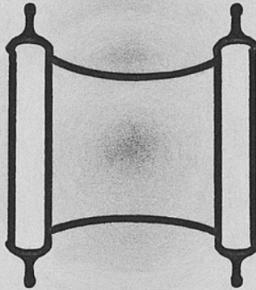


בס"ד

The Maggid of Mezritch

Ohr Torah

Parshas Noach



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Rabbi Dov Ber of Mezeritch

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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."

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.

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

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.

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"?

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?

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."

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.

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

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.

עננו סמיכת הפרשה, ונח מזא חן בעיני ה', אלה תולדות נח נח איש צדיק פמים היה בדורתו, אלה אלקים התקל נח.

ויש לדקדק, הלא אמרו רבינו זכרונם לברכה על פי "כפי נחמתי כי עשיתם ונח מזא חן בעיני ה", מלפוד שאף נח לא היה ראוי להצאל, אלא שמא צ. חן.

ואם כן, לפי זה היאק קורא אותו הכתוב אחר כה צדיק פמים, אם כן היה ראוי.

ואפלו למן דאמר "בדורתו" היה צדיק לנגנאי, מפל מקום הכתוב מעיד עליו שהיה צדיק פמים.

ועוד, מהו עננו מציאות חן. ועוד, מהו אצל מציאות חן נאמר שם הו', ואחר כה אמר "את האלקים התקל נח".

ועוד, מהו עננו הפסיק באלים "אללה תולדות נח" בשביל דרישת רבינו זכרונם לברכה שעיקר תולדותיהם של צדיקים ממשים טובים שלהם.

ואפשר לומר על פי מה שאמרו רבינו זכרונם לברכה על פי "ויאמר ה' אל נח בא אל התחה וגו", "כפי אתה ראתה צדיק לפניו בדורך נח".

מכאן שאומרים מקצת שבחו בפניהם וכיוון שלא בפניהם.

אבל מכל מקום קשלה, מה שינה הכתוב ולא קראו פמים, כי הלא באמת היה פמים.

גם אמרו: יש דורשין לשבח — "בדורתו היה צדיק", ואלו היה בדורו של צדיקים וננו.

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Noach

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

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.

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.”

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

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.”

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.

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.

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

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.

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?

”.וַיָּשֶׁב דָּרְשֵׁנִי לְגַגְאִי, לְפִי דָּרוֹר קִיה צָדִיק

וְקִידְיָה לְהַבִּין זֶה, נִקְדִּים מִה שָׁנָאָמָר בְּזֹהָר עַל פִּי “דָּרוֹר הַוֹּלֶד וְדָרוֹר בָּא” — אַיִן לְכָה דָּרְשָׁנִים בְּצָדִיק כְּמַשְׁהָ רַבְּנָנוּ עַלְיוֹ הַשְׁלָוָם.

רְצֹנוֹ לֹוֶר, שְׁמַשָּׁה קִיה פֶּלִיל מִכֶּל הַדָּרוֹר, שַׁהְוָא שְׁשִׁים רְבּוֹא, כִּאֵשֶׁר אָמָרוּ רְבּוֹתֵינוּ זְכָרוֹנוּ לְבָרְכָה: אַשְׁה אַחֲת יְלִזָּה בְּמִצְרָיִם שְׁשִׁים רְבּוֹא בְּכֶרֶס אַחֲת.

וְלֹכְנוּ נִאָמָר “דָּרוֹר הַוֹּלֶד וְדָרוֹר בָּא”, וְלֹא נִאָמָר “דָּרוֹתָה הַוֹּלֶדֶם”, כִּי זֶה קִים עַל הַצָּדִיק שְׁבָדָר.

וְכִאֵשֶׁר אָמָרוּ רְבּוֹתֵינוּ זְכָרוֹנוּ לְבָרְכָה: עַד שֶׁלָּא שְׁקָעָה שְׁמַשָּׁוֹ שֶׁל זֶה — שֶׁל עַלְיִ — כֵּי, כִּמוֹ שְׁנָאָמָר “צָדִיק יִסּוּד עוֹלָם”.

וְיִדּוּעַ שְׁמַדְתָּה הַיִסּוּד יִשְׁבַּת בָּה כַּח לְעַלּוֹת לְמַעַלָּה וְלְהַוְּרִיד — הַצָּדִיק הַתְּחִתּוֹן, שַׁהְוָא כִּמוֹ אַפְּנָור הַמְּשִׁפְיעַ לְכָל הַדָּרוֹר.

