

Expanding Horizons

Parasha Noach

⁹ These are the offspring of Noah — Noah was a righteous man, perfect in his generations; Noah walked with God. — ¹⁰ Noah had begotten three sons: Shem, Ham, and Japheth.

¹¹ Now the earth had become corrupt before God; and the earth had become filled with robbery.

2

Artscroll - Stone Chumash

קדרתו — In his generations. There are different interpretations of the phrase in his generations: Some Sages maintain that it is in his praise: Noah was righteous even in his corrupt generation; how much more righteous would he have been had he lived in a truly righteous generation — if he had had the companionship and inspiration of Abraham! According to others, however, it is critical of him — only in his generations, by comparison with his extremely wicked contemporaries, did Noah stand out as a righteous man; but had he lived in the time of Abraham he would have been insignificant (Rashi).

3

Yeshayhu - 54: 9-10

⁹ For like the waters of Noah shall this be to Me: As I have sworn never again to pass the waters of Noah over the earth, so have I sworn not to be wrathful with you or rebuke you. ¹⁰ For the mountains may be moved and the hills may falter, but My kindness shall not be removed from you and My covenant of peace shall not falter, says the One Who shows you mercy, HASHEM.

4

Strive For Truth - Ed. L. Carmell. [Vol. 4]

It is stated in the name of the Zohar that a person who commits a sin or fails to observe a positive commandment is considered as one who robbed the *Shechina*.⁹ The explanation is as follows. Everything that we observe in our world is, as we know, a *keli* (an instrument given to us to use in the service of Hashem. This is why it was created. For example: the wealth of the rich man is given to him so that he, in turn, can give charity. This charity, in reality, belongs to the poor. If he fails to give it, he is thought to be "robbing the poor." This is what Yesh'a'ya meant when he said: "What you have robbed from the poor is in your houses."¹⁰ What you have in your houses was intended for the poor and if you deprive them of it, God counts this as robbery—not only robbery from the poor but robbery, as it were, from God Himself. God entrusts wealth to a person as an instrument for fulfilling the mitzva of *tsedaka*. If a person betrays His trust and takes it for himself and his pleasures, this is robbery.

Similarly, everything which is given to us by Hashem is not given for the purpose of gratifying physical desires, but for serving Hashem. Diverting that gift from its proper purpose leads to our limiting God's bounty. Blessing fails to come to us, because "blessing" means increasing our means of serving Hashem.¹¹ Such are the consequences of "robbery"; only by repentance can one restore the object to its rightful owner.

5

Our Rabbis tell us that before an embryo is formed, an angel brings the fertilized ovum before God and asks: "What shall this drop be: strong or weak, wise or foolish, rich or poor? He does not ask righteous or unrighteous, because this will be the person's own choice."¹² Before a person is created, the instruments which he will be given — his *kelim* — are decided in Heaven in accordance with the task he will be called upon to perform in this world; that is, in accordance with his portion in the service of Hashem. All his gifts, his physical and mental abilities, as well as all the material means at his disposal, are given to him to enable him to fulfill his portion. In addition, say our Rabbis, he is put on oath before his birth "to be a *tsaddik* and not a *rasba*." That is, his task is to use all these instruments justly and fairly. *Tsaddik* means one who is just and fair. One who robs and betrays a person's trust is the opposite of a *tsaddik*.

And so it is with all the instruments we are given. Our eyes are given to us to aid us in doing mitzvot and reading the words of the Torah. Our ears are given to us to listen to the words of the living God. Similarly, all the limbs of our body are given to us to use for the sake of Heaven.

6

Each person has his portion in the World to Come, which is the portion that has been allotted to him in the revelation of God's glory. All souls are "quarried" from under the Throne of Glory."²⁶ This means that they are "derived" from the Throne of Glory, since their purpose is the glorification of God's name. (In the language of *Hazal*, the true origin of everything and everyone is the purpose God had in mind when it or he was created.)

