



פ' נח

BEN CHAMESH L'MIKRA

בס"ד

- הענינים מלקו"ש השבועי ועוד -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

- Resource to encourage the study of the Rebbe's sichos
- Designed for use in the classroom or at the Shabbos Table

## Understanding the Parsha according to the Rebbe

**QUESTION:** *One faces two types of worries (two types of flood waters - תהום רבה וארובות השמים) in the course of life: detrimental worries and worries that lead to growth. How does one distinguish them from each other?*

**ANSWER:** The simple method to distinguish is that when the worry prevents one from serving G-d and learning Torah, then such a worry is a detrimental worry. How is one saved from these detrimental worries? One needs to enter the Teivah (Ark) which per the Baal Shem Tov means to enter the words of Torah and prayer.

(לקוטי שיחות כרך א, עמ' 5)

**QUESTION:** *How can the name of the Parsha be Noah which means comforter, when the entire Parsha involves destruction? How can the flood waters be called מי נח (the waters of Noah)?*

**ANSWER:** The main concept inherent in the Parsha is the tranquility and cleansing that followed the destruction of the world by means of the flood. A new world was brought into being and with it, a new potential to fulfill the purpose of creation. And this is the purpose of difficulties and problems of life, to lead to an elevation and securing of one's true potential.

(לקוטי שיחות כרך כ, עמ' 285)

**QUESTION:** *In Pirkei Avos (5:2) Avrohom received the reward of the previous 10 generations. Why didn't Noah receive the reward of the prior ten generations?*

**ANSWER:** The two generations (of the Flood and of the Dispersion) represented two distinct rebellions against HaShem, and the actions of Avrohom and Noah represented two different approaches to involvement with others lacking Teshuvah. Each generation was punished according to its actions. The generation of the Flood did not deny G-d but sinned in this world against others, and thus, were punished in this world and did not earn reward. Further, Noah did not seek to redeem the individuals but only concentrated on his own being, thus, he was not eligible to receive whatever reward was available from deeds of that generation. The generation of the Dispersion denied G-d and were punished with loss of their future spiritual life. However, they did generate rewards for their deeds of love to other people. Avrohom sought to redeem the generation with acts of kindness, and received their potential rewards.

(לקוטי שיחות כרך ג, עמ' 753)

**QUESTION:** *Should not the praise of Noah (איש צדיק) been mentioned when Noah was first mentioned in Parshas Bereshis?*

**ANSWER:** Speech reveals what is previously hidden. Speech has the ability to affect the one spoken about whether for good or for bad. Praise for an individual can affect a positive outcome for that individual. Only in this Parsha does Noah begin his own service, and thus, G-d mentions his praise to further assist Noah with positive. A Jew should see and speak of the good traits and qualities of others. By doing so, one assists in revealing the goodness of the other person

(לקוטי שיחות כרך ה, עמ' 36)

**QUESTION:** *The Zohar predicts that in the six hundredth year of the sixth millennium (5600-1840) there will be an opening of the supernal gates of wisdom and of the lower wellsprings of wisdom. Why?*

**ANSWER:** This revelation of wisdom has the purpose of preparing the world for the seventh millennium. The dual development of Chassidus and of modern technology has brought our senses to be able to envision the time when "all flesh will see that G-d speaks".

(לקוטי שיחות כרך טו, עמ' 42)



