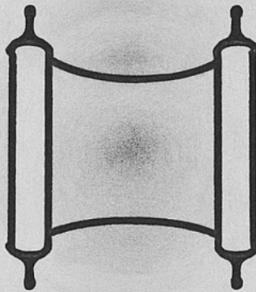


בס"ד

# Rebbe Elimelech of Lizensk Parshas Noach



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# The Rebbe, Rebbe Elimelech of Lzhensk

## Noam Elimelech

### Parshas Noach

#### מאמר א

**“These are the generations of Noach, Noach was a righteous and perfect man in his generations.”** It seems that a person who engages in the service of the blessed and exalted Creator in all his deeds — even in physical acts such as eating and drinking — when he eats and drinks with holiness, at least with the intention to reject the waste and elevate the spirituality within, then each time he ascends and comes into another, higher state, this is called a “generation.” The first level in which he conducted himself all the days of his previous service is like one “generation.”

And after he falls from that level and descends into another state, it is as if he has entered a new generation.

And this is what is meant by “One generation goes and another comes” — meaning, as explained, that he falls from the previous level in which he had been conducting himself until now, that level leaves him (“a generation goes”), and he then arrives at a new level (“and a generation comes”).

Yet the verse adds: “And the earth stands forever.” The meaning is that one must cause the “earthiness” — the material aspect — to stand firm, that is, to be conducted with holiness, as explained above.

And this is the meaning of “stands forever” — that it should “stand” in the higher world. The person who conducts himself in this way enters a new level each time, but one who does not conduct himself with holiness cannot experience any of this, for he does not ascend at all to another level.

And this is the meaning of “generation to generation” — that is, a person who wishes to go out and enter from generation to generation, meaning from one level to another as mentioned above.

“They shall praise Your deeds” — meaning, he must sanctify himself even in physical matters to such a degree that even his physical actions will praise the Blessed Holy One.

אלה תולדות נח נח איש צדיק פמים היה בדורתי.  
נראה לי זהה הארץ העוסק בעבודת הבогית ותברך  
ויתעלה בכל מעשיו, זהינו אפלו בקרים הגשמיים  
כמו אכילה ושתה, שאוכל ושותה בקדושה, עכ"פ  
בכונה לזכות את הפסולות ולהעלות את קדושיות  
שבו,

או בכל פעם שעולה ובא בבחינה אחרית ימירה זה  
נקרא בשם “דור”. זה בבחינה הראשונה שתה  
מתנהג בה, כל ימי נגעו בה, היא כמו “דור

ואחר שנופל בבחינה זו ונופל בבחינה אחרית, הרי  
הוא כמו שבא בדור אחר

זה הוא “דור הולך ודור בא”, פירושו כנ"ל, שזה  
נופל בבחינה ראשונה שהיה מתנהג עד הנה,  
בחינה הזאת הולכת ממנה – “דור הולך”, ו”דור  
בא”, גם כנ"ל, שבא בבחינה אחרית

ואמר הכתוב, אף אריך شيئا באופן “והארץ  
לעוֹלָם עזְמָתָה”, פירוש שהארציות, זהינו  
הגשמיות, אריך להעמידה שיתנהג בהם בקדושה  
כנ"ל

והינו “לעוֹלָם עזְמָתָה”, ר"ל לעולם קצליין. והארץ  
המתנהג כנ"ל, בא בכל פעם בבחינה אחרית, אבל מי  
שאינו מתנהג בקדושה לא שיזה בו כל זה, שאינו  
עליה כלל בבחינה אחרית.

זהו “דור לדור”, פירוש אום קרוצה ליצאת ולבוא  
מדור לדור, זהינו בבחינה לבחינה כנ"ל

ישבח מעשיך”, פירוש אריך לkadush עצמו אף  
בגשמיות כל כה, עד שגם מעשיו הגשמיים ישבחו  
לה יתברך.

# The Rebbe, Rebbe Elimelech of Lzhensk

## Noam Elimelech

### Parshas Noach

And this is the meaning of “Noach was a righteous and perfect man in his generations” — meaning, in every state that he attained, at every moment, he was righteous and perfect in it.

ונזהו “נָמָך אִישׁ צָדִיק פְּמִים הִיא בָּדָרְתִּיו”, פִּירּוּשׁ, בְּכָל בְּחִינּוּמִיו שֶׁהִיא בְּהָמָם, בְּכָל פָּעָם הִיא צָדִיק פְּמִים בְּהָמָם.

And all of this came to him because “with God did Noach walk” — meaning, all his deeds were only for His great Name, blessed be He; therefore, he would ascend each time from one level to another.

וְכָל זֶה הִיא לו מִפְּהָאָדָה אֶת הָאֱלֹהִים הַתְּהִלָּךְ נָמָך, ר"ל שָׁכֵל מַעֲשָׂיו לֹא הִי רָק לְשָׁמוֹ הַגָּדוֹל יַתְּבִּרְאָה, לְכָוֹן הַלְּךָ בְּכָל פָּעָם מִפְּהָאָדָה לְבָחִינָה.

