



PHOTO: JEW/THE LIVING ARCHIVE / 104489

ALONE AGAINST THE WORLD

At the farbrengen of Rosh Chodesh Mar-Cheshvan, 5743 the Rebbe spoke about the lesson to be learned from Noach, who stood alone against a dark world and transformed it to good.

At the beginning of Parshas Noach the *possuk* says: “These are the offspring of Noach, Noach.” The double “Noach” refers to two types of rest—“*naycha*”—in the higher and lower worlds. The synonymy of Noach and “rest” is to the extent that the “days of old” mentioned in the *passuk* about *geulah*—“Then shall the offering of Yehudah and Yerushalayim be pleasing to Hashem, as in the days of old and as in bygone years”—are associated with the “days of Noach.”

Being that Torah is eternal, this is a lesson for every Yid.

When a Yid looks around and sees that “darkness covers the earth and a [dark] cloud [covers] the nations,” and that he alone has to go out and wage war against the whole world,

not knowing who will win, he can become disheartened. Even before explaining to him that he is not alone but together with many Yidden and with Hashem, he should be taught the lesson to be learned from the beginning of Parshas Noach:

“Noach was a righteous man. He was perfectly righteous in (relation to) his generation.” Although the way of the land was corrupt and the opposite of why it was created—“He created it to be inhabited”—Noach, alone, remained a *tzaddik*—“a righteous and perfect man”—“I saw you, a *tzaddik* before me.”

Furthermore: not only were the people corrupt, but also the animals—“for all flesh had depraved its nature upon the earth.”

Even so, through Noach’s *avodah* he changed the world—“Hashem smelled the pleasant aroma”—in a manner that there was rest in the higher and lower worlds—“Noach, Noach.”

Whether or not a Yid sees his triumph over the world is irrelevant to his continued efforts in spreading goodness—“the good and just in the eyes of Hashem your G-d”—Torah and mitzvos. He is not the first standing alone against the world; Noach did it too, and defeated it.

This does not mean that he needs to do Hashem’s will without caring about the outcome. Rather, that he must do his part and then he is guaranteed that he will succeed; just like Noach.

When he knows this, he will do his *avodah* with *simcha*; as the [Frierdiker] Rebbe said, when going out to war, soldiers already sing a victory march, before the victory even happened.

This is also emphasized at the beginning of Parshas Noach. Even before discussing the details of the flood that destroyed the world, the Torah talks about “Noach, Noach”—rest in the higher and lower worlds. **T**

(*Hisvaaduyos* 5743 vol. 1 p. 370)