**פ' נח**

**OVERVIEW לקוטי שיחות בס"ד**

- הענינים מלקו"ש השבועי -

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CONTENT HIGHLIGHT	פסוק	חלק
The worries of the livelihood are like the Flood Go into the Teivah (words of Torah & prayer) to be saved Parsha of Noach at the beginning of Mar Cheshvan		א
Waters of Noach		בהוספות
Building a lasting tower and building To receive the reward of others		ג
To see the good in others	אלה תולדות	הא
Feeling depressed does not assist in success of one's mission	*אך נח	הב
When darkness itself becomes light	*צהר	יא
Do not see the bad in others	אשר איננה טהורה	יב
Survival is not enough	*עלה זית	יג
Command was for Noach to busy himself with the Ark	*עשה לך תבת	טזא
The revelation of intellect for what purpose	נבקעו כל מעינות	טזב
The Flood allowed an increase state of connection	לא ישבתו	טזג
The image of G-d includes all mankind	בצלם אלקים	טזד
Avrom begins a new era in the world	*בחרן	טזה
"Generation of Avrohom" – era of his monotheistic ideals	בדורותיו	כא
Understanding the ages of people in the Torah	ונח בן שש מאות שנה	כב
Remembering of Noach is the beginning of the Covenant	*ויזכור אלקים	כג
Even if not possible, one should still make an attempt	בדורותיו	כהא
Flood waters can be a punishment or a blessing	*ויהי הגשם על הארץ	כהב
Go out and transform the world	צא מן התבה	כהג
The waters fulfill a purpose, but G-d wants the "dry land"	לשחת כל בשר	לא
Populate the world with physical and spiritual children	פרו ורבו	לב
Two distinct covenants	*בין אלקים ובין כל נפש	לג
Avrohom, David and Moshe initiated new services	בדורותיו	להא
B'nai Noach – basic service; Jews additional holiness	ומכל עוף הטהור	להב
Generations that do not require the sign of the Covenant	*לדרת עולם	להג



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ענין	הוראה	פסוק	חלק
<p>א) Relationship between worries about livelihood, the Flood and Mikveh טבילה = הביטל</p> <p>ד) The waters of the Flood are of 2 parts: <i>Tehom rabba</i> anxieties of physical matters <i>Arubot hashamayin</i> of spiritual matters Way to counter - go into the Teivah-prayer</p> <p>י) During the Flood, the whole world was negated; complete withdrawal from the world; followed by leaving the Ark</p>	<p>Purpose to cleanse impure matters to perceive inner meaning &amp; purpose Go into the Ark, not to stay there, but to be inspired to go back to the world in order to transform it into a dwelling for G-d Avodah of Tishrei separates one from worldliness; purpose to go back to the world retaining the lessons of <i>mesiras nefesh</i></p>		א
<p>נח מי נח Called the waters of Noah since Noah did not pray for his generation, even when commanded to enter the Ark</p>	<p>We are all responsible for each other; Alter Rebbe promises his Chasidim success</p>		ב הוספות
<p>א) Building a city and tower so that it should appear tall and formidable, will not even accomplish this purpose; rather, the building must serve a higher purpose, which brings success and transforms all the forces hindering the city's growth into benefiting others</p> <p>י) The generation of the flood were punished in this world (Noah did not receive their reward) The generation of the dispersal were punished in the next world (each according to their deeds); Avrohom received their reward since operated with kindness, drawing people to G-d</p>	<p>In holy matters, a city and a tower refer to yeshivos &amp; synagogues; these "buildings" offer true protection, not only from visible enemies, but also from those who conceal their evil designs By doing kindness &amp; awakening those far from their Jewish heritage, revealing the sparks of G-dliness in every Jew prior to the Redemption, we also receive the reward for the positive actions of the earlier generations</p>		ג
<p>זכר צדיק לברכה Only in this Parsha does it refer to Noah's good deeds which he attained on his own, not from Above; Praising a righteous individual assists him in his divine service Since here Noah's service begins, here his name is "accompanied by his praise"</p>	<p>A Jew should see and speak of the good traits and qualities of others; by doing so, one assists in revealing the goodness of the other person</p>	אלה תולדות ו, ט	הא
<p>אך indicates that Noah remained alone He felt loneliness; or he was alone in the burden of maintaining the Ark, including the 24-hour feedings א=אוי groan ב=כוחה דם bare existence</p>	<p>Sometimes one feels depressed as if one has no chance to fulfill one's mission; to overcome this despair one must rejoice in one's shlichus</p>	*אך נח ז, כג	הב