7 Each person has a particular portion in this task.

We have explained above that everyone is given the instruments precisely suited to his individual task. In connection with this task, a man's helpmate is selected, as well as every detail of his physical environment. "Forty days before the embryo is formed, a heavenly voice proclaims: 'The daughter of so-and-so [is destined to marry]

9 environment, provided for everyone in keeping with his or her life task, is what our Rabbis refer to as a person's

10 Inspiration: Insight - Mandator ^{magal} Rav

How does one achieve purity and avoid gezel, mirmah and similar sins? The Chofetz Chaim offers the following antidote: "He should reflect regularly on the gravity of the sins and punishments of gezel and sheker; then he will be saved from them" (*S'fas Tamim*, Ch. 3). Note the term "regularly." Pondering the matter once or twice is not sufficient. Our Sages (*Moed Katan* 27b) tell us that when a person transgresses the same sin twice it becomes to him like something permissible — such is the power of the yetzer hara, evil inclination. It follows, then, that the effects of a sin which one has transgressed countless times during his lifetime will not be easily undone. One must ponder the matter again and again until his old attitudes are uprooted and the sin takes on its true look.

13 Reflection of the Rav - VI. 1 - Ed. R. Berdin

The answer is that the prohibition was intended to teach Adam the concept of adnut, that God is not only the world's Creator and Sustainer, but also its Owner. Vayetzav Hashem Elohim was a restrictive command intended to teach man that all benefits and pleasures are gifts of God, who offers them selectively and conditionally. They are privileges that are granted, not prizes freely to be taken. Adam viewed the world as ownerless property, hefker. He accepted that God was the Creator and Sustainer; this was indisputable to him. But he was unwilling to concede that God had retained proprietary rights over His creation; he refused to recognize any "no trespassing" restrictions. Rather, Adam claimed for himself carte blanche rights to partake as he pleased.

14 This, therefore, was his sin, the crime of gezeilah, robbery; he took that which was not his. Adnut insists that life and all its benefits stem from God and are granted only to the extent that we accept His will. We must be ready to surrender, to restrict our appetites, to control our fantasies. If we take possession contrary to His will, we are usurpers and thieves. The change in Adam's situation was due to his punishment, and not to the fruit of the tree.

16 Strive for Truth - VI. 4

*To see God as "Owner of heaven and earth" is to recognize that the whole of creation contains nothing but the means (kelim) for serving God and carrying out His will.

17 There are many types of kelim which a person can use to further his spiritual progress. Kelim may be external things, such as property, environment, teachers, and pupils. Or they may be internal things, such as talents, abilities, character traits and so on. External kelim are apt to change according to the changing level of a person's service. They may also be removed if the person reaches a level where he no longer has need of them.

8 A person is not called a tsaddik if he takes for himself even one tiny bit of all that is given to him. On the contrary, a tsaddik returns it all to his Creator by using it—all of it—solely for the purpose of glorifying God, which is the purpose of his existence. He does not steal a moment or appropriate one penny of his possessions for his own selfish purposes. He is on a tremendous madrega indeed! In this sense all tsaddikim are equal.

This total

environment, provided for everyone in keeping with his or her life task, is what our Rabbis refer to as a person's

* 11 With regard to monetary matters, one must come to view his friend's money and possessions as he would hekdesh, that which has been consecrated for the Beis HaMikdash. Just as one would never willfully benefit an iota from that which has been sanctified for Hashem, so must he keep away from that which Hashem has bequeathed to someone else.

12

The first question posed by the Heavenly tribunal after a man's death is whether or not he has conducted his monetary affairs in good faith (*Shabbos* 31a). May we merit that when our time comes, we will be counted among those of clean hands and pure hearts.