#### [NOTE Summary

Rebbe Elimelech of Lzhensk teaches that the verse “generation to generation” hints to the spiritual journey of a person who constantly strives to ascend from one level to another in Divine service. Every spiritual stage is called a “generation.” To move from one to the next, one must sanctify even the most physical parts of life — eating, drinking, working — until even one’s deeds themselves “praise” G-d. This was the greatness of Noach: in every state he found himself, he was “a righteous and perfect man.” His righteousness wasn’t limited to moments of revelation or spiritual intensity; it permeated all his “generations,” all his changing levels and conditions. The secret lay in the verse “with G-d did Noach walk” — his every act, even the simplest, was performed solely for the sake of Heaven.

#### Practical Takeaway

To truly grow in holiness, one must ensure that no aspect of life is detached from the Divine. Sanctify the ordinary — your meals, your speech, your work — and they become steps in your ascent. Every day can be a new “generation,” a new rung of connection, if approached with awareness and intention.

#### Chassidic Story

Rebbe Elimelech once traveled with his brother, the famed Rebbe Zusha of Anipoli. Along the way, they were insulted and humiliated by a group of peasants. Rebbe Zusha rejoiced, saying, “Now we have fulfilled the verse, ‘You shall love the Lord your G-d with all your heart’ — even when the heart feels pain.” Rebbe Elimelech responded, “And now we have learned what it means to serve Him with all our *generations* — to carry holiness through every circumstance, high and low.” In their joy, they sang together, transforming the shame into praise of G-d.

**END NOTE]**

# The Rebbe, Rebbe Elimelech of Lzhensk

## Noam Elimelech

### Parshas Noach

#### מאמר ב

**“These are the generations of Noach, etc.”** Based on the verse “As for me, in righteousness I shall behold Your face; when I awaken, I shall be satisfied with Your likeness.” For when a person considers himself to be righteous, he falls from his level — even if he truly was righteous, by this very thought he descends from his previous state.

But when a person — even though he is righteous — thinks in his mind that he has not yet fulfilled his obligation completely, and he himself and his heart are as something only resembling and picturing the service, and that he has not yet reached the root and essence of the work, then he is satisfied and enriched in his level, standing firm and strong, continuing to ascend higher and higher.

And this is the meaning of the saying of King David, peace be upon him: “As for me, in righteousness,” meaning, as above — when I myself am in a state of righteousness and uprightness, then “I shall behold Your face.”

As the Zohar says (Zohar I, 89a): “In a vision — meaning in Aramaic translation — since he was not yet circumcised and was not complete in his level, he was revealed to in the language of translation.” So too here, “I shall behold Your face” is an expression of translation — meaning that I fall from the level I had before, when the spirit of G-d spoke within me in an expression of affection.

But “when I awaken, I shall be satisfied with Your likeness” — meaning, when I think of myself as being only “in Your likeness,” that is, only resembling the work, then “I shall be satisfied upon awakening,” for You will support me with the right hand of Your righteousness to satisfy me with the abundance of Your goodness, in ever higher and endless levels.

And this is also what the verse hints to here: that if you think yourself righteous, you have not yet accomplished anything — for since that thought has entered you, you have not yet entered the essential service, but are only like an offspring in place of the father.

אלה תולדות נח כו. על פי הפסוק “אני בצדך א户ה פניך אשלבעה ביהיז תמיינך”, לפי שפחה אדם סובב בעצמו שהוא צדיק, אז הוא נופל מפעריגתו, אבל אם היה באהמת צדיק, על ידי המתחשה הזאת הוא נופל מפעריגתו.

אבל פשהאדם אף שהוא צדיק, הוא סובב במתחשהתו שליא יצא עדין ידי חובתו כל צורכו, והוא בעצמו ולפço פקר הרים ותמונה, שליא בא עדין אל השרש והעדים הטעינה, אז הוא שבע ומשו במדרייגתו, יעמוד חזק וקיים ומופיע והולך.

זהו מאמר ר' ר' הפלך עליו השלום, “אני בצדך”, פירושו כנ"ל, כשאני בעצמי בצדקה פם ויישר, אז ”אהזה פניך”.

על קרה הכתוב בזוהר הקדוש (ח"א פ"ט, א) ”באהזה לאמר” היא לשון תרגום, לפי שליא היה נמול ולא היה שלם במדרייגתו, נגלה עליו בלשון תרגום. וכן גם כאן, ”אהזה פניך” לשון תרגום, פירושו, אני נופל מן המדרינה שהינה בי מתחלה, רוח אלקים דבר בי בלשון חיבה.

אבל ”אשלבעה ביהיז תמיינך”, פירוש כשאני סובב שאני ב”תמיינך”, פירוש בדמיון העונה, אז ”אשלבעה ביהיז”, כי מתחמי בדמיון צדקה לשבי עני ברוב טיק מרגנות גדולות למעלה ולמעלה עד אין סוף.

זה רמז לנו הפסוק גם כאן, שאם תסבור אפה בעצמך שצדקה, עדין לא פעלת כלום, כיון שנפלת לך זו המתחשה, עדין לא נכנסת אל העונה. עקרית, אלא כמו תולדה במקום אב.

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But not yet to the essential root that is hinted to by the “father.” And this is the meaning of “These are the generations of Noach” — meaning, he is only a “generation,” an offshoot, as above, when he considers himself “Noach, a righteous and perfect man.” And this is sufficient.

