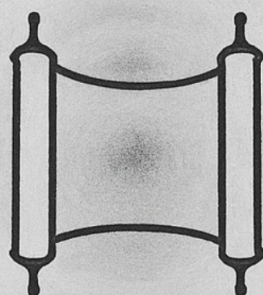


בס"ד

# The Maggid of Mezritch

## Ohr Torah

### Parshas Noach



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## Rabbi Dov Ber of Mezeritch

### Ohr Torah Parshas Noach

#### Siman #15

The matter of the connection between the sections: “And Noach found favor in the eyes of Hashem. These are the generations of Noach: Noach was a righteous and perfect man in his generations; with Elokim did Noach walk.”

ענין סמיכת הפרשה, ונח מצא חן בעיני ה', אלה תולדות נח נח איש צדיק תמים הנה בדרתיו, את האלקים התהלך נח.

It is necessary to analyze: for our Sages said on the verse “for I have reconsidered having made them, but Noach found favor in the eyes of Hashem,” that this teaches that even Noach was not truly deserving of being saved, but he found favor.

ויש לדקדק, הלא אמרו רבותינו זכרונם לברכה על פי "כי נחמתי כי עשיתים ונח מצא חן בעיני ה'", מלמד שאף נח לא הנה כדאי להנצל, אלא שמצא חן.

If so, how could the Torah afterward call him “a righteous and perfect man”? Then he would indeed have been deserving.

ואם כן, לפי זה היאך קורא אותו הכתוב אחר כך צדיק תמים, אם כן הנה כדאי.

And even according to the opinion that “in his generations” is said disparagingly — that he was righteous only relative to his generation — nevertheless, the Torah still testifies that he was a righteous and perfect man.

ואפילו למאן דאמר "בדרתיו" הנה צדיק לגנאי, מכל מקום הכתוב מעיד עליו שהנה צדיק תמים.

Furthermore, what is the meaning of “finding favor”? And why — when the Torah mentions finding favor — is the name Havayah used, while afterward it says, “with Elokim did Noach walk”?

ועוד, מהו ענין מציאות חן. ועוד, למה אצל מציאות חן נאמר שם הוי', ואחר כך אמר "את האלקים התהלך נח".

Furthermore, what is the reason for the interruption between the verses — “And Noach found favor” and “These are the generations of Noach” — for the Sages explained that the true offspring of the righteous are their good deeds?

ועוד, מהו ענין ההפסק באמרו "אלה תולדות נח" בשביל דרשת רבותינו זכרונם לברכה שעיקר תולדותיהם של צדיקים מעשים טובים שלהם.

It is possible to explain this according to what our Sages said on the verse “And Hashem said to Noach: Come into the ark, for you I have seen righteous before Me in this generation.”

ואפשר לומר על פי מה שאמרו רבותינו זכרונם לברכה על פי "ויאמר ה' אל נח בא אל התבה וגו'", "כי אתה ראיתי צדיק לפני בדור הזה".

From here we learn that one should speak part of a person's praise in his presence, and all of it not in his presence.

מכאן שאומרים מקצת שבחו בפניו וכולו שלא בפניו.

Still, it is difficult: why did the Torah change and not call him “perfect,” since he indeed was perfect?

אבל מכל מקום קשה, למה שינה הכתוב ולא קרא תמים, כי הלא באמת הנה תמים.

They also said: some interpret it to his praise — “in his generations he was righteous,” and if he had lived in a generation of righteous men he would have been even greater.

גם אמרו: יש דורשין לשבח — "בדרתיו הנה צדיק", ואילו הנה בדורו של צדיקים וגו'.

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And some interpret it to his discredit — that only relative to his generation was he righteous.

"וַיֵּשׁ דֹרָשִׁין לְגִנְאִי, "לְפִי דֹרוֹ הָיָה צַדִּיק

To understand this, we must first preface what is stated in the Zohar on the verse "A generation goes and a generation comes" — that there is no generation without a righteous person like Moshe Rabbeinu, peace be upon him.

וְכַדִּי לְהַבִּין זֶה, בְּקוֹדִים מֵהַ שֶׁנֶּאֱמַר בְּדֹהַר עַל פִּי "דֹר הוֹלֵךְ וְדֹר בָּא" — אֵין לָךְ דֹר שֶׁאֵין בוֹ צַדִּיק כְּמֹשֶׁה רַבֵּינוּ עָלָיו הַשְּׁלוֹם

This means that Moshe was inclusive of the entire generation, the six hundred thousand souls, as our Sages said: "One woman gave birth in Egypt to six hundred thousand in one womb."

רְצוֹנוֹ לִזְמַר, שֶׁמֹּשֶׁה הָיָה כְּלוּל מִכָּל הַדֹּר, שֶׁהוּא שְׂשִׁים רְבּוּא, כְּאֲשֶׁר אָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנָם לְבִרְכָּה: אִשָּׁה אַחַת יָלְדָה בְּמִצְרַיִם שְׂשִׁים רְבּוּא בְּכֶרֶס אַחַת

Therefore, it says "a generation goes and a generation comes," and not "generations go," for it refers to the tzaddik of the generation.

וְלָכֵן נֶאֱמַר "דֹר הוֹלֵךְ וְדֹר בָּא", וְלֹא נֶאֱמַר "דִּירוֹת הוֹלְכִים", כִּי זֶה קוֹם עַל הַצַּדִּיק שֶׁבְּדֹר

As our Sages said: "Before the sun of one (righteous man) sets, the sun of another rises," as it is written "and the righteous one is the foundation of the world."

וְכְאֲשֶׁר אָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנָם לְבִרְכָּה: עַד שֶׁלֹּא שִׁקְעָה שֶׁמֶשׁוֹ שֶׁל זֶה — שֶׁל עָלִי — כּו', כְּמוֹ "שֶׁנֶּאֱמַר" וְצַדִּיק יִסּוֹד עוֹלָם

It is known that the attribute of Yesod possesses the power to ascend upward and to draw downward — the lower tzaddik acts as a conduit that channels influence to the entire generation.

וְיָדוּעַ שֶׁמִּדַּת הַיְסוֹד יֵשׁ בָּהּ כֹּחַ לַעֲלוֹת לְמַעְלָה וּלְהוֹרִיד — הַצַּדִּיק הַתַּתְּמוֹן, שֶׁהוּא כְּמוֹ צְנוּר הַמְשַׁפֵּיעַ לְכָל הַדֹּר

As our Sages said: "The entire world is sustained for the sake of Chanina My son," meaning that Rabbi Chanina was the channel through which blessing flowed to all.