15

The answer is that all sinning involves thievery. When we indulge in what is forbidden, we are, in effect, taking that which is not ours. This concept may be even further extended. When we use our tongue to slander, we rightfully lose our right to use this organ henceforth. When our hands engage in wrongful deeds, our eyes in lasciviousness, our intelligence in deception, our free will in choosing evil, we, as a result, lose our further rights, zekhuyot, over these organs and faculties. "The soul is Yours and the body is Your work" we acknowledge in our penitential prayers.¹⁹ In our daily morning blessings, we thank God for such gifts as eyesight, the ability to stand upright, to walk, to discern, to be free, to observe mitzvot. All that we presumptuously call "ours" is really "His". We may use these gifts conditionally, for the period of our lifetime, only with His concurrence and in accordance with His stipulations. When we

sin, these zekhuyot, privileges, are forfeited and nullified. Their continued utilization is larceny. The great gift of teshuvah (repentance) is that it allows us to reacquire our rights over our lives, our faculties and, once again, to partake rightfully of life's gifts.

18

As we have seen, kelim may be broken and become useless because a person's spiritual progress makes them unnecessary. However, they may also be broken because a person failed to progress and indeed descended the spiritual ladder. He may have fallen under the influence of the yetzer ha-ra' to such an extent that he no longer uses his kelim—both external and internal—for progress. They are no longer useful to him, therefore they become broken and useless. If we look carefully at the words "darkness on the face of the deep (ve-hosbech al penei tehom)" at the beginning of the Torah,³ we see that the last letters of these words spell the word kelim. The Torah is hinting that if a person, God forbid, descends to the tehom of darkness and materialism, his kelim, too, return to tohu va'vohu—chaos.

A person is called a *tsaddik* only if he is aware that everything in the world is for the service of Hashem and he diverts nothing from its proper purpose. Such was the level of Noah, of whom it is said: "Noah was a perfect *tsaddik*."¹⁵ "These are the generations of Noah: Noah was..."¹⁶

20 This verse is explained in the Midrash¹⁷ as follows:

The repetition of the name Noah means that Noah was the same *tsaddik* in this world and in the next. And when God comes to comfort Jerusalem, it is by Noah the *tsaddik* that He swears not to enslave Israel anymore, as it says: "Just as I swore never to bring the waters of Noah again upon the world, so I have sworn never again to be angry with you or to rebuke you."¹⁸

21 What does this verse mean by saying that God swears by Noah the *tsaddik*? How can God swear by the name of a *tsaddik*? The meaning is that as long as righteousness rules in the world and robbery is absent, there will be no

22 All that we have said above defines the *madrega* of a *tsaddik*. But a person can change his *mazal*. "One who changes his place, changes his *mazal*."¹⁹ This can be for better or for worse. A person can change his place in a spiritual sense, and consequently, his physical environment and the instruments provided to him may also change correspondingly.

23

* A person may broaden his *mazal* and reach levels beyond those originally envisaged as his allotted portion. A person may "take his portion and the portion of his neighbor in Gan 'Eden."²⁰ "The portion of his neighbor" means the portion allocated to his neighbor, who has failed to use it appropriately. We find this in connection with Avraham, who took the portions of all the ten generations which preceded him.²¹

24 Originally Avraham's *mazal* was to be Av-ram, the [spiritual] father of the area in the Middle East called Aram. But he broadened his vistas and succeeded in becoming Av-raham, the spiritual father of all the multitudes of humanity.²² He thus acquired the whole purpose of creation as his portion.

25 Now the matter is clear. So far as completing their portion in this world is concerned, all *tsaddikim* are equal. If anyone did not fulfill any part of his task, he would not be a *tsaddik*. After all, a *tsaddik* is someone who completes the whole of his allotted task. But there are levels above this.

→ A *tsaddik* can add to his portion, as we have seen above; and it is in this respect that Noah is compared unfavorably to Avraham. If Noah had lived during Avraham's time and had completely fulfilled his task, he still would not have measured up to Avraham. Avraham revealed the glory of Hashem in such a supreme way that his extended portion embraced the portions of all the people in the world over a period of ten generations. However, regarding the completion of his allotted task, Noah was equal to all the other *tsaddikim*.