אבל לא אל השנש הארץ הגרמו אל האב, זהו אלה תולדות נח, ר' ל שאינו אלא תולדה קן, אם יסביר בעצמו נח איש צדיק תפמים. וכל

#### [NOTE Summary]

Rebbe Elimelech of Lzhensk explains that the danger of spiritual self-satisfaction is among the greatest pitfalls in Divine service. The verse “As for me, in righteousness I shall behold Your face” teaches that when a person begins to think of himself as righteous, he immediately falls from his level — even if he truly was righteous before. Spiritual growth depends upon humility, the recognition that one’s service is still only a faint image of the true essence of holiness. When one sees himself as still distant from perfection — as if he has only touched the “likeness” of holiness — then G-d strengthens him, granting him higher and higher levels of closeness without end. The person who views himself as “finished” becomes only a “toldah,” a mere branch disconnected from the root; but one who sees himself as still striving remains connected to the source of life itself.

#### Practical Takeaway

Never consider yourself complete in your service of G-d. Even when doing well, see your accomplishments as but the beginning. This humility keeps the heart soft and open, allowing you to continue rising. The moment you think “I have arrived,” spiritual vitality stops flowing. But when you feel there is still more to uncover, G-d lifts you ever higher.

#### Chassidic Story

It is told that when Rebbe Elimelech once finished an intense night of prayer, a disciple exclaimed, “Rebbe, such holiness! Surely you have reached the level of the righteous of old!” Rebbe Elimelech turned pale and whispered, “If I would believe that, I would fall this very instant.” He then closed his eyes and said softly, “The moment a man sees himself as righteous, he ceases to grow. Only when he knows he is still at the threshold does Heaven open the next gate.” **END NOTE]**

#### מאמר ג

**“A righteous and perfect man was he in his generations.”** It can also be explained that the tzaddik, through his holy deeds — when he performs some act of holiness — draws the blessed and exalted Creator into this world. Thus, he does good for his generations, bringing them merit, for the Divine Presence, blessed be He, rests with them through the tzaddik.

צדיק תפמים היה בדורתיו, או יאמר, תחציך על זכי מעשייו הקדושים, שעושה איזה דבר קדושה, הוא ממשיך את הבורא יתברך ויתעללה לעולם הנה. נמצאת שעושה טובה לדורותיו שטובה להם, שעשיכו יתברך עמם על זכי הצדיק.

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And when the tzaddik ascends to a higher level, he causes connection and extension of His blessed Name throughout all the worlds.

And this is the meaning of “A righteous and perfect man was he in his generations” — that the completeness of his righteousness benefited his generations.

And this also was the effect of his righteousness: “With G-d did Noach walk” — meaning, he also influenced the upper worlds; for “with G-d” (et HaElokim) implies “together with G-d,” that is, with the higher worlds — even there Noach walked.

Understand this well.

#### [NOTE Summary

Rebbe Elimelech of Lzhensk teaches that the tzaddik’s holiness does not remain his own — it radiates through every realm of existence. When a tzaddik performs an act of holiness, he draws the light of the Creator into the world, bringing blessing not only to his own generation but to all who are connected to him. His righteousness uplifts others, allowing the Divine Presence to dwell among them through his merit. As he rises from one spiritual level to another, his ascent binds all the worlds together, extending G-d’s Name and light into every sphere — both earthly and heavenly. This is the deeper meaning of “A righteous and perfect man was he in his generations” and “With G-d did Noach walk”: his wholeness benefited his generation below and illuminated the higher worlds above.

#### Practical Takeaway

Your spiritual growth affects far more than yourself. Every moment of sincerity, every act of holiness, brings light to others and strengthens the connection between heaven and earth. When you refine yourself, you elevate your surroundings. True righteousness is not isolation — it is influence. **END NOTE]**

#### מאמר ז

**“In his generations.”** It could be asked: it should have said “in his generation.” Even though Noach lived through several generations, still, the main intent seems to follow Rashi’s interpretation — “some expound it to his praise, etc.” For even if it had said “in his generation,” this interpretation could also have been derived.

ובשלצדיק עולה במדרכנה יתירה, אז הוא גורם לקשר ולקמץ את שמו יתברך בכל הульמות.

וזהו “איש צדיק פמים היה בדורתו”, ר”ל שפעמימות צדקהו היה מועלת לדורותינו.

ונ גם זאת הועילה צדקהו, “את האלקים התחלה נח”, פירוש גם לעולמות העליונות היה משפט לכם, וזה “את האלקים”, פירוש עם האלקים, היהינו עלמות עליונות, גם שם היה מתחלה נח. וכאן.

בדורתו – לומר היה ראיי לכתב “בדורו”. אף על פי ששם היה שי כפה דורות, עפ”פ עקר בא להסבירנו כפירוש רש”י זכרונו לברכה “יש דורשין פו”, ואם היה נאמר “בדורו” היה גם פון גשען. הידרשות היה.

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But it seems to me that the verse comes to teach another matter. For in every generation there is a particular root to repair a specific mitzvah more than the others. For example, in one generation the root to be corrected is the mitzvah of tzitzis more than other mitzvos — and so too in every generation, there is a root to strengthen and perfect a certain mitzvah above the rest.

