



SICHA – 11 NISAN 5745

*Free Translation**

There is a novelty concerning Maimonides, which people often overlook.

It is the following: Maimonides was a real living person who lived in this world. In fact, his influence continues to be felt in all generations since then, both as a Halachic authority, and as a "Guide to the Perplexed."

The lessons to be learned from Torah sages, and especially from Halachic authorities, are not only attained by studying their books, but also by noting their own lifestyles and actual conduct.

The Talmud relates in several instances how from the words or behavior of Rabban Gamliel and others –even when it was seemingly just "small talk" – we derive various rules and lessons.

This is especially true with regard to their actions, and particularly to modes of behavior that they consistently practiced.

In Maimonides' books we find many details that cannot be found by almost any other legal authorities.

There were books of legal decisions printed both before and after Maimonides. These include the "Halachot Gedolot" and the Rav Alfasi beforehand, and afterwards Rabbi Yosef Karo's Code of Jewish Law, preceded by the Tur, until the Alter Rebbe's Shulchan Aruch.

Nevertheless, the inclusion of all details and minutiae in totality is exceptional to Maimonides.

In addition to the laws relevant in his day, he included the laws that will be followed in the Messianic era. In fact, as mentioned earlier, those laws are the conclusion of his book, and "everything follows the conclusion." The present-day laws, too, are recorded in exhaustive detail.

However, people don't pay attention to the fact that there is another amazing thing in Maimonides' work, which was also exclusive to him:

Maimonides discusses all of the details pertaining to the Seven Noahide Laws.

These laws are not in the Tur or in the Code of Jewish Law, nor in the Alter Rebbe's Code or the Rif, etc. They are referred to in the Rif only as they relate to an explanation of a

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statement in the Talmud. As Halacha and legal rulings, however, and with many details, they are found exclusively in Maimonides. In Maimonides, they are located specifically in his fourteenth book — the final and concluding book of his entire compilation.

The same is true regarding Maimonides' life.

This teaches us another lesson from Maimonides, which is especially important to stress: Maimonides was a living example, every ruling and instruction he wrote of in his book, he actually performed and fulfilled in his regular, everyday life.

It was evident that he actually practiced it; and literally so. He did not need to be convinced or reminded. He behaved this way in his personal life.

This was true concerning the laws for Jews recorded in his books, and, as a result of the Noahide Laws, also the laws for non-Jews.

This is also an important point: when talking about Maimonides. It's obvious that he was considered great among the Jewish people. He was more than "great"; "From Moshe to Moshe there was none like Moshe." In addition to this, however, he was recognized as a great person even among the Gentile nations.

This is why we see practically, especially this year, that the nations of the world recognize Maimonides' greatness, and make a big deal about him!

Unfortunately for various reasons — at least until now — nobody stressed the fact that Maimonides involved himself with both Jews and non-Jews. He involved himself with their physical health, as well as their spiritual health. Indeed, we have Maimonides' daily schedule, as he himself recorded it.

It is not the record of an exception or an unusual day; Rather it was his regular daily schedule.

He describes how he occupied himself with providing cures and other forms of assistance for Jews, and with providing cures and other forms of assistance for non-Jews as well.

He records his involvement and seriousness that he attached to this work, to the point of self-sacrifice, regardless of his own health or personal matters. Whenever one is able to do a favor to another person, one must, regardless of whether or not the recipient is a Jew.

He describes his schedule. He would receive the Jews and non-Jews who would wait for him, although he was exhausted, and would consult with each one giving advice or remedies.

As mentioned, he does not write this description as an exception; His typical day-to-day schedule.



This is the point that is especially worth pointing out:

In this manner, Maimonides was also a living example of the law as prescribed in his 14th book, in the Laws of Kings, that Jews are obligated to ensure that all human beings fulfill their commandments.

He even goes further and declares, that this observance enables the Gentiles to merit a share in the World to Come!

This statement is a wonderful and revolutionary innovation, as evidenced by the fact that many other authorities disagree with him on this point.

This is especially true in light of Chassidism's interpretation of the World to Come in general, and specifically the terms "a portion in the World to Come," and "Life in the World to Come" —an appreciation of which serves to enhance the novelty of Maimonides' statement. "There is nothing that is not hinted at in the Torah."

Maimonides stresses this concept at the end of his book as well, when discussing "that time," —the time of Moshiach.

He describes what Moshiach will accomplish: "He will gather the Jewish exiles;" before that, "he will build the Temple in its place;" which was in turn preceded by "he will prevail upon all Jewish people to follow the dictates of the Torah."

Further on, however, Maimonides cites the verse's assurance —which will be fulfilled by Moshiach— that Moshiach will involve himself with all the nations of the world! He will cause them to serve God "with a common effort," as the verse states: "I will give the nations a clear language, so that they may all call out in God's Name, and serve Him with a common effort."

After Maimonides had already mentioned that it is necessary to deal with "foreigners,"—i.e. the entire world, to ensure that they behave as a human being should behave, since God created the world with the intent that it be civilized, he declares that this is the central theme of "that time," of Moshiach:

Immediately after he gathers the Jewish exiles, Moshiach ensures that the nations of the world who do not yet recognize that "Your Name, O God, is alone, exalted above the entire world," and who must still be taught to "serve Him"; Moshiach prevails upon them that "they all serve Him," with a "clear language" and that their service should be with a "common effort."