כְּאֲשֶׁר אָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנָם לְבִרְכָּה: "כָּל הָעוֹלָם נִיּוֹן בְּשִׁבְלֵי חֲנִינָא בְּנִי" — רְצוֹנוֹ לִזְמַר, שֶׁרַבִּי חֲנִינָא הַשַּׁפִּיעַ, וְעַל יָדוֹ בָּא הַשְּׁפָע לְכוֹל

Just as a path conveys all that passes along it, so Rabbi Chanina himself was the pathway through which influence was transmitted.

כְּמוֹ דֶּרֶךְ הַשִּׁבְלִי שֶׁהוּא מַעֲבִיר הַכֹּל דֶּרֶךְ שֶׁם — כֵּן רַבִּי חֲנִינָא בְּעֶצְמוֹ הָיָה כְּמוֹ הַשִּׁבְלִי בְּעֶנְיֵן הַהִשְׁפָּעָה

Similarly, the tzaddik is like a ladder, as it is said "ascending and descending upon it": just as he can draw down the divine flow, so too can he raise his entire generation upward.

וְכֵן הוּא כְּמוֹ סֻלָּם, שֶׁנֶּאֱמַר "עוֹלִים וְיוֹרְדִים בּוֹ", כִּי כְּמוֹ שֶׁיֵּשׁ לוֹ כֹּחַ לְהוֹרִיד הַשְּׁפָע וּלְהַשְׁפִּיעַ, כֵּן יוֹכֵל לְהַעֲלוֹת אֶת כָּל דֹּרוֹ לְמַעְלָה

And we have already said in an earlier section regarding what our Sages stated: "If one merits, he takes his own portion and the portion of his fellow in Gan Eden; if he does not merit..." — why is this the measure?

וְכָבֵד אֶמְרָנוּ בְּסִימָן עַל מֵהַ שֶׁאָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנָם לְבִרְכָּה "זָכָה נוֹטֵל חֵלְקוֹ וְחֵלְקָהּ חֵבְרוֹ בְּגֵן עֵדֶן, לֹא זָכָה וְכוּ'", וְלָמָּה הַמִּדָּה כָּךְ



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The reason was explained in that earlier section (see the preceding discourses), and it can be understood in light of what was mentioned — that all the thoughts of repentance which the wicked contemplate each day come to them through the tzaddik.

ונתפאר הטעם בפסיון הנזכר [בלקוטים בדרושים הקודמים], ויובן על פי הנזכר, כי כל ההורג תשובה שהרשעים מהרהרים בתשובה בכל יום — הכל הוא [נוסח אחר: בא להם] על ידי הצדיק.

As our Sages said, “Each day a heavenly voice calls out: Return, wayward children.” But who hears this? Therefore, we must first understand what is the concept of a bat kol (heavenly echo).

כאשר אמרו רבותינו זכרונם לברכה: “בכל יום בת קול מקרנת — שובו בנים שובבים.” אך מי הוא השומע זה? לפיכך נבין מתחלה מהו ענין הבת קול.

It is known that when a person emits a sound, a corresponding echo is heard in return — and this is the meaning of “bat kol,” the “daughter of the voice.”

כי הנה ידוע, כשאדם מוציא קול — נשמע כנגדו “קול כמותו, וזהו פירוש “בת קול”.

Accordingly, when there is a bat kol, it must be that there exists an original voice — namely, that the Holy One, blessed be He, Himself proclaims “Return, wayward children.”

ואם כן, כאשר יש בת קול, מוכרח שיש קול העצם, שהוא בביכול הקדוש-ברוך-הוא בעצמו מקריז “שובו בנים” וכו’.

It is known that our Sages said: every utterance that goes forth from the mouth of the Holy One, blessed be He, creates from it an angel.

ידוע מה שאמרו רבותינו זכרונם לברכה: כל דבור ודבור היוצא מפי הקדוש-ברוך-הוא — נברא ממנו מלאך.

The angels created through these utterances — through the agency of the tzaddik — are the ones who awaken the entire generation to repent.

והמלאכים הנבראים עלי ידי הדבורים, באמצעות הצדיק — הם המעוררים את כל הדור להתעוררות התשובה.

As it says, “And behold, angels of Elokim were ascending and descending upon him,” meaning upon him literally — through the tzaddik.

ונהו שנאמר: “והנה מלאכי אלקים עולים ויורדים בו” — כלומר, בו ממש, באמצעות הצדיק.

Through this, the tzaddik awakens his generation, for they are all included within him, and they are stirred to repentance — and then he can elevate them.

ועלי ידי כן הצדיק מעורר את דורו, מפני שהם כלולים בו, ומהרהרים בתשובה, ויכול הצדיק להעלותם.

As in the generation of Avraham Avinu, peace be upon him — even though they were idol worshipers, he was still able to elevate them and bring them back to righteousness.

כמו בדורו של אברהם אבינו עליו השלום, אף-על-פי שהיו עובדי עבודה זרה, עם-כל-זאת היה יכול להעלותם ולהחזירם למוטב.

As it is said: “And the souls that they made in Charan.” But the generation of Noach were exceedingly wicked, as it is said: “Only evil all day long.”

כאשר נאמר: “ואת הנפש אשר עשו בחרן.” אבל דורו של נח היו רשעים ביותר, כמו שנאמר: “רק רע כל היום”.

Therefore, he did not have the power to elevate them. Moreover, Noach himself could not strengthen and ascend to higher levels because of them.

לכן לא היה בו כח להעלותם. ומהגם שגם נח בעצמו לא היה יכול להתחזק ולעלות למדרגות יתרות מפניהם.

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This is like a man pulling a heavy load upward with a rope: when the burden is heavier than his own strength, the man is pulled backward and nearly falls.

So it was with Noach and his generation. Therefore, he needed assistance and support, and it says of him, “With Elokim did Noach walk.”

He required great aid because of them, as mentioned. But Avraham, of whom it says, “who walked before Me,” did not need support, for his strength was his own.

If so, according to this, the opinions “to his praise” and “to his discredit” can be explained as follows: in truth, Noach was a righteous and perfect man.

The one who interprets it as praise means it literally — all the more so, had he been in a generation of righteous men.

But the one who interprets it as discredit — “according to his generation” — means that since his generation was extremely wicked, Noach did all that he could in his righteousness with complete sincerity.

However, had he lived in the generation of Avraham Avinu, peace be upon him, his present level of righteousness would have been considered nothing.

Yet in truth, if he had been in a worthy generation, he could have accomplished and ascended like Avraham, for the hindrance was not from himself but from his generation.