כִּאֵשֶׁר אָמָרוּ רְבּוֹתֵינוּ זְכָרוֹנוּ לְבָרְכָה: “כָּל הַעוֹלָם נִזְוֹן בְּשַׁבְּיל חַנִּינָא בְּנִי” — רְצֹנוֹ לֹוֶר, שְׁרָבִי חַנִּינָא הַשְּׁפִיעַ, וְעַל יְדוֹ בָּא הַשְּׁפִיעַ לְפָול.

כִּמוֹ קָרָה הַשְּׁבָבִיל שַׁהְוָא מַעֲבִיר הַכָּל קָרָה שֶׁם — כֵּן רַבִּי חַנִּינָא בְּעַצְמוֹ קִיה כִּמוֹ הַשְּׁבָבִיל בְּעַנְיָן הַהַשְּׁפִיעַה.

וְכֵן הוּא כִּמוֹ סָלֵם, שְׁנָאָמָר “עוֹלִים וּיְרִידִים בָּו”, כִּי כִּמוֹ שִׁישׁ לֹו כַּח לְהַוְּרִיד הַשְּׁפִיעַ וְלְהַשְּׁפִיעַ, כֵּן יוּכְלַה הַעֲלּוֹת אֶת כָּל דָּרוֹר לְמַעַלָּה.

וְכָבֵר אָמְרָנוּ בְּסִימָן עַל מַה שָׁנָאָמָר רְבּוֹתֵינוּ זְכָרוֹנוּ לְבָרְכָה “זָכָה נָעַל סְלָקָו וָסְלָק חַבְרָו בְּנָו עַדָּו, לֹא זָכָה וְכֵנוּ”, וְלֹמַה הַמְּדָה כָּה.

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Noach

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.

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).

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."

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."

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.

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

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

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.

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.

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."

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

ונחכאר הטעם בסימן הנזיר [בלקוטים בקרובים הנקודמים], ויובנו על פי הנזיר, כי כל הרהוריו תשובה שחרשעים מהרהורים בתשובה כל יום — הפל הוא [נוסח אחר: בא להם] על ידי הצדיק

פואשר אמרו רבינו זכרון לברכה: "כל יום בתקול מכרזת — שובי בנים שובבים." אך מי הוא השומע זה? לפיכך נבין מתחלה מהו עניין הבית קול

כי הנה ידוע, בנסיבות מוציא קול — נשמע כנgado. קול כמותו, וזה פרוש "בת קול"

ונאם כן, פואשר יש בת קול, מוקרא שיש קול העצם, שהוא ביכול הקדוש-ברוך-הוא בעצמו מקרי. "שובי בנים" וכי

niduah מה שאמרו רבינו זכרון לברכה: כל דבר ודבר היוצא מפי הקדוש-ברוך-הוא — נברא ממש. מלאך

וה מלאכים הנבראים על ידי דבריהם, בא מצעות הצדיק — הם האמורות את כל הדור להתחזרות. התשובה

זהו שאמר: "ויהי מלאכי אלקים עולים ויורדים בז" — בלילה, בו מפש, בא מצעות הצדיק

עליךין הצדיק מעורר את דור, מפני שהם כלולים בו, ומחררים בתשובה, ויכול הצדיק להעלוותם.

כמו בדורו של אברם אבינו עליו השלום, אף-על-פי שהו עובדי עבודה זרה, עם כל-זאת היה נוכל להעלוותם ולଘזיקם למושב.

פואשר נאמר: "ואת הנפש אשר עשו בחרן." אבל דורו של נח היה רשעים בזורה, כמו שאמר: " רק רע כל הימים

לכן לא היה בו כח להעלוותם. ומה-זאת שגם נח בעצמו לא היה יכול להתחזק ולהעלוות לorzנות. יתרות מפניהם

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Noach

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.

זהו דמיון אדם המושך בחרב משא כבדה ממעטה למעלה, וכשהמשא כבדה מאננו ביוטר — אז האדם עצמו גրתע לאחוריו, וכמעט שאינו נופל.

כך היה נח עם דורו. לך היה אריך סעד לתומכו, "ונאמר בו: "את האלקים התחלה נח."

שהיה אריך עזורה [וסעד] גדול מפניהם כנופר. אבל אברהם — فهو היה יפה, וגם דורו לא היה רעים — הפל היה מעצמו.

אם כן, לפי זה מאן דאמר לשבח ומאן דאמר לנגאי פרושו, כי באמת נח היה צדיק פמים.

