

CHABAD LUBAVITCH OF CHAUTAUQUA

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Maimonides – “Thirteen Principles of Faith” – 2020

1. *Based on the Thirteen Principles of Faith formulated by Maimonides in his Commentary on the Mishnah (Sanhedrim 11:1).*
 1. *I believe with complete faith that the Creator, blessed be His name, is the Creator and Guide of all the created beings, and that He alone has made, does make, and will make all things.*
 2. *I believe with complete faith that the Creator, blessed be His name, is One and Alone; that there is no oneness in any way like Him; and that He alone is our G-d - was, is and will be.*
 3. *I believe with complete faith that the Creator, blessed be His name, is incorporeal; that He is free from all anthropomorphic properties; and that He has no likeness at all.*
 4. *I believe with complete faith that the Creator, blessed be His name, is the first and the last.*
 5. *I believe with complete faith that the Creator, blessed be His name, is the only one to whom it is proper to pray, and that it is inappropriate to pray to anyone else.*
 6. *I believe with complete faith that all the words of the Prophets are true.*
 7. *I believe with complete faith that the prophecy of Moses our teacher, peace unto him, was true; and that he was the father of the prophets, both of those who proceeded and of those who followed him.*
 8. *I believe with complete faith that the whole Torah which we now possess was given to Moses, our teacher.*
 9. *I believe with complete faith that this Torah will not be changed, and that there will be no other Torah given by the Creator, blessed be His name.*
 10. *I believe with complete faith that the Creator, blessed be His name, knows all the deeds and thoughts of human beings, as it is said, "It is He who fashions the hearts of them all, He who perceives all their actions." (Psalms 33:15).*
 11. *I believe with complete faith that the Creator, blessed be His name, rewards those who observe His commandments, and punishes those who transgress His commandments.*
 12. *I believe with complete faith in the coming of Moshiach, and although he may tarry, nevertheless, I wait his coming every day.*
 13. **I believe with complete faith that there will be resurrection of the dead at the time when it will be the will of the Creator, blessed be His name and exalted be His remembrance forever and ever.**

2. Principle 13 - Resurrection of the dead

And we have already explained it.

...if one rejects one of these fundamentals, he leaves the principle and is a denier of the essentials and is called a heretic, a denier, etc....

...I have left the topic of my composition but I have done it for I saw a need in the dealings of the fundamentals of faith and I have gathered together beneficial things that are spread out in many significant books. Therefore, know them and succeed in [understanding them] and review them many times and know them [-think into them and contemplate them] very well. Therefore, if after one or ten times you think you have understood them, G-d knows that you are just involved in falsehood. Therefore, do not read them quickly because I have not written them as it suddenly entered into my mind. But rather, after a deep and careful study of the whole area and after I have seen many clear and true ideas. And besides its trueness, I have seen what is proper to believe of them [as the fundamentals] and I have brought proofs and logical demonstrations for each and every one of them. May it be G-d's will that I have been correct that He helped me through this area on the good path and now I will return to my explanation of this chapter [in the Talmud].

3. In the world to come, there is no body or physical form, only the souls of the righteous alone, without a body, like the ministering angels. Since there is no physical form, there is neither eating, drinking, nor any of the other bodily functions of this world like sitting, standing, sleeping, death, sadness, laughter, and the like. Thus, the Sages of the previous ages declared: "In the world to come, there is neither eating, drinking, nor sexual relations. Rather, the righteous will sit with their crowns on their heads and delight in the radiance of the Divine Presence." From that statement, it is clear that there is no body, for there is no eating or drinking. [Consequently,] the statement, "the righteous sit," must be interpreted metaphorically, i.e., the righteous exist there without work or labor. ... What is meant by the expression, "delight in the radiance of the Divine Presence"? That they will comprehend the truth of G-dliness which they cannot grasp while in a dark and humble body. (Maimonides, *Hilchot Teshuva* 8:2)
4. Rav was wont to say: The World-to-Come is not like this world. In the World-to-Come there is no eating, no drinking, no procreation, no business negotiations, no jealousy, no hatred, and no competition. Rather, the righteous sit with their crowns upon their heads, enjoying the splendor of the Divine Presence, as it is stated: "And they beheld God, and they ate and drank" (Exodus 24:11), meaning that beholding God's countenance is tantamount to eating and drinking. (Talmud, Tractate Berachot 17a)
5. ...it is absurd to consider that G-d would create a body equipped to perform physical functions such as digestion and reproduction in an era in which they will be extinct. One of the fundamental principles of the faith is that G-d does not create anything without a purpose. If there will be no need for physical functions, there will be no purpose for a physical body. (Igeret Techiyat Hamesim 4)
6. The phrase "World to Come" in the *Talmud* refers to the era of the Resurrection of the Dead. After death all souls abide in the World of Souls until the Resurrection, at which time they are finally clothed in a body and in that state are granted their ultimate reward. (*Emunos VeDeos* 6:4 (end of sec. 47 and sec. 49); *Raavad on Hilchos Teshuvah* 8:8; *Nachmonides, Shaar HaGmul*; *Kesef Mishneh* 8:2; *Shnei Luchos HaBris: Beis David*; *Chida, Avodas HaKodesh* 2:41; *Likkutei Torah, Tzav. Ikkarim* 4:31)
7. Firstly, there would be nothing novel in Rav's teaching if he was simply referring to the World of Souls. ... if there truly is no body in the world to come, it should just say there is "no body." From the fact that instead it says that there will be no eating, drinking, etc...; i.e it lists many different functions, when it could have just said that there is no body--this proves that there won't be those functions but that there will be a physical form. ...Moreover, after the Resurrection the body will attain the status of the soul, and will be sustained by spiritual sources rather than physical ones. This phenomenon is not new: Moses experienced it when he spent forty days and nights on Mt. Sinai. (Nachmonides, *Shaar Hagemul* p. 309)
8. *Tanna dvei Eliyahu* states: "The righteous whom G-d will resurrect will not revert to dust, for it is said,⁴⁴ 'And it shall come to pass that he who is left in Zion and he who remains in Jerusalem shall be called holy: everyone in Jerusalem who is inscribed for life.' Just as the Holy One endures forever, so too shall they endure forever." (Talmud, tractate Sanhedrin 92a)
9. *The concept of Resurrection* — which is well known among our people and accepted throughout all its circles, and which is often mentioned in the prayers and aggadic teachings and supplications (written by the prophets and the foremost Sages) with which the *Talmud* and the *Midrashim* are replete — *signifies the following: The soul will return to the body after they have been separated [by death]*. No Jew has disputed