He had the potential to ascend and to “walk before Him” like Avraham, without assistance.

From this we find that Noach was indeed righteous and perfect in his own measure; but because of the obstruction of his generation, he needed heavenly assistance to remain steadfast and not be pulled backward.

Therefore, his trait of being “perfect” was not credited to him as a praise, since he could not have maintained it without heavenly aid.

His true praise was only the trait of “righteous,” which came through his own awakening.

וזהו דמיון אדם המושך בקבל משא כבדה ממטה למעלה, וכשהמשא כבדה ממנו ביותר — אז האדם עצמו נרתע לאחוריו, וכמעט שאינו נופל.

כך היה נח עם דורו. לכך היה צריך סעד לתומכו, ונאמר בו: "את האלקים התהלך נח".

שהיה צריך עזרה [וסעד] גדול מפניהם כנזכר. אבל אברהם — כחו היה יפה, וגם דורו לא היו רעים — הכל היה מעצמו.

ואם כן, לפי זה מאן דאמר לשבח ומאן דאמר לגנאי — פרושו, כי באמת נח היה צדיק תמים.

ומאן דאמר לשבח — הוא כפשוטו, כל שכן אם היה בדור צדיקים.

ומאן דאמר לגנאי, "לפי דורו" — פרוש, לפי דורו שהיו רעים ביותר, עשה נח כל יכולת צדקו בתמימות.

אבל אם היה בדורו של אברהם אבינו עליו השלום — לא היתה צדקתו שעכשו נחשבת לכלום.

אבל באמת, אם היה בדור כשר — יכול היה לפעול ולעלות כמו אברהם, כי המניעה לא היתה ממנו, כי אם בעבור דורו.

והיתה יכולת בידו לעלות ולהתהלך לפניו כמו אברהם, בלי סיוע.

ונמצא היוצא מזה, שבאמת נח היה צדיק תמים מדתו, אבל מפני מניעת הדור — הוצרך לסיוע להיות תמים, שלא ירתע לאחוריו כנזכר.

ואם כן, מדתו שהיה תמים — לא נתיחסה אליו לשבח, כי הלא הוא בעצמו לא היה יכול להתחזק לזילא סיוע העליון.

רק שבו המתיחס אליו — הוא מדת צדיק, שהיה בהתעוררותו מעצמו.

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And this is the meaning of what the Sages said with refined expression: “part of his praise in his presence” — meaning specifically part of his praise, that which pertains to him alone.

That is, only the measure of “righteous,” which was from his own initiative — that was his entire true praise.

For he could not be praised beyond that in the trait of “perfect,” since that was not his own doing but only through assistance, as mentioned.

Therefore, it is written, “For you I have seen righteous before Me in this generation” — meaning: in that measure of righteousness by which a tzaddik walks before Him like Avraham without assistance — that, you are not; you are only “righteous.”

And what you are “perfect” in is due to My assistance, as it is said earlier in the section: “With Elokim did Noach walk.”

And it is possible that this is what they hinted to by saying “part of his praise” — meaning that relative to the other righteous ones who walk before Him, only part of their praise applies to him.

And “all of it” — meaning both his own praise and the praise that comes from divine assistance — is not in his presence, as mentioned.

Nevertheless, we can still learn from here that one may speak part of a person’s praise in his presence — for the Torah calls him only “righteous,” even though that was his entire praise.

His praise — the concept of “finding favor.” Behold, concerning Yosef it also says that he “found favor,” for Yosef too corresponded to this same quality of “the righteous one, foundation of the world.”

It is known that the name “Chen” (חן) corresponds to the lower Hei — the sefirah of Malchus, called “the world.”

And it is possible to say that these righteous ones, through their good deeds, brought into existence — from Above to below — this Name “Chen” in the lower Hei.

וזהו שאמרו בצחות לשונם “מקצת שבחו בפניו” — כלומר, מקצת שבחו דיקא, רצונו לומר קצת שבחו המתיחס אליו.

שהיתה רק מדת צדיק, שהיתה בהתעוררותו מעצמו, וזהו כל שבחו באמת.

כי לא היה לו לשבחו יותר במדת תמים, כי זהו לא שבחו, רק מחמת סיוע כנזכר.

ולכן נאמר כאן: “כי אתה ראיתי צדיק לפני בדור הזה” — רצונו לומר, בזו המדה שהולך הצדיק לפניו כמו אברהם בלי סיוע, אתה אינך כי אם צדיק לבד.

ומה שאמה תמים — הוא מחמת סיוע, כמה שנאמר “בראש הפרשה: “את האלקים התהלך נח.”

ואפשר שלזה רמזו ואמרו “מקצת שבחו” — רצונו לומר, בערך שאר הצדיקים ההולכים לפניו — מתיחס אליו רק מקצת שבחו.

וכולו — רצונו לומר, הן השבח שלו והן השבח הבא מחמת סיוע — הוא שלא בפניו כנזכר.

ועם כל זה נוכל ללמוד מכאן שאומרים מקצת שבחו של אדם בפניו, מפני שקוראהו הכתוב רק “צדיק”, הגם שבפניו הוא כל שבחו.

השבח שלו — מציאות החן. הנה, גבי יוסף נאמר גם כן מציאת חן, מפני שהיה יוסף, וענין גם כן “מבחינה זו — “צדיק יסוד עולם”.

והנה ידוע, כי שם “חן” הוא בהא תתאה הנקראת “עולם” — רצונו לומר מלכות.

ואפשר לומר, כי הצדיקים האלה גרמו במעשיהם הטובים, והמציאו מעלא לתתא את [שם] “חן” להא תתאה.

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For this Name is the general Name that includes all four Divine Names — ע"ב, ס"ג, מ"ה, ב"ן — and the word “found” (מָצָא) means “supplied” or “bestowed,” as in the verse, “Will they gather for them the fish of the sea and find for them?”

פי השם הנזכר הוא השם הפללי הפולל כל ארבע השמות — ע"ב, ס"ג, מ"ה, ב"ן — ולשון "מצא" כמו (המפנק) [הספיק] והשפיע, כמו: "אם את כל ידגי הים יאסוף להם ומצא להם

Therefore, these tzaddikim nourished and sustained the world — for Noach fed those with him in the ark, and regarding Yosef it is said, “He was the provider,” and “Yosef sustained.”

ולכן, הצדיקים האלה זנו ופרנסו את העולם, כי נח זן לאשר אתו בתבה, וביוסף נאמר: "הוא המשביר" וגו' — "ויכלכל יוסף" וגו'.

For they first drew down and revealed the Name ז"ן (zan, “sustenance”) to the lower Hei, as in the verse, “She provides food for her household.”

