE) ROOTS AND BRANCH NOCHIDE GUIDE: by Aryeh Gallin. © 1991. Roots and Branch Association (POB 8672, German Colony, 91086 Jerusalem, Israel). Phone: (972) 2-673-9013, Fax: (972) 2-673-9012. Email rb@rb.org.il

Although not presently available, the guide could be obtained by writing to the author at the above address. Currently, the guide is being updated.

(THE) SEVEN COLORS OF THE RAINBOW: Torah Ethics for Non-Jews by Rabbi Yirmeyahu Bindman. © 1995. 138 pages. Resource Publications (160 East Virginia Street Number 290, San Jose, California 95112-5867) ISBN: 0-89390-332-9.

An insightful analysis of each law using Torah, Talmud and Kaballah references. This book also details the role of the Gentile in the world to come.

(THE) SEVEN LAWS OF NOAH: by Aaron Lichtenstein. © 1981, 115 pages. The Rabbi Jacob Joseph School Press (New York, Library of Congress Card Catalogue 80-69121) and Z. Berman Books (Brooklyn, New York)

A book primarily aimed at longstanding Noachides and Jewish Scholars of Noachidism. This is one of the most technical books on Noachidism.

(STONE EDITION) TANACH : Mesorah Publications Ltd. Publisher of the Artscroll Series 4401 Second Avenue, Brooklyn, N.Y. 11232 (Published in full size and 'pocket editions')

Currently seen as one of the best and most accessible bi-lingual Tanach's on the market. Although the notes are not comprehensive, what notes there are available are insightful and helpful. The obvious advantage of having this version is that the English translation is the same as in the Artscroll commentaries. (See below)

(ARTSCROLL) TANACH COMMENTARIES : Mesorah Publications Ltd. Publisher of the Artscroll Series 4401 Second Avenue, Brooklyn, N.Y. 11232

Although not all the books of the Tanach have been completed, what is available is an extensive treatment of each book. The editions are bi-lingual with Hebrew on one side and English on the other. In addition, there is a full commentary.

It should be noted that some Hebrew words are included in the English commentary but with the help of a good Hebrew speaker or dictionary, predominately, this is not a problem.

TALES OF THE HASIDIM : by Martin Buber. © August 1991 Schocken Books; ISBN : 0805209956

A wonderful source of the many Hassidic tales - guaranteed to make you laugh and cry, sometimes both at the same time.

TORAH FOR THE NATIONS : (Torah Für Die Völker) : The Noachidic Requirements and Beginnings to Their Reception In the Christian Studies of the Church and Israel by Klaus Müller. © 1994, 307 pages. Institut Kirche und Judentum, University of Heidelberg, Germany. In German

An extensive treatment of the Noachide commandments which overall, has a Christian flavour to it but it is a rare source for German-speaking B'nei Noach.

TOWARDS A MEANINGFUL LIFE by Rabbi Menachem M. Schneerson (ob"m) Hardcover - 294 pages © September 1995. William Morrow & Co; ISBN: 068814196X

A collection of essays by the Lubavitcher Rebbe.

TURNING TO TORAH : The Emerging Noachide Movement by Kimberly E. Hanke. © 1995, 250 pages. Jason Aronson Publishing House (230 Livingston Street, Northvale, New Jersey 07647 & Number Seven Spectrum House (32-34 Gordon House Road, London, NW5 1LP, England))

The story of Kimberly's journey from Christian to Noachide via the messianic movement. Please note that this book is not a study of the laws but a testimony book.

(THE) UNIVERSAL BIBLE TO ALL NATIONS : Torat B'nei Noach (Teaching the Sons of Noah) by Solomon Schonfeld. Sidgwick & Jackson Publishing (London, England)

(THE) UNKNOWN SANCTUARY : by Aimé Pallière. © 1928, 243 pages. Translated by Louise Waterman Wise. Bloch Publishing (New York). ISBN 0-8197-0498-9

(THE) WAY OF G_D - DERECH HASHEM : by Rabbi Moshe Chaim Luzzatto, Translated by Ayrah Kaplin. Published by Feldheim (407 pages) © 1983. ISBN : 0-87306-769

R. Luzzatto, one of the greatest 18th Century rabbis's presents a clear and systematic description of Jewish belief. Unique in its time because of R. Luzzatto's use of the kabbalah. A timeless and excellent book.

YIDDISH WISDOM - YIDDISHE CHOCHMA : by Kristina Swarner. © August 1996, Chronicle Books. ISBN: 0811812022

A beautifully illustrated book with easy bites of Yiddish sayings. This book makes a great gift for anyone. It is full of wonderful sayings that apply to many different situations.

