



NOACH

IN G-D'S IMAGE

Spreading a Message of Universal, G-dly Morality

PARSHAH OVERVIEW

Noach

G-d instructs Noah—the only righteous man in a world consumed by violence and corruption—to build a large wooden *tevah* (“ark”), coated within and without with pitch. A Great Deluge, says G-d, will wipe out all life from the face of the earth; but the ark will float upon the water, sheltering Noah and his family as well as two members (male and female) of each animal species.

Rain falls for forty days and nights, and the waters churn for 150 more days before calming and beginning to recede.

The ark settles on Mount Ararat, and from its window Noah dispatches a raven, and then a series of doves, “to see if the waters were abated from the face of the earth.” When the ground dries completely—exactly one solar year (365 days) after the onset of the Flood—G-d commands Noah to exit the *tevah* and repopulate the earth.

Noah builds an altar and offers sacrifices to G-d. G-d swears to never again to destroy all of humankind because of their deeds, and He sets the rainbow as a testimony of His new covenant with the human race.

G-d also commands Noah regarding the sacredness of life: murder is deemed a capital offense, and, while people are permitted to eat the meat of animals, they are forbidden to eat flesh or blood taken from a living animal.

Noah plants a vineyard and becomes drunk on its produce. Two of Noah’s sons, Shem and Japheth, are blessed for covering up their father’s nakedness, while his third son, Ham, is punished for taking advantage of his father’s debasement.

Have you ever
tried to influence
someone to
improve their
behavior, become
more ethical, or
show more
compassion?



TEXT 1

Genesis 6:9–13

ט. אֱלֹהֵי תוֹלְדֹת נֹחַ, נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדֹרֹתָיו, אֶת הָאֱלֹקִים הִתְהַלֵּךְ נֹחַ.
י. וַיֹּולֵד נֹחַ שְׁלֹשָׁה בָנִים, אֶת שֵׁם אֶת חָם וְאֶת יָפֶת.
יא. וַתִּשְׁחַת הָאָרֶץ לְפָנֵי הָאֱלֹקִים, וַתִּמְלֵא הָאָרֶץ חָמָס.
יב. וַיִּרְא אֱלֹקִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחָתָה, כִּי הִשְׁחִית כָּל בֶּשֶׁר אֶת דְּרָכֹו עַל
הָאָרֶץ.
יג. וַיֹּאמֶר אֱלֹקִים לְנֹחַ, קַץ כָּל בֶּשֶׁר בָּא לְפָנַי כִּי מָלְאָה הָאָרֶץ חָמָס מִפְּנֵיהֶם,
וְהִנְנִי מִשְׁחִיתָם אֶת הָאָרֶץ.

9. These are the generations of Noah. Noah was a righteous man, perfect in his generations; Noah walked with G-d.

10. And Noah begot three sons: Shem, Ham, and Japheth.

11. The world had become corrupt before G-d, and the earth became full of robbery.

12. And G-d saw the earth, and behold it had become corrupted, for all flesh had perverted its way on the earth.

13. And G-d said to Noah, “I have decided to put an end to all flesh, for the earth has become full of robbery because of them, and behold I am destroying them from the earth.”

QUESTION

What lessons are we meant to learn from Noah's story, and is there a unique lesson we can learn from Noah that we can't learn from Abraham?

QUESTION

If Noah couldn't convince his generation to abandon their depravity and embrace morality, what chance do we have of influencing the world in our own times?



The Seven Noahide
Laws

TEXT 2

*Maimonides, Mishneh
Torah, Laws of Kings 9:1*

עַל שְׁשֶׁה דְּבָרִים נִצְטָוָה אָדָם הָרִאשׁוֹן: עַל עֲבוֹדַת זָרָה, וְעַל בְּרִפְתַּת הַשֵּׁם, וְעַל
שְׂפִיכוֹת דָּמִים, וְעַל גְּלוּי עֲרִיּוֹת, וְעַל הַגָּזֵל, וְעַל הַדִּינִים . . .
הוֹסִיף לְנַח אֲבֵר מִן הַחַי, שְׁנֹאמֵר: "אֵךְ בְּשָׂר בְּנִפְשׁוֹ דָּמוֹ לֹא תֹאכְלוּ". נִמְצְאוּ
שִׁבְעַת מִצְוֹת.

Six *mitzvot* were commanded to Adam. The prohibitions against: (1) worshipping false gods; (2) cursing G-d; (3) murder; (4) incest and adultery; and (5) theft; as well as (6) the command to establish laws and courts of justice.

The prohibition against eating flesh from a living animal was added for Noah, as the verse states, "Nevertheless, you may not eat flesh with its life, which is its blood" (Genesis 9:4). Thus there are seven *mitzvot*.

The Jewish people are charged with serving as a “light unto the nations.”