26 But can this be called a "disgrace"?²³ Is it a disgrace for

drastic changes and no destruction. Disaster threatens only where falsehood and injustice prevail. The future redemption is in essence a redemption from lies and violence. Noah's "name"—his inner essence—was the quality of righteousness. With this quality, God will eventually redeem the world and usher in the era of peace.

→ Each person will rejoice in his portion and strive to fulfill it loyally and honestly. He will have no desire for anything which belongs to his neighbor. By virtue of this quality, Noah was saved from the Flood, which was a result of violence. [God's "swearing by the name of Noah" means that God will adopt Noah's quality of complete honesty as the foundation of the new world order—the Messianic Era.]

someone not to achieve more than the task which was assigned to him at his creation? We learn from here that it is indeed a disgrace, for it diminishes the honor of Hashem. If there is even a possibility we can honor Hashem more, how can we not do it? This is what the Torah hints at in its description of Noah. It is indeed demanded of a *tsaddik* not only to complete his individual task using all of his abilities, but it is also demanded that he broaden his task using the additional powers which would be granted to him from heaven for this new purpose.

27 To fulfill one's task completely makes a person a *tsaddik*. To strive to do more than his allotted task makes a person a *bassid*. It was in this way that Avraham's greatness exceeded that of Noah's.

28 Rabbenu Behai tells us that a person who is good to someone else because he feels pity is, in a sense, being good to himself. He cannot bear to see the other person in pain, so by helping him, he is at the same time helping himself.¹

Of course, feeling another person's loss as our own is a great quality—and we might wish we felt it more strongly. But still, it is not the quality of *bessed*, but rather of pity. What's the difference? One who feels pity is motivated by external circumstances. When he sees a destitute person, he feels obliged to help him—and indeed helps him to the best of his ability. His pity usually evaporates when he no longer sees the person in need. The *ba'al bessed*, however, pursues *bessed* with all his might. If he fails to see anyone in need, he uses his imagination and goes around looking for someone. What motivates him is the quality of *bessed* itself which he possesses. He does not need external motivation. *Hessed* fills his whole being and flows from him continuously. Indeed, he views his whole life as an opportunity for doing *bessed*.

29 Herein also lies the difference between Avraham and Noah. Noah was a *tzaddik*, while Avraham was a man of *bessed*. It goes without saying that Noah also did an enormous amount of *bessed*. His exemplary service in looking after all the animals in the ark for an entire year is well known.⁴ And we may be sure that he did it out of love. No one could have labored so long and so faithfully without love. Nevertheless, in all this he was doing *tzedek*—he was fulfilling his obligation. Love, too, is included in one's obligation to others. It is *tzedek*, but it is not yet *bessed*. As we have said, *bessed* is only that which flows from one's very being, without the need for external motivation—even the imperative of fulfilling one's obligations.

30 This distinction is also important regarding mitzvot between man and God. Service of God, too, can be performed either in response to externals, such as the need to fulfill one's obligations, or as an act of *bessed*, superseding all obligations and other factors. The person becomes, so to speak, a giver—even to the Almighty—and strives to "do *bessed* to his Creator."⁵

33

The mitzvot of the Torah are intended to engage us emotionally and intellectually. Otherwise they are reduced to cold, mechanical performances, devoid of personal meaning. They become soulless experiences, when, in fact, they were intended "to purify the people therewith" (Gen. R. 44:1).¹

34 stem Mishnevel - Ed. R. Belovod

Let us consider this enigmatic statement from the *Zohar HaKadosh*:

*No'ach is Shabbos.¹

31 Reflections of the Rav Vol. 2 - Ed. L. Becher

That an experience of a *mitzvah* in depth is highly preferred is supported by the Talmudic interpretation of a verse in *Malachi* 3:18. "And you shall come to see the difference between the righteous [*tzaddik*] and the wicked [*rasha*]; between him who is a servant of the Lord [*oved Elohim*] and him who is not a servant of the Lord [*lo avado*]."