And the verse comes to tell us that Noach was “a righteous and perfect man in his generations” — meaning that in every generation in which he lived, he upheld and rectified the unique root-mitzvah destined for that generation.

And this is what is meant by the verse, “Let the seekers of the Lord praise Him; your hearts shall live forever.” For when the tzaddik performs a mitzvah and fulfills it at its root, that mitzvah brings him to fervor and fiery enthusiasm to sing praises to G-d.

And this is the meaning of “Let them praise the Lord” — through songs and praises; “His seekers” — meaning, those who seek the mitzvah to fulfill it completely at its root; “Your hearts shall live forever” — meaning, the verse gives the reason why they are worthy of praise: because their hearts live eternally, for they seek each mitzvah that is unique to every generation, forever and ever. And this is sufficient.

#### [NOTE Summary]

Rebbe Elimelech of Lzhensk reveals a deeper meaning in the phrase “in his generations.” Every generation, he teaches, is born with a distinct spiritual mission — a particular mitzvah or area of holiness that requires repair more than others. In one generation, it might be the mitzvah of tzitzis; in another, it might be charity, prayer, or unity. Noach’s greatness was that he was “a righteous and perfect man in his generations,” meaning that in each era of his life, he discerned and devoted himself to the unique mitzvah that Heaven demanded from that time. His righteousness was not static but adaptive — he embodied the Divine purpose specific to every age he lived through. When a tzaddik fulfills a mitzvah in its true root and essence, that mitzvah ignites him with holy enthusiasm to praise and sing to G-d — as in the verse, “Let the seekers of the Lord praise Him; your hearts shall live forever.” The tzaddik’s heart lives on eternally because his service aligns with the timeless pulse of each generation’s Divine task.

#### Practical Takeaway

Each generation — and each person — has its own mission. Our service of G-d must be alive, attuned to what Heaven asks *now*. Discover which mitzvah or act of holiness your time most calls for, and give it your heart.

ונראה לי דבא להשミニינו עוד דבר אחד, דהנה בכל דור ודור יש שיש לשרש למקו מצוה מיוחדת יותר מאשר מצות, למשל, בדור קהה יש שיש לשרש למקו מצות ציצית יותר מאשר מצות, וכדומה בכל דור יש שיש לשרש. ?הטעון במקונה מיוחדת יותר מאשר מצות.

ובא הכתוב להשミニינו שהיה נח צדיק פמים בדורתו, ר' לשבכל דור שהיה כי, קהה מזוזה ומתקן אותה שיש השראה הטעונה מיוחדת יותר לאוותה. הדור.

ונזהו היללו ה' דורשו ייחי לבכם לעד, דהנה פשהצדיק עוזה מצוה ומקים אותה בדורשה, מביאה אותה הטעונה הנטה לידי חיים והתקבשות הבוער בו. על ידי הטעונה הנטה לאמר שירות ותשבחות לה.

ונזהו היללו ה', בשירות ותשבחות, “דורשו” – ר' לדורשים הטעונה לעשotta בשלהות בדורשה, ייחי לבכם לעד – ר' להכתוב נומן טעם להם נאה לשבח, מחתמת שלבכם כי לעד, דמיינו. שהם דורשים כל מצוה מיוחדת לכל דור לעד לעולם. וכל.

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When you serve with awareness of your generation's unique calling, your heart, too, "lives forever."  
**END NOTE]**

#### מאמר ה

**"Noach... in his generations."** It can also be explained as follows: The complete tzaddik who constantly walks in true unity bestows abundant goodness and blessing upon all Israel. And this is alluded to in the form of the letter Tzaddik (צ), which is written as a Nun and a Yud: the upper head of the Nun is short, symbolizing the unity in which the tzaddik walks, and the lower leg is wide, hinting that the tzaddik must spread and extend influence upon all Israel.

And the Yud written behind the Nun, as if upon its shoulder, hints that he receives influence upon his shoulder from the Yud — from which the primary flow comes.

And this is the meaning of "All Your works shall praise You, O Lord" — meaning that all Your works are by means of the Yudin, for all influence descends through them.

And this is the meaning of "And Avraham rose early in the morning" — that he drew down influences of kindness, for "morning" alludes to kindness, through "rising early."

"And he saddled his donkey" — meaning, the physicality, which represents judgments, he bound and subdued, thereby sweetening them.

And this is what is said about King Shaul, peace be upon him: "From his shoulders and upward he was taller than all the people." This hints to the above — that Shaul, who was "as a one-year-old" pure of sin, was in this state of drawing down influences through the shoulder, and in this he was higher and more elevated than all the people.

And this is the meaning of "Noach was a righteous and perfect man in his generations" — meaning that he was perfect in his righteousness within the true unity, and he drew down Divine influences to his generations. Understand this well.