שהמציאו והשפיעו מתחלה שם "ז"ן" אל ההא "תתאה", על דרך שנגמרה: "ותתן טרף לבייתה

Afterwards, when they reached higher understanding — the level of Alef of Binah, the Alef between the two Vavs of the Name — it became the Name “Chen.”

ואחר כך, באשר השיגו יותר, שהוא "אלף" בינה, שהוא "אלף" שבין הבית ווין של השם — נעשה "שם" חן.

Regarding Noach, in whom “Chen” is mentioned several times — even his name implies it, for its letters are the reverse of “Chen” — this indicates the great toil and effort he exerted until he brought this quality into being, due to the obstruction of his generation.

וגבי נח, שנגמר בו "חן" כמה פעמים — כי גם שמא גרם, שאותיותיו הן "חן" בהיפוך איתנו — להורת על גדל הטרקא והגיעה שלו, עד שהמציא המדה הנזכר מפני מניעת דורו כנזכר

But regarding Yosef, who had no hindrance or obstruction, it says “Chen” only once — for it came to him easily.

אבל ביוסף, שלא היה לו שום עכוב ומניעה — נאמר בו פעם אחת "חן", שבנקל היה לו להמציא שם זה.

Not so with Noach — even though he had heavenly assistance, he still needed to strengthen himself greatly.

ולא כן נח — אף שהיה לו סיוע מלמעלה, עם כל זה הוצרך גם הוא להתחזק ביותר

It is known that the attribute of “the righteous one, foundation of the world” ascends and draws down divine flow from Above to the attribute called “world” (Malchus).

והנה ידוע, כי מדת "צדיק יסוד עולם" — שהוא עולה ומושיף השפע מעילא לתתא למדה הנקראת "עולם" — מקכות

The divine flow consists of what is known as the “intellects and garments,” which correspond to the three Names Eh-yeh (אהי"ה), whose combined numerical value is 451, the acronym of “Eileh Toldos Noach.”

והנה השפע הוא כידוע הם המוחין והלבושין, שהם הגימטריאה של שלושה שמות "אהיה", שהם גימטריאה תנ"א — שהוא ראשי תבות "אלה תולדות נח", כמבואר בכוננת "נשמת

It is possible to say that this is why these three words — “Eileh Toldos Noach” — were sufficient here to allude to this mystery.

ואפשר לומר, שלכן הספיק [כאן] באלה ג' תבות "אלה תולדות נח" אל הרמז הנזכר

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And the connection between the sections (“smichas haparsha”) may be similar to the concept of linking “redemption to prayer,” which hints to this same secret.

וסמיכת הפרשה — אפשר שהיא מעין סמיכת גאולה לתפלה, שהיא מרמזת לסוד הנזכר.

And this can also explain the phrase “With Elokim did Noach walk.” That is, all his intent and purpose were to unite and bind the higher attribute — the supernal levels — and to draw down influence into the lower grade called Elokim.

ונה אפשר גם כן פרוש “את האלקים התהלך נח” — רצונו לומר, כל מגמתו וכוונתו היתה ליחד ולקשר מדה העליונה (נוסח אחר: מדות העליונים), ולהשפיע בדרך זאת תפלה הנקראת “אלקים”.

And this is the meaning of “Et HaElokim” — that is, “Hashem Elokim,” referring to the lower Hei, as is known. Thus, “Noach walked” means that his entire path and intention were to draw divine flow into the level called Elokim, as mentioned.

ונה “את האלקים” — (הוי”ה אלקים), שהוא האמתא פידוע — “התהלך נח”, רצונו לומר, כל הליכתו וכוונתו היתה להשפיע במדרגה הנקראת “אלקים” כנזכר.

#### [NOTE Summary

In this Maamer, the Maggid of Mezritch examines the verse “Noach found favor in the eyes of Hashem; Noach was a righteous and perfect man in his generations.” The discourse opens with a question: if our Sages state that even Noach was not truly deserving of salvation but “found favor,” how could the Torah then call him “righteous and perfect”? The Maggid resolves this through the Zohar’s teaching that every generation has its tzaddik, parallel to Moshe Rabbeinu, who encompasses and uplifts all souls of his time. This tzaddik is called “Yesod,” the channel that connects the divine flow from Above to the world below.

Noach, like every tzaddik, was such a channel — yet his generation’s depravity made his task exceptionally difficult. Their spiritual heaviness resisted elevation, and the Maggid compares it to a man trying to lift a heavy load by rope: when the burden outweighs his strength, he is pulled backward. Thus, though Noach was aided from Above (“with Elokim did Noach walk”), his perfection was not entirely self-generated. In contrast, Avraham “walked before Hashem,” drawing strength from within.

Hence, those who interpret “in his generations” as praise or as censure are both correct: Noach was indeed righteous and perfect, but his perfection required divine assistance because of his surroundings. His own initiative reached only the level of “tzaddik”; his completeness (“tamim”) came through heavenly support. Therefore, the Torah calls him “tzaddik,” not “tzaddik tamim,” in the verse where Hashem speaks directly to him, fulfilling the principle “one mentions part of a man’s praise in his presence.”

The Maamer then explores “finding favor” (מצִיאת חן). “Chen” corresponds to the lower Hei — Malchus — which receives life from the higher worlds. The tzaddikim, through their deeds, reveal this Name “Chen” within creation, channeling the divine flow into the world. Noach and Yosef both embodied this, sustaining their generations materially and spiritually. Yosef did so with ease, having no obstruction, while Noach’s generation demanded immense effort; even his very name (נח, the reverse of חן) hints at his struggle to draw down this



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divine grace. The phrase “Et HaElokim” thus means Noah’s entire walk and intention were to unite the higher and lower levels of G-dliness, bringing divine vitality into the realm called “Elokim.”

#### Practical Takeaway

A person’s spiritual progress is shaped both by personal effort and by the environment in which they live. When facing spiritual resistance, one must draw extra strength and seek divine assistance — as Noah did — to continue uplifting oneself and others. Even if our surroundings weigh us down, perseverance and pure intention can still draw down “Chen,” divine favor, into the world.

#### Chassidic Story

The Maggid of Mezritch once told his students: “A soul descends into this world for seventy or eighty years just to do a favor for another Jew — in body or in soul.” One winter night, a beggar came to his door. The Maggid rose from his study and personally lit the fire to warm him. His students were surprised, but the Maggid explained: “At this moment, this man is my ‘generation.’ If I can warm his body, perhaps I can warm his soul as well. That is my service — to bring warmth from Above into the world below.” **END NOTE]**

#### Siman #16

It is possible to say that it is known that the Name Havayah signifies complete mercy and leans toward kindness — the attribute of love; whereas the Name Elokim signifies severity — the attribute of fear.