The Talmud (Hag. 9b) asks: "Is not a *tzaddik* identical to an *oved Elohim*; is not a *rasha* the same as *lo avado*?" Are they

not synonymous terms? The answer of the Talmud is that no parallelism is here intended between the first and second clauses.² While the first clause contrasts a *tzaddik* and a *rasha*, the second alludes to two types of *tzaddikim*, the *tzaddik oved Elohim* and the *tzaddik lo avado*.³

32 The Baal Hatanya, R. Shneur Zalman of Lyady, the founder of Habad Hassidism (1747-1812), explains the distinction as follows: The *tzaddik oved Elohim* is emotionally and intellectually engaged in the *mitzvah*, which is evidenced by his readiness to go beyond minimal performance. He is continually conscious of a joyous privilege and will, therefore, regularly surpass himself. The *tzaddik lo avado* acts out of a habituated nature, though he is punctiliously observant. The emotional accompaniment is lacking, and additional initiatives are rarely forthcoming.

*This is what the Talmud means when it states that the *lo avado* is content to review his Torah lessons one hundred times, a customary round figure, while the *oved Elohim* will review one hundred and one times, surpassing usual expectations (Likutei Amarim, chap. 15).⁴

(Tikkunei Zohar, Tikkun 21:54b)

36 The distinguishing feature of Shabbos is that it is permanent and unchangeable.⁴ It falls out every seventh day and has done so since Creation, without any human intervention. Our job is to zealously guard the *kedushah* which it brings and to avoid profaning it by doing prohibited *melachah*. *Yom tov*, however, is quite different. In the ideal Jewish society, the *beis din* must proclaim the advent of the new moon. Only then can we know when Rosh Chodesh falls and hence when *yom tov* will be. *Yisrael* themselves draw down the *kedushah* on the day which they proclaim as *yom tov*. This lends a quite different character to *yom tov*, one in which the hand of man is more evident than on Shabbos.

very Shabbos-like: just as the *kedushah* of Shabbos occurs automatically, with no human intervention, so too, No'ach's *kedushah* was just there, with no help or encouragement from within.

We can now appreciate God's command to Avraham:

God appeared to Avram and said to him, "I am Keil Shakkai. Walk before Me and be perfect."

(Bereishis 17:1)

37 This was a commandment — "be perfect." Avraham was enjoined to make himself perfect, in contradistinction to No'ach, who simply was perfect and no more than that. In some sense, No'ach was a spiritual cripple; he had nothing of his own on which to rely. Avraham, in contrast, was a self-made man. It is therefore clear why No'ach is criticized in the *midrash* we quoted above. Had No'ach lived in the generation of Avraham he would indeed have been insignificant.

35

Tradition tells us that the *shalosh regalim* correspond to the three *Avos*² and that Rosh Chodesh corresponds to David HaMelech.³ It is well known from Chassidic literature that Shabbos is the primary, driving force behind all of these festive occasions and that they receive their *kedushah* from that of Shabbos. This implies that No'ach, who corresponded to Shabbos, was greater than each of the *Avos* and David HaMelech, just as Shabbos is greater than Rosh Chodesh and the *shalosh regalim*. This is obviously untrue, as the Midrash tells us that No'ach was only considered righteous in his generation. Compared to Avraham, he would have been insignificant. We clearly need another way of understanding the relative status of No'ach and the *Avos*.

37

This concept was embodied by Avraham and all of his descendants — relentlessly pursuing self-development, thus drawing down *kedushah* to oneself. This, of course, is a similar concept to that expressed by *yom tov*. The *beis din* determines the date of *yom tov* and, through their own efforts, introduce the *kedushah* of *yom tov* to the world.