ומאן דאמר לשבח — הוא כפשותו, כל שבעו אם היה בדור צדיקים.

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

אבל אם היה בדורו של אברהם אבינו עליו השלום לא היה צדקה שעתכשוו נחשתת לכלום.

אבל באמת, אם היה בדור כשר — יכול היה לפעו ולעלוות כמו אברהם, כי המנעה לא היה מאננו, כי אם בעבור דורו.

והנחתה יכולת בינו לעלוות ולהתחלה לפניו כמו אברהם, בלי סיע.

ונמצא היוצא מעה, שהאמת נח היה צדיק פמים מרותו, אבל מפני מניעת הדור — הוצרה לסייע להיות פמים, שלא ירפא לאחוריו כנופר.

אם כן, מרותו שהיה פמים — לא נתינסה אליו לשבח, כי כלל הוא בעצמו לא היה יכול להתחזק לו לא סייע העליון.

רק שבחו המתחס אליו — הוא מלה צדיק, שהיה בהתחזרותו מעצמו.

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Noach

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.

ונזהו שאמרו בצדחות לשונם “מקצת שבחו בפניו” —
כלומר, מקצת שבחו דיבק, רצונו לומר קצת שבחו
המתיחס אליו.
שיהיתה רק מזת צדיק, שהיתה בהתערורות מעצמו,
וזזהו כל שבחו באמת

כיא הוה לו לשבחו יותר במדת פמים, כי זהו לא
שבחו, רק מחתמת סיווע בפניך.

ולכן נאמר כאן: “כיא אתך ראיית צדיק לפני בדור
הזה” — רצונו לומר, בזאת מה שホールך האזיך
לפניו כמו אברהם בלי סיווע, אתה איןך כי אם צדיק
לבד.

ומה שאתת פמים — הוא מחתמת סיווע, כהה שנאמר
בראש הפרשה: “את האלקים התחלק נך.”

ואפשר שלזה רמזו ואמרו “מקצת שבחו” — רצונו
לומר, בערך שאר האזיכים הホールכים לפניו —
מתיחס אליו רק מזת שבחו

וכלו — רצונו לומר, הושבחו שלז והו הושבח
הבא מחתמת סיווע — הוא שלא בפניו בפניך

ועם כל זה נוכל ללמד מכאן שאומרים מקצת שבחו
של אדם בפניו, מפני שקוראו הכתוב רק “צדיק”,
גם שבפניו הוא כל שבחו

הושבח שלז — מציאות הכהן. היפה, גביה יוסף נאמר
גם בפניך מציאות חן, מפני שהיה יוסף, וענין גמ' כו.
מבחינה זו — “צדיק יסוד עולם

והיפה יוציא, כי שם “חן” הוא בזאת תפאה הנזקנת
עו"ם — רצונו לומר מלכות.

ואפשר לומר, כי הצדיכים האלה גרמו במעשיהם
הטובים, והמציאו מעלה למתא את שם חן להא
תפאה.

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Noach

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

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.”

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

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.”

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.

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

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

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).

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

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

כי השם הנזכר הוא השם הקללי הפה כל ארבעה השמות — ע"ב, ס"ג, מ"ה, ב"ז — ולשון “מציא” כמו (המפיק) [הספיק] והשפיע, כמו: “אם את כל זגויים יאוסף לךם ומצא לךם”.

ולכן, הצדיקים האלה זנו ופרנסו את העולם, כי נזון לאשר אותו בתבה, וביקופ נאמר: “הוא המשביר”. זנו — “ויכליכל יוסף” וגוז.

שהמציאו והשפיעו מתחילה שם זן אל הארץ. תפאה, על קרקע שנאמר: “ונתנו טرف לביימה

ואחר כה, כאשר השיגו יותר, שהוא “אלף” בינה, שהוא “אלף” שבין הבית וויז של השם — נצשה שם “חן”.

ונכון נז, שנאמר בו “חן” פפה פעמים — כי גם שמא גרם, שאותיותו חן “חן” בהיפוך אותו — להויר על גקל הטרחא והיגעה שלו, עד שהמציא הפקה הנזכר מפני מניעת דורו בנזכר.

אבל ב יוסף, שלא היה לו שום עכוב ומגעה — נאמר בו פעם אחת “חן”, שבגלל היה לו להמציא שם זה.

ולא כו נז — אף שהינה לו סיעע מלמעלה, עם כל זה הארץ גם הוא להתחזק בימור.