It is therefore possible to say that although Noah was a righteous and perfect man, he attained only the level of awe — Noah was whole and complete in the trait of fear.

Therefore it says of him, “With Elokim did Noah walk.” In that place he is called righteous and perfect on that level, but he had not yet attained the level of love.

Therefore, when the verse says “For you I have seen righteous before Me” — which mentions the Name Havayah — it omits “perfect,” for he had not yet attained that quality completely.

And this is what it says, “And Hashem said,” referring to Havayah — for relative to Havayah, which is love, Noah was not yet deserving, having reached it only through finding favor.

But regarding Avraham it says, “Chesed I’ Avraham” and “Avraham, My beloved,” for he achieved the attribute of love in perfection; thus it says of him, “Walk before Me and be perfect,” for he was complete in both qualities.

איפֿשֿר לומר, כי הנה ידוע, כי שם הו"ה הוא רחמים גמורים, ומטה כלפי חסד, שהוא מדת אהבה; ושם אֱלֹהִים הוא גבורה, שהוא יראָה.

ואפֿשֿר לומר, כי אף שֶׁהיה נח צדיק תמים, עם כל זה לא היה כי אם במדרגת יראָה — [נח ה"ה] צדיק תמים ושֶׁלם ביראָה.

לכך נאמר בו: "את האֱלֹהִים התהלך נח." ושם נאמר "צדיק תמים" במדרגה הזאת, אבל מדת אהבה עדין לא השיג.

ולכן, באשר נאמר שם: "כי אתה ראיני צדיק לפני" — לא נאמר שם "תמים", כי לא השיג מדה זו בשלמות.

ונהו שֶׁנאמר שם: "ויאמר ה'" — שהוא הו"ה — כי בערך הו"ה, שהיא אהבה, לא היה פדאי, שלא השיגה בשלמות, רק מחמת מציאת חן.

אבל [גבי] אברהם נאמר בו: "חסד לאברהם", "אברהם אהבי" וגו', שהשיג גם מדת אהבה בשלמות — נאמר בו: "התהלך לפני והיה תמים", כי היה תמים ושֶׁלם בשתי המדות.

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It is possible that this is hinted to in “And Hashem blessed Avraham with everything.” “Hashem,” say our Sages, refers to the Divine Name Havayah together with His court — Havayah and Adnus — representing love and awe.

He blessed Avraham “with everything” — meaning with the attribute of tzaddik, called “kol” — that he was perfect and complete in both extremes, chesed and gevurah, love and fear. This is the meaning of “bakol” — literally “with both kols.”

Regarding “in the eyes of Hashem,” this can be understood as follows: elsewhere it says, “The eye of Hashem is upon those who fear Him.” Here, “eyes” are plural, and our Sages teach that “eyes” refer to the attributes of kindness and severity.

It follows that “The eyes of Hashem are upon the righteous” refers to one who is perfect in both love and awe, receiving the divine flow from both eyes — chesed and gevurah. This sustains the world through the tzaddik, who is the foundation of the world.

But where it says, “The eye of Hashem is upon those who fear Him,” this refers to one whose service is only in awe; therefore, the singular “eye” is used.

Thus, concerning Noach — “And Noach found favor in the eyes of Hashem” — although we said he walked “with Elokim,” perfect only in awe, still through the “finding of favor” he drew forth all the divine flow from both eyes — chesed and gevurah.

This is the meaning of “in the eyes of Hashem.” And it is written here with the Name Havayah, because the Name “Chen,” associated with Noach, is derived from Havayah itself: yud once, hei twice, vav three times, hei four times — their total equals the gematria of “Chen,” which are the same letters as “Noach.”

This Name indicates the abundance of divine flow extending from Above to below — from the Yud, which is Chochmah, down to the lower Hei, which contains all four letters of Havayah.

ואפֿשר שְׁנֵהוּ רָמַז בְּ"וה' בְּרוּךְ אֶת אַבְרָהָם בְּכָל." וְה' — אָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנָם לְבָרָכָה — "הוּא וּבֵית דִּינּו", שֶׁהוּא שֵׁם הַיְי"ה וְאֲדָנִי, אֵהְיָה וְיִרְאֶה.

בְּרוּךְ אֶת אַבְרָהָם בְּכָל — רָצוֹנוֹ לומר, מִדַּת צַדִּיק הַנִּקְרָא "כּוֹל", שֶׁהֵיךְ תָּמִים וְשָׁלֵם בְּשֵׁתֵי הַקְּצוֹת — חֶסֶד וְגִבּוּרָה, שֶׁהֵם אֵהְיָה וְיִרְאֶה. וְזֶהוּ "בְּכָל" — "ב" כּוֹל.

וּמֵה שֶׁכָּתוּב "בְּעֵינֵי ה'" — יוֹכֵן, כִּי בְּמָקוֹם אֶחָד נֶאֱמַר "עֵין ה' אֵל יִרְאִיו", וּבְמָקוֹם הַנֶּזְכָּר — "עֵינֵי" — וְהִנֵּה יָדוּעַ, כִּי "עֵינִים" נִקְרָאוּ חֶסֶד וְגִבּוּרָה.

נִמְצָא, אֲפֹשֶׁר לומר, אַחֵר שֶׁנֶּאֱמַר "עֵינֵי ה' אֵל צַדִּיקִים" — כִּי הַצַּדִּיק הוּא תָּמִים וְהַשָּׁלֵם בְּשֵׁתֵי הַקְּצוֹת — אֵהְיָה וְיִרְאֶה — לָכֵן נִשְׁפַּע עָלָיו גַּם כֵּן כָּל הַשִּׁפְעַת מַעֲיָנֵי ה' — שֶׁהֵם חֶסֶד וְגִבּוּרָה כְּנֶזְכָּר — וְזֶהוּ עֶקֶר קִיּוּם הָעוֹלָם עַל יְדֵי הַצַּדִּיק הַנִּקְרָא "יְסוֹד עוֹלָם".

אֲבָל שֵׁם שֶׁכָּתוּב "עֵין ה' אֵל יִרְאִיו" — דִּהְיִינוּ, מִי שֶׁאֵין מִדַּתוֹ אֵלָּא יִרְאֶה לְבַד — לָכֵן נֶאֱמַר שֵׁם "עֵין" בְּלִשׁוֹן יַחֲדִיד.