ונח כו' בדורתו, או יאמר, דהנה האזיק השלם ההולך תמיד באחדות האמת, הוא משפיע שפע טובות וברכה לכל ישראל ולוּה מרמזו' אות צדיק נכתבת כוה צ, דהינו נ"ז ויו"ז, וראש עליון של הנו"ז הוא הארץ, רמזו אל האחדות שהצדיק הולך בו, ורגל התתקתו הוא רחוב רמזו' שהצדיק אריך לתשפיע להרחב וולפיט השפעה על כל ישראל וו"ז נכתבת מאחריו הנו"ז כמו על הקתף, רמזו' שהוא מקבל השפעה על שבמו מחיו"ד שמשם באה עיקר השפעה

ונזהו יודוך ה' כל מעשיך", ר"ל כל מעשיך הוא על ידי קיידין'

ונזהו "וישם אברם בפרק", ר"ל שהמשיח השפעות חסדים, ד"פרק" רמזו' לחסדים, להמשיך על ידי השים

וניחבש את חמורו", ר"ל החמירות, הם קדינים, קיה חובש וכובש אומם וממתיקם

ונזהו שגנאמר גבי שאול המלך עליו השלום, "משכמו ומעלה קיה גבורה מכל העם", רמזו' לעיל, שהיה שאול כבון שניה נקי מכל חטא, והיה במצרים זו להמשיך השפעות על ידי השכם, "יומר מכל העם" קיה מועל ונכוב במצרים זהה

ונזהו "נזה איש צדיק פמים קיה בדוריו", ר"ל שהיה פמים בצדתו באחדות האמת, והמשיך השפעות לדורותיו. והבון היטב

# The Rebbe, Rebbe Elimelech of Lzhensk

## Noam Elimelech

### Parshas Noach

#### [NOTE Summary

Rebbe Elimelech of Lzhensk uncovers a profound symbolism in the verse “Noach was a righteous and perfect man in his generations.” The true tzaddik, he explains, lives in a state of perfect unity with G-d. This unity allows him to draw down Divine blessing and abundance not only for himself but for all Israel. The form of the Hebrew letter *Tzaddik* (צ) reflects this role: it combines a *Nun* and a *Yud*. The *Nun*’s short upper head hints at the tzaddik’s humility and connection to the One above, while its wide lower leg signifies the spreading of blessing outward to the entire nation. The *Yud* positioned on the shoulder of the *Nun* alludes to the source of Divine influence that rests upon the tzaddik, from which he channels holiness to others.

This principle is illustrated by Avraham, who “rose early in the morning” — drawing down loving-kindness (*chesed*), subduing his physicality (“and he saddled his donkey”), and sweetening the harsh judgments. Similarly, King Shaul, described as “taller than all the people from his shoulders upward,” represents one who draws down influence through spiritual “shoulders,” receiving from the higher *Yud* and bestowing to those below. Noach, too, embodied this path — “righteous and perfect,” he walked in complete unity with G-d and extended blessing to every generation that followed.

#### Practical Takeaway

True righteousness means being both connected above and generous below — receiving from G-d and sharing with others. The tzaddik’s shoulders symbolize responsibility: to carry Divine light into the world and to uplift others through it. Every Jew can emulate this by turning personal holiness into kindness, channeling their spiritual awareness into acts that bless others.

#### Chassidic Story

It is told that Rebbe Elimelech once walked through the snow to visit a poor family, carrying food and wood on his own back. When his students tried to relieve him of the burden, he said, “You do not understand — the *Yud* must rest upon the *Nun*. If Heaven gives a man strength, it is to bear the needs of others upon his shoulders.” That night, he prayed, “Master of the world, let me always be a letter in Your holy Name — humble below, receiving from above, and giving outward without end.” **END NOTE]**

#### מאמך 1

**“And Noach begot three sons — Shem, etc.”** It seems to me, by way of allusion, that the tzaddik must rectify himself through three stages, proceeding step by step from one level to another.

First, he must serve the Blessed Holy One with awe — meaning, he must correct his deeds and the sins of his youth through teshuvah, which is “teshuv Hei,” the return of the letter Hei,

וילוד נח שלשה בנים את שם כו. גראה לי על זרעה  
הרמו, והינה הצדיק ארייך למקו עצמו בשלש  
מקרגות, דהינו שילך בהרעה מפראגה למדרגה.

דהינו מתחלה ארייך לעבוד לה' יתפרק ביראה,  
דהינו למקו את מעשיו וחתאות נעריו בתשובה  
שהיא “פָּשׁוּב הִי”, שהוא מתקו בתשוותו מה שפוגם  
בשמו הגדול יתפרק.

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rectifying by his repentance that which he blemished in His great and holy Name.

And this is the meaning of “And Noah begot” — for “Noach” alludes to the tzaddik, as it is said in the Midrash, “Noach was tranquil below and tranquil above,” meaning that he draws down influence both below and above in all the worlds.

And he begets “three sons — Shem,” meaning that he first rectifies, through his awe, the holy Name which he had blemished, as mentioned above.

And this is a sign of a complete *baal teshuvah* — when the holy Name, the Tetragrammaton, stands constantly before his eyes, it is a sign that he has, through his awe, rectified all his sins.

“And Cham” — meaning, afterward he must strengthen himself in the level of love, which brings warmth to a person; therefore, love is hinted in the word *Cham* (“hot”), for it is a term of warmth.

However, this is not yet complete love, for since he previously had base and degraded loves — such as love of money, lust, and other lowly desires — therefore, when he is aroused with love for G-d, those former, coarse loves intrude and cause ulterior motives within this love.