TEXT 3A

*Maimonides, Mishneh
Torah, Laws of Kings 8:10*

וְכֵן צִוָּה מֹשֶׁה רַבֵּנוּ מִפִּי הַגְּבוּרָה לְכַף אֶת כָּל בְּאֵי הָעוֹלָם לְקַבֵּל מִצְוֹת שְׁנֵצֶטֶווּ
בְּנֵי נֹחַ.

G-d commanded Moses to compel all people to accept the commandments given to Noah's descendants.

TEXT 3B

*The Rebbe, Rabbi
Menachem Mendel
Schneerson, Shaarei
Halachah Uminhag,
Yoreh De'ah, P. 62*

על כל פנים יוצא מכל האמור להלכה ולמעשה – דחייב רמ"א על כל אחד
ואחד לעשות ככל אשר ביכלתו להשפיע על בני אמות העולם שיקימו שבע
מצוות דידהו, דמאחר שכן הוא דעת הרמב"ם ואין מאן דפליג עליה בזה, הרי
ודאי דהכי הלכתא.

At the very least, what emerges is a Halachic obligation on every individual to do all in their power to influence the nations of the world to fulfill their Seven *Mitzvot*. Inasmuch as this is Maimonides's recorded opinion with no disputant, it is certainly the accepted Halachah.

TEXT 4A

*Rabbi Yehudah Ben
Shmuel Hachasid, Sefer
Chasidim, §1124*

אם רואה אדם נכרי עושה עברה, אם יכול למחות, ימחה, שהרי שלח הקדוש
ברוך הוא את יונה לנינוה להשיבם.

If you see a non-Jew doing something wrong and are in a position to protest, you must protest, as G-d sent Jonah to Nineveh to inspire them to repent.

TEXT 4B

Rabbi Moshe Sofer,
Chatam Sofer, Choshen
Mishpat, §185

מְצוּה לְהוֹרוֹתָם, כְּמוֹ שֶׁכָּתַב רַמְבַּ"ם פֶּרֶק י' מִמְּלָכִים.

There is a mitzvah to guide non-Jews, as Maimonides writes in “Laws of Kings,” chapter 10.

TEXT 4C

*The Rebbe, Rabbi
Menachem Mendel
Schneerson, Shaarei
Halachah Uminhag,
Yoreh De'ah, P. 63*

וּמְכַל זֶה פְּשׁוּט וּבְרוּר דְּכָל מִי שֵׁישׁ בְּיָדוֹ לְהַשְׁפִּיעַ בְּאַיִזָּה אַפֵּן שִׁיְהִיָּה עַל שׁוּם בֶּן
נַח שִׁישְׁמַר הַז' מִצְוֹת, הֵרִי מְטַל עָלָיו הַחַיּוּב הַנִּזְכָּר לְעֵיל שְׁנַצְטוּיֵנוּ עַל יְדֵי מֹשֶׁה
רַבְּנוֹ עָלָיו הַשְּׁלוֹם מִפִּי הַגְּבוּרָה.

וּבּוֹדָאִי דְּמִי שֵׁישׁ לוֹ בֵּין כָּךְ קְשָׁרִים עִם בְּנֵי נַח בְּעֵנֵינִי מְסַחֵר וְכִיּוֹצֵא בְּזֵה, שֶׁעָלָיו
לְנַצֵּל הַקְּשָׁר בְּכַדִּי לְהַשְׁפִּיעַ עָלָיו וּלְהַסְבִּירוֹ בְּדַבָּרִים הַיּוֹצְאִים מִן הַלֵּב שֶׁהַקְּדוֹשׁ
בְּרוּךְ הוּא צִוָּה אוֹתוֹ בְּשִׁבְעַת מִצְוֹת שֶׁתְּכַלִּיתֵן לְמִלָּא הָעוֹלָם בְּצַדֵּק וּבִישָׁר.

It is plainly obvious that anyone with the ability to influence a non-Jew in any way to fulfill the Seven *Mitzvot*, has the obligation to do so from G-d's command to Moses.

Certainly, anyone with business relationships with non-Jews or the like must use their relationships to influence people. The correct way to do this is to explain, in a way that is meaningful to you, that G-d has given humanity seven commandments to fill the world with justice and uprightness.

$$V_m = \sum_{i=1}^n \frac{CF_i}{(1+r)^i}$$

$$S = \frac{P}{1-n \cdot d}$$

$$PV = \frac{FV}{(1+r)^t}$$

$$\frac{dF_B}{dW} = r_{B_{net}}$$

$$A = \frac{P}{1-dt}$$

$$C = P \frac{(1+i)^t}{j_p}$$

$$A = \frac{P - LC}{1T}$$

$$k'_i = \frac{1T}{(1+r)^i}$$

$$EOQ = \sqrt{\frac{2 \times F \times D}{H}}$$

$$P = S \cdot (1 - n \cdot d)$$

G-d only expects what He knows we can achieve.

What is the magical idea that can power through the world's indifference?