והנה ידוע, כי מזות “צדיק יסוד עולם” — שהוא עולה ומושך השפע מעילא למטה למזהה הקראת עולם — מלכות.

והנה השפע הוא כידועם המוחין ומלבושים, שהם בגימטריאה של שלושה שמות “אהיה”, שהם גימטריאה פנ”א — שהוא ראשי תבות “אליה תולדות נז”, אבואר בכתנת “נשימת”.

ואפשר לומר, שלכון הספיק [כآن באלה ג' תפוז אל תולדות נז].

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Noach

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.

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.

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.

[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” (פָּנִים). “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 (יַעֲקֹב, the reverse of עַנְיָן) hints at his struggle to draw down this

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Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Noach

divine grace. The phrase “Et HaElokim” thus means Noach’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 Noach 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 Noach was a righteous and perfect man, he attained only the level of awe — Noach was whole and complete in the trait of fear.

Therefore it says of him, “With Elokim did Noach 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, Noach was not yet deserving, having reached it only through finding favor.

But regarding Avraham it says, “Chesed l’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.

אִיּוֹשָׁר לוֹמֵר, כִּי הַנָּה יְדֹועַ, כִּי שֵׁם הַנָּה הָוֹא
רְחַמִּים גָּמוּרִים, וּמְטָה קָלְפִי חַסְד, שֶׁהוּא מִזְתָּא אַקְבָּה;
וּשְׁם אַלְקִים הָוֹא גְּבוּרָה, שֶׁהוּא יְרָאָה

וְאִיּוֹשָׁר לוֹמֵר, כִּי אָפָּשָׁה הַנָּה צְדִיק פָּמִים, עַמְּכָל
זֶה לֹא הַנָּה כִּי אָמַם בְּמִדְרָגָת יְרָאָה — [נָה הַנָּה] צְדִיק
פָּמִים וּשְׁלָמָם בְּיְרָאָה

לְכָךְ נָאָמֵר בּוֹ: “אֶת הַאַלְקִים הַתְּהַלֵּךְ נָה.” וּשְׁם נָאָמֵר
“צְדִיק פָּמִים” בְּמִדְרָגָה זוֹאת, אֲבָל מִזְתָּא אַקְבָּה עַזְיָה
לֹא הַשְׁגָּגָה.

וְלֹכֶד, פָּאָשָׁר נָאָמֵר שֵׁם: “כִּי אָתָּךְ רְאִיתִי צְדִיק לְפָנַי”
— לֹא נָאָמֵר שֵׁם “פָּמִים”, כִּי לֹא הַשְׁגָּגָה זוֹ
בְּשְׁלָמּוֹת.

וְזֶה שָׁגָן אָמֵר שֵׁם: “נוֹאָמֵר הַנָּה” — שֶׁהוּא הַנָּה
כִּי בְּעָרֵךְ הַנָּה, שֶׁהָרָא אַקְבָּה, לֹא הַנָּה כְּדָאי, שְׁלָמָם
הַשְׁגָּגָה בְּשְׁלָמּוֹת, רַק מִקְּחָמָת מִצְיאָת חַן.

אֲבָל [גַּבְיוֹן] אָבְרָהָם נָאָמֵר בּוֹ: “חַסְד לְאָבְרָהָם”,
“אָבְרָהָם אַקְבָּי” וּגֹן, שְׁהַשְׁגָּגָה גַּם מִזְתָּא אַקְבָּה
בְּשְׁלָמּוֹת — נָאָמֵר בּוֹ: “הַתְּהַלֵּךְ לְפָנַי וְהַנָּה פָּמִים”,
כִּי הַנָּה פָּמִים וּשְׁלָמָם בְּשְׁתִּי הַמְּדוֹת

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Noach

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.

ונאפשר שזהו רמזו ב”וה’ ברך את אברם בכל.” זה — אמרו רבותינו זכרונם לברכה — “הוא ובית דינו”, שהוא שם הוי”ה ואדני, אהבה ויראה

ברך את אברם בכל — רצונו לומר, מזת צדיק הגמורה “פול”, שהה פמים ושלם בשתי הകומות — חסד וגבורה, שהם אהבה ויראה. וזהו “בכל” — ב”כול

ומה שכתוב “בעיני ה” — יובנו, כי במקום אחד נאמר “עין ה אל יראיו”, ובמקום הנגף — “עיני” — והנה ידוע, כי “עיניהם” גוראו חסד וגבורה

ונמצא, אפשר לומר, אחר שנאמר “עיני ה אל צדיקים” — כי הצדיק הוא היפה מים וקסלים בשתי הקיומות — אהבה ויראה — לכן נפשע עלייו גם בון כל הפשע מעיני ה — שהם חסד וגבורה פגנפר — וזהו עקר קיום העולם על ידי הצדיק פגנפר “יסוד עולם.”