In comparison, we see that the *Zohar HaKadosh* refers to No'ach as a Shabbos-like person. This is not, as we originally thought, because he was in some way holier than the *Avos*, who relate to the *shalosh regalim*. Instead, the *kedushah* of No'ach was qualitatively different from that of the *Avos*, but by no means any better. No'ach's life was not based on self-development through his own actions; rather, it was one predicated on living off the *kedushah* with which he was born. This is

בזה מתבאר גם כן ענין תפלת אברהם איננו ע"ה על סודם ועמורה שלא יגיעם העונש ולכאורה צריך ביאור. הרי אם ישארו בחיים הלא יוסיפו לחטא עוד יותר. וא"כ ביקש מה שגראה בחילול כבודו ית' (ולו יהיו עשרה צדיקים בתוך העיר. הרי ישנם עוד רשעים גמורים למאות ולאלימים. והאין זה סיכוי חלש מאד שיחזרו כולם בתשובה. וא"כ הרי יתרבו העבירות ההסתר החילול ו.) ומצינו בהר (בראשית דף ט"ז): שעוד תבעו מנח למה לא התפלל אף תא על דורו שימלטו מן המבול. לכן נקרא המבול על שמו. כדכתיב (ישעיהו נ"ד: ט) "כי מי נח זאת לי אשר נשבעתי מעבור מי נח". וגם זה צריך ביאור. אבל הענין הוא שתפלתו של אברהם איננו ע"ה נבעה מחסד שהנני כי תפלה האמיתית היא ביטוי השאיפה, ואע"ה בחסדו השלם שאף להגדיל להם חיים, ויהיה מצבם אפילו בבחינה גרועה מאד. כי כל אשר יחובר לחיים יש תקנה, ולא יכול היה לסבול שינתקו מן החיים ויאבדו בזה ובבא. ונצח ליתן את עצמו עליהם ממש בהתחסדו עמהם, ואפילו את עו"ה"ב שלו היה מוכן לסכן למענם, כי נכנס לעובי הקורה — ל"דבור קשות" — בשבילם. והוצרך לבקש מחילה על זה כמה פעמים. כמפורש בקרא. ועוד — כשישארו ברשעים ובחטאתם הלא יפריעו לו בהפצת האמונה הטהורה ובעבודת החסד שלו. כי הרי הם התנגדו אל עבודת החסד שלו התנגדות מן הקצה אל הקצה. כל זה לאות על התחסדותו הטהורה והנפלאה עמהם. וכיון שלבו כי"כ מלא חסד אליהם. נשמעת תפלתו ויתחסד השי"ת מלמעלה אם יש גם אפשרות רחוקה של רחמים. וגילוי חסד כזה — שהקב"ה נותן חסד חנם אף לחוטא — הוא קידוש ה' גדול מאד בצולמם העליון. אשר לעומתו החילול דלמטה אינו נחשב לכלום.

In every member of Klal Yisrael, sparks from the level of Avraham our Father are present.¹² It is possible to arouse points of *hessed* in every Jew—points of giving without any calculation of receiving something in return, points of pure giving not mediated by feelings of obligation or pity. In this way, we are still connected with Avraham Avinu.

One spark of true *hessed* can save a person from jealousy, arrogance, and sometimes even from lust. A person who is ready to give of himself to others has thereby abolished the causes of hatred, and similarly, of arrogance. Lust, too, is often centered on egoism, since such a person feels that all pleasures belong to him. This, too, may be cured by the power of *hessed*.

לכן נח לא התפלל על דורו כי לא הגיע לבחינה גבוהה זו של חסד. ובמדת צדק לא שייכת תפלה על הרשעים. אלא אדרבא — הצדק מחייב להענישם והתביעה על נח היתה שלא התנשא לרם מעלת החסד — להתחסד עם רשעים!

²⁷ Now these are the chronicles of Terah: Terah begot Abram, Nahor, and Haran; and Haran begot Lot. ²⁸ Haran died in the lifetime of Terah his father, in his native land, in Ur Kasdim. ²⁹ And Abram and Nahor took themselves wives; the name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and the father of Iscah. ³⁰ And Sarai was barren, she had no child. ³¹ Terah took his son Abram, and Lot the son of Haran, his grandson, and his daughter-in-law Sarai, the wife of Abram his son, and they departed with them from Ur Kasdim to go to the land of Canaan; they arrived at Haran and they settled there.