this concept, and it cannot be interpreted other than literally. One may not accept the view of any Jew who believes otherwise.

10. ...As I shall explain in the present discourse: Why should we not interpret these verses [regarding the Resurrection] allegorically, as we have done with many other Biblical verses, departing from their literal meaning? The reason is as follows: The concept of Resurrection, namely, that the soul will return to the body after death, is expressed by Daniel (12:2) in such a manner that it cannot be interpreted other than literally: 'Many of those who sleep in the dust of the earth shall awaken, some to everlasting life, and some to reproach and everlasting contempt.' Daniel was likewise told by the angel, (ibid, v 13) 'Now go your way to the end and rest, and you shall arise to your destiny at the end of days.' (*Discourse on the Resurrection, Beginning of Chapter 4*)
11. Your dead shall be revived, my corpses shall arise; awaken and sing you who dwell in the dust, for a dew of lights is your dew... (Isaiah 26:19)
12. Therefore, prophesy and say to them, So says the L-rd G-d: Lo! I open your graves and cause you to come up out of your graves as My people, and bring you home to the land of Israel.
Then you shall know that I am the L-rd, when I open your graves and lead you up out of your graves as My people.
I shall put My spirit into you and you will live, and I will place you upon your land, and you will know that I, G-d, have spoken and done, says G-d. (Ezekiel 37:12-13)
13. And many who sleep in the dust of the earth will awaken-these for eternal life, and those for disgrace, for eternal abhorrence.
14. And you, go to the end, and you will rest and rise to your lot at the end of the days. (Daniel 12:2, 13)
15. "Blessed are You... Who resurrects the dead." (Amida Prayer)
16. "R' Elazar HaKapor used to say: "Those who are born are destined to die: those who die are destined to live again" (Another Version: 'to be resurrected'.) (Ethics of the Fathers 4:22)
17. It is written, "Of [these tithes] you shall give G-d's heave-offering to Aharon the priest." (Numbers 18:28) But would Aharon live forever?! After all, he did not enter the Land of Israel and thereby make it possible that Terumah be given to him! Rather, this verse teaches that he will ultimately be resurrected, and the Jewish people will give him Terumah..."
18. "R' Simai says: Whence do we learn Resurrection from the Torah? - From the verse, *And I also have established My covenant with them (i.e., the Patriarchs) to give them the Land of Canaan.* (Exodus 6:4) The verse does not say "to give you" but "to give them." Their future resurrection is thus proved from the Torah.
19. R' Meir said: "From where do we learn resurrection from the Torah? - From the verse: *Moses and the Children of Israel then sang his song to G-d.* (Exodus 15:1) The literal meaning of the verb is not "sang" but "shall sing." Thus, resurrection of the dead is taught in the Torah.
20. Ravina said it is derived from this verse: *...Those who sleep in the dust of the earth shall awaken.* (Daniel 12:2)
21. R' Ashi said it is derived from this verse: *Now go your way to the end and rest, and you shall arise to your destiny at the end of days.* (Daniel 12:13) (Tractate Sanhedrin 90b-91b)
22. R' Chiya bar Yosef said: "A time will come when the righteous will break through the soil and rise up in Jerusalem, for it is written, "And they shall blossom out of the city like grass from the earth." (Psalms 72:16) (Talmud, Kessubos 111b)

23. A blind man and a lame man both desired to raid a certain orchard — but how?

The lame man therefore climbed up on the shoulders of the blind man, and directed him there.

When the owner caught them separately on their way out, each protested that he could not have stolen alone. The resourceful owner thereupon sat the lame man on the shoulders of the blind man, and administered their punishment together.... (Talmud, Tractate Sanhedrin 91b)

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