
THE WEISS EDITION

נח

Noach



Don't Get the Wrong Impression

The Only Self to Sacrifice is Your Own

Living the Dream

The Maturing of Humankind

Light points

FROM THE TEACHINGS OF
THE LUBAVITCHER REBBE ON THE
WEEKLY TORAH PORTION

Lightpoints

לזכרון ולעילוי נשמת

הרה"ח הרה"ת הרה"ג ישעיהו זושא

ב"ר אברהם דוד ע"ה ווילהעלם

נלב"ע ביום ד' שבט התשפ"ב

תנצב"ה

לעילוי נשמת

מרת **טשערנא** בת ר' **דוד** ע"ה

אושפאל

נלב"ע ביום א' מר חשון ה'תשס"ז

תנצב"ה

.

נדפס ע"י בני משפחתה שיחיו

לעילוי נשמת

מרת **חנה רבקה**

בת הרה"ת הגה"ח **אהרן** ע"ה

גורביץ

נלב"ע ביום י"א מר חשון ה'תשס"ג

תנצב"ה

.

נדפס ע"י חתנה הרה"ת **יוסף** וזוגתו מרת **טשערנא שרה** שיחיו דייטש

נח Noach

6:9 | ט:ו

נח איש צדיק תמים הָיָה בְּדֹרֹתָיו

*Noach was a righteous man,
perfect in his generations.*

Don't Get the Wrong Impression

Rashi brings two opinions as to why the Torah emphasizes that Noach was righteous “in his generations”:

Some of our Sages interpret this in praise of Noach: How much more so that if he had lived in a generation of righteous people, he would have been even more righteous. Others interpret it disparagingly: Relative to his generation he was righteous, but if he had been in Avraham’s generation, he would not have been regarded as significant at all.

The two views Rashi outlines are not necessarily arguing about Noach’s level of righteousness. It is possible that everyone agrees that in comparison to Avraham, Noach’s conduct was impressive but not ideal. Nevertheless, Noach was not entirely to blame. For all can agree that had he lived in a more

righteous generation, the positive environment would have helped him become even greater!

The Sages were debating only what the Torah seeks to communicate by saying that Noach was “perfect in his generation.” Some Sages interpret these words in praise of Noach: despite the negative influences around him, Noach remained righteous, and had he lived in another era, he surely would have been even greater. According to the second opinion, however, the Torah’s emphasis on Noach’s righteousness “in his generation” warns us that although Noach’s inner strength was certainly praiseworthy, not all aspects of his behavior should be emulated (such as his failure to pray for the people of his generation to be saved).¹ Noach’s perfection was only relative to his environment; in some areas we must strive to be even greater than Noach was, just as he would have been had he lived in better times.

—*Likkutei Sichos*, vol. 25, pp. 19–21

1. See Zohar 1:67b.

 7:23 | זכג

וַיִּשְׁאָר אִתּוֹ נֹחַ וְאִשְׁרֵי אֹתוֹ בַּתֵּיבָה

And only Noah and those with him in the ark survived.

The Only Self to Sacrifice is Your Own

Noach's dedication to the animals' needs aboard the ark teaches us the extent to which we must go when we are charged with a Divine mission. Particularly, Noach's devotion to providing his passengers with their sustenance serves as a metaphor for those who have been tasked with providing others with spiritual sustenance.

Rashi describes the physical toll that tending the animals took on Noach:

He was groaning and spitting blood because of the burden of tending to the cattle and the beasts. And some say that he delayed feeding the lion, and it struck him; concerning him it is said:² 'Behold, a righteous man is requited [for his sins] in this world.'³

Noach was a spiritual person, the most righteous in his time, yet he fully dedicated himself to the exhausting job of feeding the animals, unabated even by the detriment this caused to his physical health. Emulating Noach, we too must commit ourselves to carrying out our mission to bring the Torah's message of G-dliness and holiness to the world under any circumstances, even if it comes at the expense of our

2. Mishlei 11:31.

3. Bereishis 7:23.

physical comfort. We must not be discouraged, even if we find ourselves “groaning and spitting blood” from the challenges that present themselves.

At the same time, however, we must learn from Noach not to impose this “readiness for discomfort” on others. As Rashi concludes, “Some say that he delayed feeding the lion, and it struck him.” Noach was punished for delaying the lion’s food to teach us that while we must readily sacrifice our own comfort for the success of our vital and lofty mission, the next person’s needs, or even their conveniences, are not ours to sacrifice or delay.