The Midrash relates that every person has various names: the one Hashem gives him, that which his parents give him, the name he is called by his friends, and above all the one that he earns for himself. Everyone is endowed with a variety of talents and skills. Some are directly endowed by Heaven. Some are the result of heredity and environment. But the most significant are those that come by virtue of developing and actualizing one's potential.

אלה תולדות נח נח איש צדיק תמים כיוס דורותיו, כי הצדיק בתולדותו הוא כרעיס דאזכור, ושוב נעשה צדיק חדש כאלו הוליד את עצמו, כאלו חאמר אצרכס כוליד את אצרכס כי מאכזי כולד אצרכס, וכאלו כוליד אי"ע שנעשה אצרכס וכן יעקב כוליד ישראל ולא חאמר ישראל צן יחאק חלל יעקב צן יחאק, וכן כ"ל אבי מלכה ואבי יסכה, ושוב כתיב, ואלה שרי כלחו ולא כתיב יסכה כלחו שכרי יסכה הוא שרי, ועוד כ"ל ולא שרי צה צנו שכרי כיתב צה כרן כמו לוט צן צנו, חלל שולדכ יסכה שככל סוכין ציפוכ, ושוב כשנשאל לאצרכס, נעשית צדי חדשש שרי כמו אצרכס כי שרי לשון שררות על שם קדושתה, נמלל כרן כי אבי מלכה ולא אבי שררה, ושרי כיתב כלחו של תרע לא צה צנו כ"ל כלחו, ע"י שנעשית כלחו שנשאל לאצרכס נקראת שרי נמלל הוא שרי כלחו ולא שרי צה צנו. ועד"ן י"ל חלל תולדות יחאק צן אצרכס כי אצרכס כוליד את יחאק מיד קדושתו ולא נשתנה אח"כ כי אצרכס כוליד מיד יחאק, מלידה ומצטן ומכריון, וכ"כ כנה זכ נח כולד נח על שם יחאקו משצטן ידונו שינעשה כלי מתרישה, ככה קראו אצ"ו. חלל נשתנה אח"כ ונעשה קמנו נח חחר כפי חדרש "צ"ר רע"ל" נח לשמים נח לצביות נח למעלה נח למטה, ע"כ תולדותיו של נח כולד מלמד, הוא כוליד נח שכוליד אי"ע צמה שנעשה נח לשמים ולצביות וכ"כ איש צדיק תמים דורותיו. [תקל"ד].

עיקר העיקרים לאדם הוא שלא יחיה חיים פשוטים. כאשר חיים יחד עם ה"רחוב", ומשתרשים בחיי ה"רחוב" — מתהוים כה"רחוב". אל תראוני שאני שחרחרת ששופתני השמש" (שיה"ש א, ו) —, השופתני השמש" הוא דבר נורא מאוד. רואים אנו אנשים החיים בין אוה"ע, סופגים בקרבם את כל הכיעור של האומות, ואת מפני שהם החיים חיים פשוטים, ומשתרשים בתוך ה"רחוב", וכאשר אנשים אלה פונים אל תה"ק — דאי כי אינם מבינים בה מאומה, כי התורה הרי שונה הוא לגמרי מאופן החיים שחיים בן וממילא מסתכלים על התורה כעל "איזה ענין דתי". אם ישאלו אותנו מה הענין שאיננו הולכים ברחובות לחפש עני להיטיב עמו? — הרי נגיד מיד כי זה דבר שמחאים לאברתם איננו ע"ה! כי זוהי ממדותיו המיוחדות של אאע"ה! "כחום היום" (בראשית יח, א) — שהי מצטער עד מאוד שאין לו עם מי להיטיב! הנה זאת ממדותיו של אאע"ה, אך אנתנו איננו במדרגה זאת, וכשאנו אומרים כ"כ אינו עולג על דעתנו כלל, כי הילך מחשבה זה נובע מן ה"ששופתני השמש", ממה שאנו חיים חיים פשוטים, והתרגלנו במבט של הרחוב!