וּמֵה שֶׁנֶּאֱמַר גַּבִּי נֵחַ "וְנִחַח מִצָּא חֵן בְּעֵינֵי ה'" — אִךְ עַל פִּי שֶׁאֲמַרְנוּ "אֶת הָאֱלֹהִים הִתְהַלַּךְ", שֶׁהֵיךְ תָּמִים רַק בְּמִדַּת יִרְאֶה — עִם כָּל זֶה, מִחֲמַת מַצִּיאת הַחֵן מִצָּא וְהַמַּצִּיא כָּל הַשִּׁפְעַת מִשְׁתֵּי עֵינִים.

וְזֶהוּ "בְּעֵינֵי ה'." וּמֵה שֶׁכָּתוּב כָּאן שֵׁם הַיְי"ה — כִּי יָדוּעַ שֵׁשׁם "חֵן" הַמְתַּיִחַס אֵל נֵחַ בְּעֶצֶם — הוּא יוֹצֵא מִשֵּׁם הַיְי"ה בְּרוּךְ הוּא כְּזֶה: יו"ד פַּעַם אַחַת, ה"א פַּעַמִּים, ו"ו שְׁלוֹשׁ פַּעַמִּים, ה"א אַרְבַּע פַּעַמִּים — סָךְ "הַכֹּל גִּימַטְרִיָּא "חֵן", שֶׁהוּא אוֹתִיּוֹת "נֵחַ".

וְשֵׁם זֶה מוֹרָה עַל רִיבּוּי הַשִּׁפְעַת הַנִּתְפַּשֵּׁט מֵעִלָּא לַתַּתָּא — דִּהְיִינוּ מִיּו"ד שֶׁהִיא חֻקָּהּ עַד ה"א תַּתָּא — שֶׁנִּכְלָלָה מְכַל ד' אוֹתִיּוֹת הַיְי"ה.

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According to this, the verse “A good eye — he shall be blessed, for he has given of his bread to the poor” can be understood. Our Sages said: “Do not read ‘shall be blessed (yeborach),’ but ‘shall bless (yevarech).’”

Yet this requires explanation: the verse, at first glance, speaks of the tzaddik, who is called “good.” If so, why does it mention only one “eye”?

One must say that this refers to a tzaddik who holds only the attribute of awe; therefore it says “eye” in the singular.

Yet it is difficult, for if he possesses only fear, it would seem that only the flow from the single eye of Gevurah reaches him. How, then, could our Sages interpret it to mean that he blesses others?

We must therefore conclude that the verse speaks of a tzaddik like Noach — who was complete only in awe, yet because of the finding of favor, both kindness and severity were bestowed upon him, and thus he could also bestow upon others.

This is what is meant by “for he has given of his bread to the poor” — the verse explains why “a good eye blesses,” even though his dominant trait is awe alone.

He can bless and bestow, because through the “chen” he revealed and drew down, he channeled nourishment and divine flow to the lower level called “poor” (dal). Therefore he is blessed and blesses.

If you ask, according to this, why Noach did not influence others or save his generation, the answer has been given: they were exceedingly wicked and unfit to receive divine flow.

ועל־פי זה יובן הפסוק: "טוב עין הוא יברך" כי מלחמו נתן לדל", ואמרו רבותינו זכרונם לברכה: "אל תקרי 'יברך' אלא 'יברך'".

והנה יש לדקדק, כי לפום ריהטא הכתוב מדבר בצדיק הנקרא "טוב", ואם כן, למה נאמר בו רק "עין" אחת לבד?

וצריך לומר, שמדבר כאן באותו צדיק האוחז במדת היראה לבד — לכן כתוב "עין".

אבל קשה — אם כן, מסתמא לא נשפע לצדיק שהוא רק שפע מעין אחת, שהיא גבורה במדתו. ואם כן, איך דרשו רבותינו זכרונם לברכה "אל תקרי יברך אלא יברך" — היאך יכול הוא להשפיע לאחרים, בהיותו שאין בו אלא מדת גבורה, שטבעה להיות מגובלת ומצמצמת בלי התפשטות?

אלא על כרחך צריך לומר, שמדבר [כאן] בצדיק שהוא דוגמתו של נח, שבאמת הוא שלם רק במדת היראה, אבל מחמת מציאת החן — השפיעו לו חסד וגבורה שלם כנזכר, ויכול הוא גם כן להשפיע לאחרים, בהיותו כלול משניהם.

ונהו "כי נתן מלחמו לדל" — כלומר, נתן טעם למה אומר "טוב עין יברך", אף על פי שאין מדתו רק יראה.

יכול הוא לברך ולהשפיע, כי מלחמו נתן לדל — רצונו לומר, על ידי החן שהמציא והוריד והשפיע שפע ומזון לדרגת תתאה הנקראת "דל" — לכן יברך ויברך.

ואם תאמר — לפי הנזכר, למה לא השפיע נח לאחרים ולא הציל את דורו — זה כבר נתבאר, מפני שהיו רשעים ביותר, ולא היו ראויים ומכנים להיות בלי מקבל שפע כנזכר.

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And although concerning Avraham and Moshe Rabbeinu it also says they “found favor,” though they were complete in their attributes, this is not difficult: in their case it was said as a prayer, “If I have found favor in Your eyes,” out of their great humility, for they did not consider themselves perfect tzaddikim.

ואף על פי שגבי אברהם ומשה רבינו עליו השלום גם כן כתוב "מצאת חן" — והלא הם היו שלמים במדותיהם — לא קשה, לפי שבהם נאמר בלשון תפלה, כמו שנאמר: "אם מצאתי חן בעיניך", מגדל ענותנותם לא היו מחזיקים את עצמם לצדיקים תמימים.

#### [NOTE Summary

The Maggid of Mezritch explains that the divine Names *Havayah* and *Elokim* represent two distinct spiritual modes: *Havayah* is complete mercy and love, while *Elokim* signifies judgment and awe. Though Noach is called “a righteous and perfect man,” his perfection was only within the realm of *yirah* (awe). Thus, the Torah says “With *Elokim* did Noach walk,” for he cleaved to G-d through awe, not yet having reached the level of *ahavah* (love). When G-d (using the Name *Havayah*) says, “For you I have seen righteous before Me,” the term “perfect” is omitted, because compared to *Havayah*, Noach had not attained that higher wholeness — he reached it only through *finding favor* (חן) granted from Above.

By contrast, Avraham Avinu, who embodied love as well as awe, is told, “Walk before Me and be perfect,” for he united both qualities. This is hinted in “And Hashem blessed Avraham *bakol* (with everything),” where *Havayah* and *Adnus* — love and awe — merged together, and “kol” alludes to the tzaddik who harmonizes both extremes.