And because of this, when he awakens love toward the Blessed Holy One, those earlier loves arouse confusion, bringing him to ulterior motives in that love. Therefore, the word *Cham* also hints at *Cheimah* (anger or fervor) — meaning that he must rouse the good inclination against the evil inclination, breaking the power of those ulterior motives.

Until he merits that his love becomes complete, and through this, he elevates even the external and worldly loves he once possessed — raising them also into holiness, as our Sages said: “The willful transgressions are transformed into merits.”

And this is what we say, “With an eternal love have You loved us” — meaning, even the worldly loves that we once possessed, “You have loved us,” that is, even they are beloved before You when we elevate them into holiness.

ונזהו “וילוד נח”, רמזו לצדיק נקרא בשם “נח”, כמו דאיימת בפניך, “נח נח למטה ונה למטה”, דהיינו, שהוא גורם השפעות למטה ולמטה בעולמות.

והוא מולד “שלשה בניים את שם”, פירושו שהוא ממקו מתחלה ביראותו את השם הקדוש מה שפוגם בו. בפ"ל.

ונזה סימן לבעל תשובה גמור, כשהשם הקדוש שם קנייה יתברך עומד לניגד עיניו, והוא סימן שתקו ביראותו כל חטא.

את קם”, פירושו ואחר כה אריך להקזין במקרגת” אהבה, שהיא מביאה חמיימות לאדם, וכן גרמו אהבה במלת “קם” שהוא לשון חמיימות.

רק שעדרין אין זאת אהבה שלימה, כי מחתת שהיו לו מתחלה אהבות גרוועות ושפלוות, כמו אהבת אמון, ותאות נשים ושאר אהבות השפלוים.

ומחתת זה כשנתקעורה לו אהבה לה יתברך, גורמים לו האהבות הגרוועות הראשונות שהאלידי פניות באהבה זו, וכן מטעם זה רמזו גם במלת “קם” לשון “הימה”, דהיינו שאריך להרגין ניצר הטוב על כישר הרע לשבר פה הפניות.

עד שענכה שתהיה אהבתו שלימה, ועל ידי זה הוא מעלה גם את האהבות החיצונות שהיו בו מתחלה, מעלה אוקן גם באל הקדושה, כמו שאמרו ח"ל “”. “העדרונות געשין כזיכיות”.

ונזה שאנו אומרים “אהבת עולם אהבתנו”, פירושו גם אהבת עולם זהה שהיתה לנו מתחלה, “אהבתנו”, כלומר גם הם אהבים לנצח קשאנו מעליים אותם אל הקדושה.

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“With great and abundant compassion...” — meaning, this is the great and abundant compassion that G-d has upon us.

And this is the meaning of “And Cham was the father of Canaan.” “Canaan” hints to lowness, as it is written, “Canaan, in his hand are deceitful balances.” Through the warmth (Cham) by which he elevates his former lowly loves into holiness, this warmth is called “father,” for it gives birth and brings them into holiness.

And this, too, is hinted at in the words of our Sages, “There are those who follow the reading, and those who follow the tradition.” Meaning, there are those who, in their calling upon G-d, are in the level of “mother” (*im*), while others, who transfer their former lowness into holiness, are also called “mother,” though it is a lower level than “father,” as mentioned above.

And this is the allusion in “An Aramean sought to destroy my father.” “Aramean” hints to lowness and the ulterior motives that arise in a person within his love toward G-d; “sought to destroy my father” — meaning, he constantly seeks to destroy these higher levels. Therefore, it says “destroying” (*oved*) in the present tense; though it could have said “destroyed” (*avad*), this, too, alludes to the above.

Therefore, a person must strengthen and overcome himself with great yearning and fiery warmth to reach the level of “father,” as explained above.

“[And Cham, etc.] and Yefes” — this alludes to the tzaddik reaching the level of Tiferes (Beauty), for “Yefes” means beauty and splendor, that all his actions become beautiful and pleasing in the eyes of others and before all who see him.

And when he attains these three levels mentioned above, that tzaddik is called a “Seraph” — for he burns in his love constantly, without interruption and without any ulterior motive.

And this is the allusion in “And the Ofanim and the holy Chayos rise up opposite the Seraphim.” The “Ofanim” allude to the first level, awe — for sometimes he falls completely from his awe, like a wheel that rolls from above downward.

“Chamla” (great compassion) and “Yiftira” (great abundance) are the great and abundant compassion that G-d has upon us.

“Zeho” (this) is the meaning of “And Cham was the father of Canaan,” “Canaan” hints to lowness, as it is written, “Canaan, in his hand are deceitful balances.” Through the warmth (Cham) by which he elevates his former lowly loves into holiness, this warmth is called “father,” for it gives birth and brings them into holiness.

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“And the Chayos Hakodesh (Holy Beasts)” allude to one who is somewhat in the level of love, who does not fall entirely from his level — for even if he falls, he is not cast away completely; this is the meaning of “and the Chayos ran and returned,” meaning, he quickly returns to his level.

And in these two levels one must elevate himself so greatly until “opposite the Seraphim” — meaning, until he reaches the level of “Seraphim,” who burn in their love constantly, without interruption.

And may G-d help us to be attached to His awe and His love with all our heart always. Amen.