—*Likkutei Sichos*, vol. 5, pp. 53–56

8:16-17 | ח:טז-יז

צא מן התבה אתה ואשתך ובנותי ובנותי ונשי בנותי אתך:
 כל החיה אשר אתך מכל בשר בעוף ובבהמה
 ובכל הרמש הרמש על הארץ הוצא אתך:

*Go out of the ark, you and your wife, and your sons,
 and your sons' wives with you. Every living thing that
 is with you of all flesh, of fowl, and of animals and of
 all the creeping things that creep on the earth, bring out
 with you.*

Living the Dream

In his prophecies of the messianic era, Yeshayahu foretells that “the wolf shall dwell with the lamb, the leopard shall lie down with the young goat... and a small child shall lead them.”⁴

A similar atmosphere prevailed in Noach’s ark, where even the most fierce and predatory animals coexisted peacefully, despite their confinement to tiny quarters for an entire year. Moreover, the animals were so peaceful that Noach and his family alone successfully maintained them all and tended to their needs—an operation that would normally require a much larger team of caretakers. Chassidus explains that the peace between all the ark’s occupants was brought about by the extraordinary Divine revelation that was felt in the ark, comparable in nature to the revelations of the era of Moshiach. This remarkable feeling of G-d’s presence overwhelmed the animals and changed their nature, causing even ferocious animals of prey to become peaceful and approachable.

4. Yeshayahu 11:6.

This explains Rashi's commentary on the word הוצא—“bring out”: “It is written הוצא, but it is read הִוצֵא. הִוצֵא means: tell them that they should come out. הוצא means: if they do not wish to come out, you take them out.”

According to Rashi, when the land was finally dry and livable again, and the time came to leave the confines of the ark, G-d alerted Noach that he might have to forcibly remove the animals. One would imagine that after spending a year cooped up in an ark, the animals would be more than happy to leave! But the opposite was true. In the ark's cramped conditions, the animals were given a taste of the utopian era of Moshiach, and who would want to walk away from that?

—*Likkutei Sichos*, vol. 25, pp. 28–31

ח:כא-כב | 8:21-22

וַיַּרְחֹחַ ה' אֶת רִיחַ הַנִּיחֹחַ וַיֹּאמֶר ה' אֶל לְבוֹ...
וְלֹא אֶסַּף עוֹד לְהַכּוֹת אֶת כָּל חַי בָּאָשֶׁר עָשִׂיתִי:
עַד כָּל יְמֵי הָאָרֶץ זֶרַע וְקָצִיר וְקֹר וְחֹם
וְקִיץ וְחֹרֶף וַיּוֹם וְלַיְלָה לֹא יִשָּׁבְתוּ

*G-d smelled the appeasing fragrance, and G-d
said to Himself, "...Never again will I strike
down all life as I have done. As long as the earth lasts,
seedtime and harvest, cold and heat, summer
and winter, and day and night will never cease."*

The Maturing of Humankind

In the aftermath of the Flood, two seemingly opposite extremes were introduced into the world. On the one hand, the earth achieved stability and permanence: after the Flood, G-d swore to never again destroy the world. On the other hand, the human lifespan was drastically shortened: whereas prior to the Flood people lived for almost 1000 years, after the Flood people began to die at a much younger age.

These changes are not unrelated. Together they reflect the change in human potential that was brought about through the Flood—a change that is likewise expressed in the rainbow, the sign of G-d's promise to never again destroy the entire world.⁵

A rainbow is caused when moisture that rises from the earth catches and refracts the light of the sun. The moisture rising from the earth represents mortal man's contribution to creation—"from below," as it were. Now, the generations

5. See Bereishis 9:15.

prior to the Flood were sustained by G-d's benevolence alone. After the Flood, however, G-d gave humanity the ability to refine the world and make it receptive to G-dliness, whereby the world became capable of "earning its own keep." Therefore, after the Flood, G-d created the rainbow. He caused the rising moisture to be less dense and more receptive of the light of the sun, reflecting the world's new reality—its potential to be elevated and to become receptive to G-dliness.

Accordingly, the extremes described above are really two sides of the same coin. On the one hand, the world now has the ability to earn and, if necessary, restore G-d's desire in its existence—for eternity, just as He is eternal. By the same token, however, the world's existence is now contingent on mortal man's efforts to deserve life—efforts that are inherently limited and finite. Consequently, the average human lifespan is much shorter now than it was before the Flood, when life was granted by G-d's limitless kindness alone.

—*Likkutei Sichos*, vol. 15, pp. 51-54

לעילוי נשמת
מרת רחל לאה
בת ר' יעקב אברהם מנחם מענדל ע"ה
ברשביצקי
נפטרה ה' מרחשון ה'תשפ"ד
תנצב"ה
נדפס על ידי בני משפחתה שיחיו

לזכות הרה"ח הוו"ח אי"א
עוסק בצרכי ציבור באמונה
איש תם וישר בעל מדות טובות
מקושר לרבותינו נשיאנו הק'
התמים מו"ה ר' רפאל משה
בן הרה"ח התמים
יעקב מנחם מענדל הכהן ע"ה
שפערלין
נפטר ליל שבת קודש פ' לך לך
י"א מרחשון ה'תשנ"ו
תנצב"ה



THE LIGHTPOINTS PROJECT WAS MADE POSSIBLE
THROUGH THE GENEROUS SUPPORT of

Rabbi Moshe Aaron Tzvi and Mrs. Ruty Weiss