The Maggid further explains “in the eyes of Hashem” — that the plural “eyes” correspond to kindness and severity (*chesed* and *gevurah*). The verse “The eyes of Hashem are upon the righteous” refers to one who is whole in both attributes, while “The eye of Hashem is upon those who fear Him” applies to those who serve through awe alone. Hence, although Noach’s service was only in awe, through *finding favor* he drew sustenance from both divine eyes — from kindness and severity — and thus brought blessing and divine flow into the world. The Name “Chen” itself, whose letters are the reverse of “Noach,” numerically equals the expansion of the Name *Havayah* (yud once, hei twice, vav three times, hei four times), signifying the descent of abundant divine influence from the highest wisdom (*yud*) to the lowest revelation (*hei*).

Lastly, this explains the verse “A good eye — he shall be blessed, for he has given of his bread to the poor.” The Maggid teaches that even a tzaddik whose primary trait is awe can also bless others, for through the *chen* he awakens above, he receives kindness along with severity and becomes a channel of blessing to those below. “For he has given of his bread to the poor” means that he draws down spiritual sustenance (*lechem*) to the lower realm — the “poor” level of existence — allowing divine vitality to reach even the most limited vessels. Though Noach could not uplift his generation because they were too corrupt to receive such light, later tzaddikim like Avraham and Moshe, who also spoke of *finding favor*, did so only out of humility — not from lack of perfection.



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#### Practical Takeaway

True divine service must balance love and awe. If a person's nature leans toward restraint or fear, they can still draw kindness into their life through *chen* — by cultivating humility, sincerity, and favor before Heaven. When awe joins with love, one not only receives blessing but becomes a source of blessing to others.

#### Chassidic Story

Once, the Maggid of Mezritch's disciple, Rabbi Zusha of Anipoli, was asked how he could bless others when he himself owned nothing. Reb Zusha smiled and replied, "When a poor man shares his crust of bread with another, Heaven multiplies it until both are filled." The Maggid, upon hearing this, said: "That is *chen* — divine favor — when awe and humility draw down abundance from Above." (Source: *Toldos HaMaggid*, ch. 12; *Shivchei HaMaggid*) **END NOTE**

#### Siman #17

"Make for yourself an ark of gopher wood." Every *teivah* (word) that a person utters includes within it levels of the worlds, souls, and Divinity.

עשה לך תיבת עצי גפר שכל תיבה שהאדם מוציא, כוללת בעולמות נשמות ואלקות.

This is what is meant by the saying in the Zohar that "He possesses three worlds" — to search within every *teivah* (word) and listen to what it is saying.

וזהו "תלת עולמין אית ליה" הנזכר בזוהר — ולחפש בכל תיבה לשמע מה שהיא אומרת.

For the *Shechinah* speaks through a person's throat, and he becomes the "companion of the Matron," as stated in the holy Zohar.

פי השכינה מדברת מתוך גרונו, והוא "שושבינה דמטרוניתא", כמו שנאמר בספר הזוהר.

This is the meaning of "You shall make it with lower, second, and third levels" — that the *teivah* should illuminate through all the worlds.

וזהו "שנים ושלשים תעשה" — שתהיה התיבה יוצאת בבהירות, ומאירה בכל העולמות.

"A window (tzohar) you shall make for the ark" — meaning that one's words should go forth with radiance, shining to gladden and bring delight to his Creator, as explained earlier in Section 1.

צהר תעשה לתיבה — שתהיה יוצאת בבהירות, ולהאיר בכל העולמות, לעשות נחת רוח ליוצרו וכו', כמו שנאמר בסידמן א' ועין שם.

#### [NOTE Summary

The Maggid of Mezritch interprets the command "Make for yourself an ark of gopher wood" not merely as a physical instruction to Noach but as a timeless spiritual directive to every person. The *teivah* (ark) alludes to *teivos* — the words of Torah and tefillah. Every holy word one utters contains within it layers of *Olamot*, *Neshamot*, and *Elokus* — worlds, souls, and Divinity. When spoken with awareness and purity, these words illuminate all realms of creation.

The phrase "You shall make it with lower, second, and third levels" symbolizes that each utterance should reach and refine all dimensions of existence — the physical, the spiritual, and the divine. "A window (tzohar) you

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shall make for the ark” means that one’s words must radiate light, clarity, and heartfelt sincerity, allowing the *Shechinah* to “speak through one’s throat,” as described in the Zohar. Through this, a person becomes a *shoshvina d’matronisa* — a companion and attendant of the Divine Presence — bringing joy and *nachas ruach* to the Creator.

#### Practical Takeaway

Every word of Torah and prayer can become a vessel of divine light if spoken with mindfulness. When we speak gently, clearly, and with heartfelt intent, our words travel through the “three worlds,” refining both our inner being and the creation around us. The more consciousness we bring to speech, the more light and *shefa* we draw into existence. **END NOTE]**

#### Siman #18

“A window (tzohar) you shall make for the ark.” In the name of the holy R. Yisrael Baal Shem Tov, of blessed memory: the *teivah* (word) must shine.

י"ח) "צֹהַר תַּעֲשֶׂה לַתֵּבָה" — בְּשֵׁם רַבְּנוּ יִשְׂרָאֵל)  
בַּעַל שֵׁם טוֹב זְכוּרֵנוּ לְבָרְכָהּ — שְׁתִּהְיֶה הַתֵּיבָה  
מְצֻהֶיָּה.

For in every letter there are worlds, souls, and Divinity, and they ascend, connect, and unite one with another in Divinity.

עַל דֶּרֶךְ "כִּי יֵשׁ בְּכָל אוֹת עוֹלָמוֹת וּנְשָׁמוֹת וְאֱלוֹקוֹת",  
וְעוֹלָם וּמִתְקַשְּׁרִים וּמִתְיַחֲדִים זֶה בָּזֶה עִם אֱלוֹקוֹת.

Afterwards, the letters themselves unite and connect together to become a *teivah* (word), forming complete unifications in the Divine.

וְאַחֵר כִּד מִתְיַחֲדִים וּמִתְקַשְּׁרִים יַחַד הָאוֹתוֹת וְנִעְשִׂים  
תֵּיבָה, וּמִתְיַחֲדִים יַחֲוִידִים אֲמִתִּיִּם בְּאֱלוֹקוֹת.

A person must include his soul within each of these levels, and then all the worlds unite as one, rising and becoming an infinite joy and delight.