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ענין

הוראה

פסוק

חלק

G-d commanded Noah to make extra light for the Ark (replace misery צרה with light יצוהר), either with: a window (removing obstacles to G-dliness) or precious stones (its own source of light revealing the G-dliness within)	A window (light by removing obstacles) symbolizes the G-dliness that becomes revealed in nature; precious stones (light from within) is the transformation of nature itself	*צהר ו, טז	יא
This Parsha teaches lessons about proper speaking patterns (types of animals) and proper seeing patterns (Noah and his children)	Even though our mission includes "fixing" others as well as ourselves, we need to strive to not see the "bad" of others	אשר איננה טהורה ז, ח	יב
Olive trees are extremely hardy that even without its leaves, it could survive the flood; the new olive leaf told Noah that the waters subsided enough for new foliage	Flood was like a mikvah not just to restore to its former level, but to add kedusha even to Eretz Yisrael	*עלה זית ח, יא	יג
Command was for Noah to busy <i>himself</i> with the building of Ark (and not that the Ark be built); thus, taking a long time allowed other people to see the activity and repent	Noah only did as commanded; Moshe demonstrated <i>Mesiras Nefesh</i> for the people; so too, after Matan Torah, every Jew is responsible for another	*עשה לך תבת ו, יד	טו
The Zohar predicts that in the six hundredth year of the sixth millennium (5600-1840) there will be an opening of the supernal gates of wisdom and of the lower wellsprings of wisdom, preparing the world for the seventh millennium; dual development of Chassidus and of modern technology enabled us to be able to envision the time when "all flesh will see that G-d speaks"		נבקעו כל מעינות ז, יא	טז
Before the Flood, HaShem sustained the world despite its low state with kindness (thus long-life spans); after the Flood, the world was purified, allowing for the possibility of connection between the Above and the below, resulting in; The clouds are able to reflect light making the rainbow possible Keeping Shabbos becomes assur for B'nai Noah		לא ישבתו ח, כב	טזג
In the image of G-d (נפש השכלית) includes all mankind חיבב אדם שנברא בצלם - בני נח חיבה יתירה נודעת לו שנברא בצלם - יהודי		בצלם אלקים ט, ו	טזד
Upside-down Nun expresses that G-d's anger which ended with the advent of Avrohom 1 <sup>st</sup> 2000 years (Tohu) influence from above to below (longer life spans) Avrohom begins era of Torah (influence of below to above)	Now we work through the order of <i>hishtalshelus</i> from below to above (chassidus) in preparation for Moshiach	*בחרן יא, לב	טזה
Idol worship includes action, but primarily involves a person's mind; thus, Rambam in his laws of idol worship related to the mindset of those that began idol worship Avram used intellect to affirm G-d	One must use intellect for the G-dly light of this world and <i>emunah</i> for G-dliness beyond this world	בדורותיו ו, ט	טזא