Glossary

Term	Definition
C.E. / B.C.E	Common Era, Before Common Era Used instead of AD and BC as a non Christian term for dates
Derech HaShem	Philosophical type work by the Kabbalist Rabbi Moshe Chaim Luzzato. It is heavily based on Lurainic Kabbalah.
HaShem	Lit. <i>The Name</i> - Term used for G_d by observant Jews and Noachides
Kasherut laws	Jewish laws dealing with how to produce Kosher food
Bat Noach	Lit. <i>Daughter of Noah</i> - Term for a female Noachide
Ben Noach / B'nei Noach	Lit. <i>Son/s of Noah</i> - generic term used to describe both male and female Noachides
Eitz Chaim	Primary Kabbalist work by Rabbi Yitzchok Luria.
Eretz Yisrael	Lit. The Land Israel
Halacha	Basically means the precept under Jewish Law used to give ruling on a given situation or activity
Hashkofah	Basically means 'proper outlook on life'.
Moschiah	Heb. Messiah
Tanya	Classic Chassidic text from Rabbi Shnuer Zalman of Liadi. Heavily based on Kabbalah concepts.
tshuva	a halachic responsa

People	Definition
Rambam	Abbreviation for Rabbi Moshe Ben Maimon called Maimonides by gentiles
Reb Moshe	Rabbi Moshe Feinstein, acknowledged as the major non-Chassidic decider of halacha (Jewish law) of the previous generation. (He was respected by Orthodox Jews.)
Ba'al Shem Tov The Besht, Rabbi Israel ben Eliezer 1700-1760 C.E.	The Ba'al Shem Tov was the founder of Chasidic Judaism. There are many books on the Ba'al Shem Tov's teachings and stories although he, himself, wrote no books. His teachings empahsised emphasized prayer, the observance of commandments along with the fact that even a poor humble jew could find favour in HaShem's eyes.

Sources

You are reminded to read the disclaimer on page 2.

Reference to a source below, does not mean that the UK B'nei Noach endorse it.

Inclusion of information from a source below does not mean that we endorse the source, only the information.

Books

BRINGING HEAVEN DOWN TO EARTH : Meditations and Everyday Wisdom from the Teachings of the Rebbe, Edited by Tzvi Freeman. Paperback - 206 pages 1st Adams edition © November 1999. Adams Media Corporation; ISBN: 1580621945

Contact Tzvi Freeman by email at: tzvi@ultranet.ca

WebSite: <http://www.rebbe.com/>

(THE) PATH OF THE RIGHTEOUS GENTILE: An Introduction to the Seven Laws of Noah by Chaim clorfene and Ya'akov Rogalsky. © 1987. Targum Press (22800 West Eleven Mile road, Southfield, Michigan 49034). ISBN: 0-87306-433-X).

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gopher://gopher.chabad.org/11/outlook/7laws

(THE) SEVEN COLORS OF THE RAINBOW: Torah Ethics for Non-Jews by Rabbi Yirmeyahu Bindman. © 1995. 138 pages. Resource Publications (160 East Virginia Street Number 290, San Jose, California 95112-5867) ISBN: 0-89390-332-9.

The Author can be contacted via the editor of The Cubit or the details below under Institutions

Institutions

B'nei Noach

The UK B'nei Noach

Email: theukark@btinternet.com

Web Site: <http://theukark.weebly.com/>

Observant B'nei Noah of Australia

Email: rachav@geocities.com

Web Site:

<http://www.geocities.com/rachav/>

Chabad

Birmingham Chabad House

Rabbi Shmuel Arkush

Email: bham@lubavitchuk.com

95 Willows Road, Birmingham. B12

9QF Tel: (+121) 440 6673

Chabd Lubavitch in Cyberspace

Web Site: <http://www.chabad.org/>

Lubavitch UK

Email: webmaster@lubavitch.org.uk

Web Site: <http://www.lubavitch.org.uk/>

South Manchester Lubavitch

3 The Firs, Bowdon, Altringham,
Cheshire. WA14 2TN Tel: (+161) 929
9999

email: DovidJaffe@compuserve.com

Web Site:

Chabad of Richmond

Rabbi Menachem Junik

6 Lichfield Gardens, Richmond, Surrey,

TW9 1AP Tel: (+20) 8 940 7179

Wimbledon Lubavitch

The South London Jewish Centre,
Chabad House, 42 St. George's Road,
London SW19 4ED

Tel: (+20) 8 944 1581

email: Lubwdon@aol.com

Biblical Quotations

Genesis

18:19	13
2: 18-24	22
2:16-17	12
2:18-24	37
2:24	9
20:9	18
26:10	18
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