וְצָרִיד הָאָדָם לְכַלֵּל נִשְׁמָתוֹ בְּכָל בְּחִינָה וּבְחִינָה מִן  
הַנִּזְכָּר, וְאִזּוּ מִתְיַחֲדִים כָּל הָעוֹלָמוֹת כְּאַחֵד, וְעוֹלָם  
וְנִעְשִׂים שְׂמֻחָה וְתַעֲנוּג גָּדוֹל עַד אֵין שְׂעִיּוֹר.

This is the meaning of “lower, second, and third levels you shall make it” — referring to worlds, souls, and Divinity — “three worlds does He possess.”

וְזֶהוּ "תַּחֲתִיִּים שְׁנָיִם וּשְׁלִישִׁים תַּעֲשֶׂה" — דְּהֵינּוּ  
עוֹלָמוֹת וּנְשָׁמוֹת וְאֱלוֹקוֹת — "תֵּלֵת עֲלָמִין אֵיךְ  
לִי."

One must listen, in every *teivah*, to what it is saying — for the *Shechinah*, which is the world of speech, speaks through it, and the person becomes her companion.

וְצָרִיד לְשִׁמְעַ (בְּכָל תֵּיבָה) כָּל מֶה שֶׁהִיא אוֹמֶרֶת,  
שֶׁהַשְּׂכִינָה — עוֹלָם הַדְּבָר — מְדַבֶּרֶת, וְהוּא  
שׁוֹשְׁבִינָה.

“A window (tzohar)” means that the word should go forth with brightness, bringing pleasure to its Creator.

צֹהַר" — שֶׁתֵּצֵא בְּבִהְיוּתוֹ, וְלַעֲשׂוֹת נֹחַת רוּחַ  
לְיוֹצְרוֹ.

All this requires faith, for the *Shechinah* is called “Emunah” (faith) — meaning the “Craftsman,” for without faith one is called, Heaven forbid, a “slanderer who separates from the Alef.”

וְצָרִיד אֲמוּנָה לְכָל זֶה הַנִּזְכָּר, שֶׁהַשְּׂכִינָה נִקְרָאת  
"אֲמוּנָה" — דְּהֵינּוּ "אוֹמֵן"; וּבְלִי אֲמוּנָה נִקְרָא חֵם  
".וְשִׁלּוּם" נִרְגָּן מִפָּרִיד אֱלֹהִים

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#### [NOTE Summary

The Maggid (in the name of the Baal Shem Tov) teaches that “tzohar ta’aseh la’tzivah” means your *teivah*—your words of Torah and tefillah—must shine. Every letter holds *olamot*, *neshamot*, *elokus*; first each letter unites with Divinity, then the letters join into a *teivah* that forges true unifications Above. When a person includes his own soul within each level, all worlds are bound as one and rise into immeasurable joy. “Tachtim, sheniyim, u’shelishim” hints to these three strata; one must “listen” inside every word, for the Shechinah—the world of speech—speaks through our throat, and we serve as the *shoshvina d’matronisa*. “Tzohar” thus charges us to let words go out bright, giving *nachas ruach* to the Creator. All this stands on *emunah*: the Shechinah is called Emunah (the faithful Craftsman); without faith, one “separates the Alef.”

#### Practical Takeaway

Daven and learn slowly, hearing the life inside each word. Intend to place your soul into every letter so the *teivah* shines—binding *olam-neshamah-elokus* and drawing joy Above. Cultivate *emunah* while speaking; faith turns speech into a radiant window for the Shechinah.

#### Chassidic Story

A chassid once asked the Maggid how to make his prayers illuminate. The Maggid pointed to a small window and said, “Glass is only sand until the craftsman fires it clear. So too a word is only breath—until *emunah* fires it bright.” The chassid began saying fewer words with fuller faith, and his *teivos* became a *tzohar* that warmed everyone around him. **END NOTE]**

#### Siman #19

“And to a cubit you shall finish it above.” This refers to *Ima* (Mother, i.e., *Binah*). Or, it can be explained as follows: once the *teivah* (word) has gone forth from one’s mouth, one need not recall it afterward.

The idea is that one should not try to see it “going upward” — like one who cannot gaze directly at the sun. This is the meaning of “you shall finish it above.”

And know how you can achieve this: “Come you and all your household into the ark (*teivah*)” — with your entire body and all your faculties enter into the word; think with joy as you speak.

וְאֵל אִמָּה תִּכְלֶנָּה מִלְמַעְלָה הֵינּוּ "אִמָּה" (נ"א):  
"אִמָּה" (אִימָה), אוֹ יֵשׁ לוֹמֵר, אַחֲרַי שִׁינְאָה הַתִּיבָה מִפִּי אֵין  
צָרִיד לְזַכּוֹר אוֹתָהּ לְהֵלָאן.

שֶׁהַעֲנִין נִשְׁלָא יִרְאָה שֶׁהוֹלֶכֶת לְמָקוֹם גָּבוֹהַ, דּוֹגְמָה  
לְמִי שֶׁאֵינוֹ יָכוֹל לְרֹאוֹת בְּשִׁמְשׁ — וְזֶהוּ "תִּכְלֶנָּה  
מִלְמַעְלָה."

וְדַע בְּמָה אִתָּה יָכוֹל לַעֲשׂוֹת כֵּן: "בֹּא אִתָּה וְכָל בֵּיתְךָ  
אֶל הַתִּיבָה" — בְּכָל גּוּפְךָ וְכָל כּוּחוֹתֶיךָ תִּבּוֹא אֶל  
הַתִּיבָה, וְיִחַשְׁב־שֶׁמִּתְחַה בְּדַבּוֹר כְּשֶׁהוּא מְדַבֵּר.

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#### [NOTE Summary

The Maggid teaches that “and to a cubit you shall finish it above” hints to *Ima*—the supernal *Binah*—but also conveys a lesson in divine speech. When a person releases a *teivah* (word) of Torah or tefillah from his mouth, he should not hold on to it mentally afterward, analyzing or revisiting it. Just as one cannot gaze directly at the sun, one must allow the word to ascend upward to its spiritual source without interference. The verse “finish it above” thus means: complete your intention and then let the word rise freely to G-d.

The Maggid adds that the way to do this is by entering the *teivah* entirely—“Come you and all your household into the ark”—meaning, enter every word with your whole being: your mind, heart, and body. Speak joyfully, for when one includes all their powers within their words of prayer, those words soar heavenward in purity and illumination.

#### Practical Takeaway

Pray and learn with complete presence and joy. Once the words are spoken, let them rise—do not cling or overanalyze. When the soul, body, and emotions all enter the *teivah* of speech, each word becomes a vessel that ascends to *Binah*, carrying joy and connection to its divine source. **END NOTE]**