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The ages of people in the Torah are not on their birthday; rather it is rounded to the nearest year; therefore, Noach was not quite 600 at time of Flood and a year later was not yet 601	The Torah let us know the ages of the generations, allowing calculation of the age of the word, that our faith should be clear even in its details	ונח בן שש מאות שנה ז, ו	כב
The remembering of Noach is the beginning of the covenant, which negated the possibility of future floods; thus, needed the transformation of the attribute of Din itself into Rachamim	All the concealment in this world does not prevent the avodah of a Jew; it can even be transformed to assist the Jew in his avodah	*ויזכור אלקים ח, א	כג
Dispute between Rabbi Yehuda & Rabbi Yitzchak whether Noach prayed properly for his generation; even though beyond possibility, one should make an attempt	A person may well have done as much as was capable of doing; one should still continue to seek the welfare of others	בדורותיו ו, ט	כהא
Rain waters could fall in two categories: Torrential flood waters מכול (6, 17) – a punishment Mild rain גשם (7, 12) - a blessing Same unit of water for either, to last 40 days	For the generation of the Flood, the waters were a punishment For the world itself, the waters were a blessing, purifying; which leads to transforming Galus into Geulah	*ויהי הגשם על הארץ ז, יב	כהב
Noach in the Ark had a taste of the World to Come, and was reluctant to leave it; G-d told him to leave since his mission was to go out and repopulate the world	A person might be tempted to remain in the “ark” of personal spirituality; however, a Jew must go out and transform and populate the world (especially in this time prior to Moshiach)	צא מן התבה ח, טז	כהג
The Mabul in the Torah Above, is to “purify the world,” similar to the purifying waters of a mikveh; thus, the Flood served a positive purpose as well Yet He wants the “dry land”, a world that feels independent but strives to know Him	After the task of Tishrei of bringing holiness into the world, now in Mar Cheshvan, one needs to draw the bitul of the flood waters onto the dry land	לשחת כל בשר ו, יז	לא
Command to Noach occurred even after he already had children; this command applies regarding more physical children and also regarding more spiritual children (students)	The toil of “building the world” applies to all ages through having more physical and more spiritual children	פרו ורבו ט, א	לב
G-d made a first covenant with the people not to exact total punishment (9, 13), evidenced by the rainbow A 2 <sup>nd</sup> covenant (in this verse) is between the Midas haDin and living creatures to refrain from additional prosecution (transforms the Midas haDin into Midas haRachamim)	During a dangerous situation the Satan seeks punishment even for these things which are not ordinarily punished (except for the current situation of danger)	*בין אלקים ובין כל נפש חיה ט, טז	לג



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ענין	הוראה	פסוק	חלק
The Zohar implies that after the flood, Noach, like Adam, was given a fresh, new world of opportunity to develop a unique approach for service to HaShem; yet, Noach is insignificant in comparison to the three Tzadikim, Avrohom, David, & Moshe, who each contributed a unique service in this world <i>see table below</i>	Jews need to recognize that their ability to change the world through our avodah, comes from the Creator	בדורותיו ו, ט	להא

כתר כהונה	The foundation for a person's service is a strong connection to HaShem	ישראל	אברהם
כתר מלכות	Brings HaShem's Kingship to the world, causing the world's elevation	מלכות	דוד
כתר תורה	Comprehension that a person's service affects the world	תורה	משה

עוף מחוסר אבר בני נח שמיעה	Basic Level - Faith in the Creator of the World	ומכל עוף	להב
בהמה מום ישראל ראייה	Addition in Holiness – a part of HaShem	הטהור ח, כ	
Rashi explains that the rainbow can appear in the world only when a part of the world is sufficiently corrupt	Just as the world appeared different after the Flood, so too, after the appearance of Moshiach	*לדרת עולם ט, יד	להג

## IMPORTANT DATES

1656	<b>Year of Flood</b>	
1948	<b>Avram Born</b>	
1973	<b>Avram marries Sarai</b>	Avram 25 years old
1996	<b>Year of Dispersion</b> Death of Peleg (1 <sup>st</sup> of 10 generations to die)	Avram 48 years old
2001	<b>Start of 2000 Years of Torah</b> Avram & Sarai make new souls in Charan	Avram 53 years old
2006	<b>Noach died</b>	Avram 58 years old
2018	<b>Bris Bein HaBesarim</b> Covenant Between the Parts	Avram 70 years old
2023	<b>Avram Goes Out</b> (commanded to leave Charan)	Avram 75 years old
2047	<b>Avram undergoes circumcision</b>	Avram 99 years old
2048	<b>Yitzchak born</b>	Avraham 100 years old

For weekly email, send an email to [info@parshapages.com](mailto:info@parshapages.com)

\* רש"י שיחה