אבל שם שכתוב “עין ה אל יראיו” — דהיינו, מי שאי מודה אלא יראה בלבד — לכן נאמר שם “עין כל שון יחיד.

ומה שנאמר גבי נח “וַיְהִי מֵאַחֲרֵי חַדְבָּנִים וְבַעֲשָׂר שָׁמֶן” — אף על פי שאמרנו “את האלקים הטהלה”, שהיה פמים רק במדת יראה — עם כל זה, מחתמת מחייבת הנו מזא והמציא כל הפשע ממשי עיניהם.

וזהו “בעיני ה”. ומה שכתוב כאן שם הוי”ה — כי ידוע שם “חן” המתינו אל נח בזעם — הוא יוציא ממשם הון”ה ברוך הוא בזה: יי”ד פעם אחת, ה”א פעם חמץ, נ”ו שלוש פעמים, ה”א ארבע פעמים — סך הכל גימטריאה “חן”, שהוא אותיות “נח”.

ושם זה מורה על ריבוי הפשע הפתוח מעתילא לתפקיד — דהיינו מיו”ד שהיא חכמה עד ה”א תפאה — שגכללה מכל ד’ אותיות הוי”ה

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Noach

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 מליחמו גמן לדל”, ואמרו רבותינו זכרונם לברכה: “אל תקורי יברך אלא יברך”

והנה יש לדקדוק, כי לפום ריקטה הפתוח מזבר בצדיק הנקרא “טוב”, ואם כן, מה נאמר בו רך “עין” אחת לבדו?

ואריך לומר, שמא בכאן באוות צדיק האוחז במדת “היראה לבד — לנו כתוב עין”.

אבל קשה — אם כן, מסתמא לא נשפע לצדיק והוא רק שפע מעין אמת, שהיא גבורה במדתו. ואם כן, איך דרישו רבותינו זכרונם לברכה “אל תקורי יברך אלא יברך” — קיאק יכול הוא להשபיע לאחרים, בהיותו שאין בו אלא מחת גבורה, שטבעה להיות מגובלת ומוגבלת בלי התפשטות?

אלא על קרח ארייך לומר, שמא בצדיק שהוא דוגמתו של נתן, שבאמת הוא שלם רק במדת היראה, אבל מוקמת מזאת חתן — השפיעו לו חד וגבורה שלם פנצר, וכיול הוא גם לנו להשפיע. לאחרים, בהיותו כלל משנייהם.

זיהו “כפי גמן מליחמו לדל” — בלויר, גמן טעם לאה אומר “טוב עין יברך”, אף על פי שאין מחתו רק יראה.

יכול הוא לברך ולהשפיע, כי מליחמו גמן לדל — רצונו לומר, על ידי חתן שהמציא והזריך והשפיע שפע ומazon לדרא מאפה הנקראת “dal” — לנו. יברך ויברך.

ואם תאמר — לפה פנצר, למה לא השפיע נח לאחרים ולא האכיל את דורו — זה כבר נתקבר, מפני שהיו רשעים ביזמר, ולא היו ראויים ומכנים להיות קלי מקובל שפע פנצר.

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Noach

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.

נאך על פ' שגבי אברם וממשה רבינו עליו השלום
גם כן בתקוב “מציאת חן”— וכאן הם הוי שלמים
במדותיהם — לא קשלה, לפי שבחם נאמר בלאשון
תפלה, כמו שנאמר: “אם מצאתי חן ביעניך”, מגדל
ענותנותם לא הוי מחייבים את עצם לצדיקים
תפמים.

[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.

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Noach

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.

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.

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

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

"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.

[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

עשוה לך Tabat עצי גפר שכל פיבה שהאדים מוציאין,
כוללת בעולמות נשמות ואלקיות.

זיהו "תולת עליין אית ליה" הגנבר בזוהר — ולפ"ש
בכל פיבה לשמע מה שמייא אומרת.

כי השלכינה מדרשת מתוך גרון, והוא "שושבינה"
קמטרוניתא", כמו שנאמר בספר הזוהר.

זיהו "שנים ושלשים מעשך" — שתהיה הפייה
יוצאת בבהירות, ומירה בכל העולמות.