#### [NOTE Summary

Rebbe Elimelech of Lzhensk interprets “And Noach begot three sons” as a map of the tzaddik’s inner work — three stages through which every soul must ascend in Divine service.

First comes **Yirah (Awe)** — the beginning of return, where one refines deeds and repents for the sins of youth. This stage is called *teshuv Hei*, restoring the letter Hei to G-d’s Name and healing the spiritual blemish caused by sin. The tzaddik, like Noach (“rest above and rest below”), draws down peace and rectification both in higher and lower realms through this reverent return.

Next comes **Ahavah (Love)** — hinted in “Cham,” meaning heat or warmth. Here one learns to transform worldly passion into holy love. At first this love is mixed with self-interest, but by “stirring the good inclination against the evil inclination,” one breaks ulterior motives until even former base desires are uplifted into holiness, as our Sages say, “the willful sins become merits.” This, says Rebbe Elimelech, is why we declare in prayer: “With an eternal love have You loved us” — even our former earthly loves, once elevated, become beloved before G-d. Thus, “Cham the father of Canaan” means that the warmth (Cham) itself becomes an “ancestor” to holiness, converting lowliness (Canaan) into sanctity.

Finally comes **Tiferes (Beauty)** — alluded to in “Yefes,” meaning beauty and harmony. Here, the tzaddik’s actions become radiant, balanced, and pleasing in the eyes of both G-d and man. Having united awe and love, he embodies the Divine image in perfect equilibrium.

These three levels correspond to the celestial vision: “The Ofanim and the Chayos Hakodesh rise opposite the Seraphim.” The *Ofanim* symbolize those who fluctuate in awe — rising and falling like turning wheels. The *Chayos* represent those aflame with love, who, even if they stumble, immediately “run and return.” But the *Seraphim* stand as the culmination — souls ever-burning with constant love, without interruption or

ונזיות הַקָּשָׁשׁ, רָמֹז מִשָּׁהוּ קָצֵת בְּמִזְרָגָת אַבָּה, שֶׁזֶה אַיִן נָפַל מִפְּרָגָתוֹ לְגַמְרִי, גַּם לְפָעָמִים אֲםִינָה לֹא יַעֲלֶל לְגַמְרִי, וְזֹה רָמֹז “וְהַסִּוִּית רְצֹוֹת גַּשְׁׂוב”, רְלִל שֶׁב מִיד לְמִזְרָגָתוֹ

ובשְׁתִּי מִזְרָגֹת קָאַלְוּ אַזְרִיק לְהַתְּנִשָּׁא בְּכֵבֶד עַד “לְעַמָּת שְׂרָפִים”, רְלִל עַד שְׁבִבוֹא לְמִזְרָגָת “שְׂרָפִים”, שְׂשָׂרָפִים בְּאַהֲבָתָם שְׁבַלְבָם פָּמִיד בְּלִי הַפְּסִיק.

וְהַשֵּׁם יַעֲזַרְנוּ לְהַיּוֹת נָזְרָנוּ דְּבוּרִים בְּיַרְאָתוֹ וּבְאַהֲבָתוֹ בְּכָל לְבָנָנוּ פָּמִיד. אָמָן.

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self-interest. Rebbe Elimelech concludes with a prayer that we, too, merit to cleave to G-d in both awe and love with all our hearts, always.

#### Practical Takeaway

True spiritual growth follows this order: awe, love, and beauty. Begin by rectifying your actions and standing humbly before G-d. Then, transform worldly desires into warmth of holiness, elevating even your human passions toward the Divine. Finally, let your service radiate beauty — so that your deeds inspire peace, harmony, and light in those around you. The heart that burns with constant love becomes, like the *Seraphim*, a living flame of G-dliness.

#### Chassidic Story

A disciple once asked Rebbe Elimelech, “Rebbe, how can I love G-d without ceasing?” The Rebbe answered, “Begin with fear — guard your thoughts and deeds. Then, let every passion you feel become a spark that points upward. When you transform even one earthly desire into love for Heaven, you’ve turned fire into light.” Later that night, his students saw him praying, trembling and radiant, whispering again and again, “The *Ofanim* and the *Chayos* rise toward the *Seraphim*...” His face glowed like a burning coal — a man who had become what he taught. **END NOTE]**

#### מאמר ז

**“Make a window for the ark.”** Rashi explains, “a precious stone.” It may be interpreted as an allusion: “ark” (*teivah*) means the word or utterance that a person speaks.

One must ensure that this word shines with great light, like a precious stone.

“And finish it to a cubit from above” — the term “cubit” (*amah*) alludes to complete oneness, meaning that the tzaddik must walk in perfect unity within the higher worlds.

#### [NOTE Summary

Rebbe Elimelech of Lzhensk explains that the verse “Make a window for the ark” contains a profound teaching about the power of speech. The “ark” (*teivah*) symbolizes the *word* that a person utters — for every spoken word is like a vessel that can either conceal or reveal Divine light. Rashi’s comment that the *tzohar* (window) was “a precious stone” alludes to the radiance that holy words should possess. When one speaks with sincerity, humility, and awareness of G-d’s presence, the words themselves become luminous — shining with spiritual light like a gem.