צחר פעשה לתחה" — שתהיה יוצאת בבהירות,
ולקair בכל העולמות, לעשות נחת רוח ליוצרו וכו',
כמו שנאמר בסיקון א' עין שם

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Noach

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.

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

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

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.

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."

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.

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

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."

יב) "צָהָר תַּעֲשֵׂה לְתִבְהָה" — בְּשָׁם רַבְנָנוּ יִשְׂרָאֵל
בעל שם טוב זָכָרָנוּ לְבָרָכה — שְׁתַחַתְהָה הַתִּבְהָה
מצָהָרָה.

על צָהָר "כִּי יִשְׁבַּכְל אֹתָעַזְלָמוֹת וְנִשְׁמֹות וְאַלְקֹוֹת",
עוֹלָם וּמִתְקָשָׁרִים וּמִתְנִיחָדִים זו בָּזָה עִם אַלְקֹוֹת

וְאַחֲר כְּךָ מִתְנִיחָדִים וּמִתְקָשָׁרִים יְחִידָה אֲוֹתִיוֹת וּנְעָשִׂים
תִּבְהָה, וּמִתְנִיחָדִים יְחִזְקִים אֲמְתִיִּים בְּאַלְקֹוֹת.

וְאַרְיךְ הָאָדָם לְכָל נִשְׁמָתוֹ בְּכָל בְּחִינָה וּבְחִינָה מִן
הַנּוֹכֵר, וְאַוְן מִתְנִיחָדִים פֶּל הַעוֹלָמוֹת כָּאַחֲר, וְעוֹלָם
וּנְעָשִׂים שָׁמָה וּמִתְעָנוֹג גָּדוֹל עד אֵין שִׁיעָר.

זֶהוּ "מִתְחִתִּים שְׁנִים וּשְׁלִישִׁים פָּעָשָׁה" — דְּהִי
עוֹלָמוֹת וְנִשְׁמֹות וְאַלְקֹוֹת — "תְּלַת עַלְמִין אֵית
לִיה."

וְאַרְיךְ לְשָׁמָע (בְּכָל תִּבְהָה) כָּל מָה שַׁהְיָא אָוּרָת,
שְׁהַשְׁכִּינָה — עַולְם הַדְּבָר — מִדְבָּרָת, וְהִיא
שְׁוֹשְׁבָנָה.

צָהָר" — שְׁתַחַתְהָה בְּבָהִירָה, וְלִשְׁשָׂות נִחְתָּרָה
לְיוֹצָרָו.

וְאַרְיךְ אָמוֹנָה לְכָל זו הַנּוֹכֵר, שְׁהַשְׁכִּינָה נִקְרָאת
אָמוֹנָה" — דְּהִי אָוּמָן; וּבְלִי אָמוֹנָה נִקְרָא חַס
וּשְׁלֹם "נְרָא מִפְרִיד אַלְזָן."

Rabbi Dov Ber of Mezeritch

Ohr Torah

Parshas Noach

[NOTE Summary]

The Maggid (in the name of the Baal Shem Tov) teaches that “tzohar ta’aseh la’teivah” 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.

ונל אפַה תְּכִלָּה מִלְמָעָלה כִּינוּ “אַפָּה” (נ”א):
איַמָּה (”), או יְשַׁלֵּם, אַחֲר שִׁיצָּה קְפִיכָּה מִפְיוֹ אֵין
אַרְיךָ לְזֹכַר אַוְתָּה לְהַלְאָן.

שְׁהַעֲנִין שֶׁלְאֵירָאָה שֶׁהַזְּלָקָת לְמִקְוָם גָּבוֹהַ, דַּוְגָּמָה
לְמַיְּ שָׁאַיְנוּ יְכֹל לְרָאֹות בְּשֶׁמֶשׁ — וְזֹהוּ “תְּכִלָּה
מִלְמָעָלה.”

וְדַע בָּמָה אַפָּה יְכֹל לְעַשּׂוֹת כֵּן: “בָּא אַפָּה וְכָל בִּיתְחָ
אַל הַתְּבַהָּ” — בְּכָל גּוֹפָךְ וְכָל כְּחוֹתִיקָה פָּבוֹא אַל
הַתְּבַהָּ, וַיְחַשֵּׁב שְׁמַחָה בְּדִבּוֹר כְּשַׁהוּא מַדְבֵּר.

Rabbi Dov Ber of Mezeritch
Ohr Torah
Parshas Noach

[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]**