צַהַר מְעָשָׂה לְתָבָה. פִּירְשׁ רְשַׁ"י "אָכְנוּ טָב." יֵשׁ לְזֹמֶר קָרְמֹן "תְּבָה" הַיְנוּ הַמְלָה וְתָבָה שְׁאָכְם מָזִיא. מְפִיו.

אָרֵיךְ לְרֹאֹת שְׁהַתְּבָה הַזֹּאת פְּתַיר אָוֹר גָּדוֹל כָּאָכְנוּ טָב. נֶאֱלָא אַמְּהָ תְּכִלְנָה מְלֻמְעָלָה", רְמֹן "אַמְּהָ" הַוָּא רְמֹן. עַל הַאַחֲדָות גָּמָור, שְׁהַצְדִּיק צָרִיךְ לְיִלְךְ בְּאַחֲדָות גָּמָור בְּעַולְמֹת עַלְיוֹנִים.

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The continuation, “and finish it to a cubit from above,” hints to *amah* (a cubit) as a symbol of unity. The tzaddik must refine his words and thoughts until they are aligned with absolute oneness — “from above,” meaning connected to the higher realms. Thus, every utterance can become a channel of pure Divine illumination.

#### Practical Takeaway

Guard your words as if they were jewels. Speak gently, truthfully, and with the intention that your speech reveal holiness rather than conceal it. When you speak with awareness of G-d, even ordinary conversation becomes a “precious stone” — a window through which Divine light enters the world. **END NOTE]**

#### מאמר ח

**Another interpretation: “Make a window for the ark.”** The meaning is that the tzaddik, through the words (*teivos*) of Torah that he studies, transforms *tzarah* (distress) into *tzohar* (radiance).

“Make it with lower, second, and third levels” — by way of allusion, this refers to three types of people: complete tzaddikim, complete resha’im, and beinonim (intermediates).

“The lower ones” allude to the wicked, as Rashi writes — “for refuse,” for they are engaged in repulsive matters; these are sins, which are as refuse.

“The second” — for dwelling; these are the beinonim, who engage in the habitation of this world and its physical pleasures, even though they do not commit sins.

“The third, the upper, for man” — this refers to the complete tzaddik, who constantly walks in the higher worlds.

The complete tzaddik must rectify them all through his holy deeds; therefore, regarding the “thirds,” it says “you shall make” — meaning, you, the tzaddik, must make and repair them.

This also alludes to a person himself: in his youth he is occupied with base and repulsive things; in the middle years of his life, he is involved in worldly matters.

He must ensure to rectify everything, at least in the “thirds” — the later years of life — so that his soul not be gathered with sinners.

בענינו אחר. ”**צָהָר תְּעַשָּׂה לְמַבָּה**”, פירוש שהצדיק על ידי תבות התורה שלומד בה הוא מתקף ה”**צָהָר**”. ?”**צָהָר**

תחתים שננים ושלשים טעשה, בזרכך רמז לשלואה מני בני אדם, צדיקים גמורים ורשעים גמורים ובינונים.

תחתים, רמז לרשעים, וזה שכתב רש"י ז"ל ?”**לֹצֶל**”, שהם עופקים בקדושים האוים, לוצל להם קעירות.

שננים” למדור, הם הבינונים הועופקים במדור העולם הוה ובענונים גשמיים, אף על פי שאיןם עושים עבירות.

שלשים העלוינים לאדם, והוא הצדיק בגמור”. מהולך פסיד בעולמות העלויינים.

והצדיק הגמור הוא אריך לתקון כולם במעשיהם והקדושים, וכלנו פחוב אצל שלשים טעשה”, פירוש אפה הצדיק טעה ותתקנים.

גם רמז אל האדם בעצמו, שבגנערותיו הוא עסוק בקדושים שלדים ומואסים, ואמצע שנוי הוא עסוק בעוני הולם הוה.

אריך לראות לתקון הכל על כל פנים ושלשים, הם סוף שנוי, לבסוף יאסף עם חטאים נפשו.

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#### [NOTE Summary

Rebbe Elimelech of Lzhensk reveals that the verse “Make a window for the ark” also conceals a second layer of meaning. The tzaddik, through the *words* (*teivos*) of Torah he learns, transforms *tzarah* (trouble) into *tzohar* (light). Torah study, when done with sincerity and holiness, illuminates the soul and converts hardship into radiance.

The phrase “Make it with lower, second, and third levels” alludes to three kinds of people: the wicked (“the lower ones”), those in the middle (“the seconds”), and the righteous (“the thirds”). The tzaddik must rectify all three — by his holy deeds he uplifts even the lowest levels of existence. Thus, the Torah uses the active phrase “you shall make,” teaching that it is the tzaddik’s responsibility to refine and elevate the entire spectrum of human life.

This also applies to every individual: in youth one is drawn to base desires; in middle age, to worldly comfort; but in later years one must rise higher, rectifying all previous stages so that the soul departs this world pure and untainted.

#### Practical Takeaway

Every stage of life has its work — youth, middle years, and old age each demand their own form of refinement. The task is to turn *tzarah* into *tzohar* — to let the words of Torah shine through one’s trials, transforming even darkness into light. By returning to G-d and uplifting one’s past, a person becomes a partner in His creation, rectifying not only himself but the world.

**END NOTE]**