TEXT 5

Genesis 1:27

וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ, בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ, זָכָר וּנְקֵבָה בָּרָא
אֹתָם.

And G-d created man in His image; in the image of G-d He created him;
male and female He created them.

TEXT 6A

Mishnah, Avot 3:14

הוא הִיָּה אוֹמֵר: חֲבִיב אָדָם שֶׁנִּבְרָא בְּצַלְמֵם, חֲבִיב יִתְרָה נֹדַעַת לוֹ שֶׁנִּבְרָא בְּצַלְמֵם, שֶׁנֶּאֱמַר: "כִּי בְּצַלְמֵם אֱלֹקִים עָשָׂה אֶת הָאָדָם" (בְּרֵאשִׁית ט, ו).

Rabbi Akiva used to say, “Humans are cherished, for they were created in the image of G-d. As an even greater sign of love, G-d let humanity know that they were created in His image, as it says, ‘For in the image of G-d He made humanity’” (Genesis 9:6).

TEXT 6B

*Rabbi Yom Tov Lippman
Heller, Tosafot Yom Tov,
Avot, ad loc.*

וּבְכָל אָדָם אָמַר רַבִּי עֲקִיבָא. וּכְמוֹ שֶׁהוּא הִרְאִיָּה שְׂמֵמָנוּ הֵבִיא שֶׁהוּא נֹאמֵר לְבַנְי נַח, לֹא
לְבַנְי יִשְׂרָאֵל לְבָדָם. וְרָצָה רַבִּי עֲקִיבָא לְזַכּוֹת אֶת כָּל אָדָם, אֵף לְבַנְי נַח. וּמֵאֲמַר מָלֵא אָמַר
הֶרְמֵב"ם בְּפֶרֶק ח מֵהִלְכוֹת מְלָכִים [הִלְכָּה י] . . .
אָבֵל בְּעֵינַי, זֹה הַדֶּרֶךְ דֶּרֶךְ סְלוּלָה וּמְרוּחַת, כִּי בָא רַבִּי עֲקִיבָא לְהִישִׁיר לְכָל בְּאֵי עוֹלָם
כְּאֲשֶׁר נִצְטוּיָנוּ מִפִּי מֹשֶׁה רַבֵּנוּ עָלֵינוּ הַשְּׁלוֹם כְּדַבְּרֵי הֶרְמֵב"ם . . . בְּכַפִּית דְּבָרִים, לְהַמְשִׁיךְ
לָבָם אֶל רְצוֹן קוֹנֵם וְחַפֵּץ צוּרָם, יִזְכְּרָם לְטוֹבָה. וְשֵׁהֶם חֲבִיבִים שְׁנִבְרָאוּ בְּצֶלֶם לְהוֹרוֹת
נִתְּן בְּלָבָם . . . לְכַדְּ הֵבִיא לָזֶה הַכְּתוּב, שֶׁכֵּן אָמְרוּ ה' יִתְבָּרֵךְ בְּטַעַם הַמְצוּהָ אֲשֶׁר צִוָּה
אוֹתָם, כִּי בְּצֶלֶם אֱלֹקִים עָשָׂה אֶת הָאָדָם, וְלְבַנְי נַח נֹאמֵר הַכְּתוּב וְלְבַנְי נַח אָמַר רַבִּי
עֲקִיבָא דְּבָרָיו הִלְלוּ

Rabbi Akiva refers to all people. The verse he quotes as proof applies to all people, not Jews exclusively. Rabbi Akiva sought to empower all people, including non-Jews. Maimonides writes about this in “Laws of Kings” [8:10].

Rabbi Akiva intended to pave a broad path for all people to achieve upstanding character, as we were commanded by Moses to do, as explained in Maimonides. . . . We ought to influence them with words, and draw their hearts toward their Creator’s will. Mention their goodness, and instill in their hearts that as the bearers of G-d’s image, they are cherished and possess an internal moral compass. Therefore, he quotes the verse where G-d supplies His reason for commanding them, “For G-d made humanity in His image.” This verse refers to non-Jews, as does Rabbi Akiva.

TEXT 6C

*The Rebbe, Rabbi
Menachem Mendel
Schneerson, Likutei
Sichot 15, P. 58*

דאס מיינט דער תנא מיט "חביב האדם שנברא בצלם": דערמיט גיט ער אן
אנווייזונג ווי אזוי א איד דארף (און קען) באווייזן "כל באי עולם" צו
אויספאלגן מצוות הקדוש ברוך הוא צו זיי – דורך מסביר זיין זיי זייער
חביבות, "שנברא בצלם", וואס דעריבער איז "מטל עליו לעשות רצון קונו".

This is what the sage means with "humans are cherished, for they were created in the image:" He is informing us how a Jew must (and can) influence all citizens of the world to fulfill G-d's commandments: by explaining how very precious they are, being "created in the image," and as such, they must follow their Creator's will.

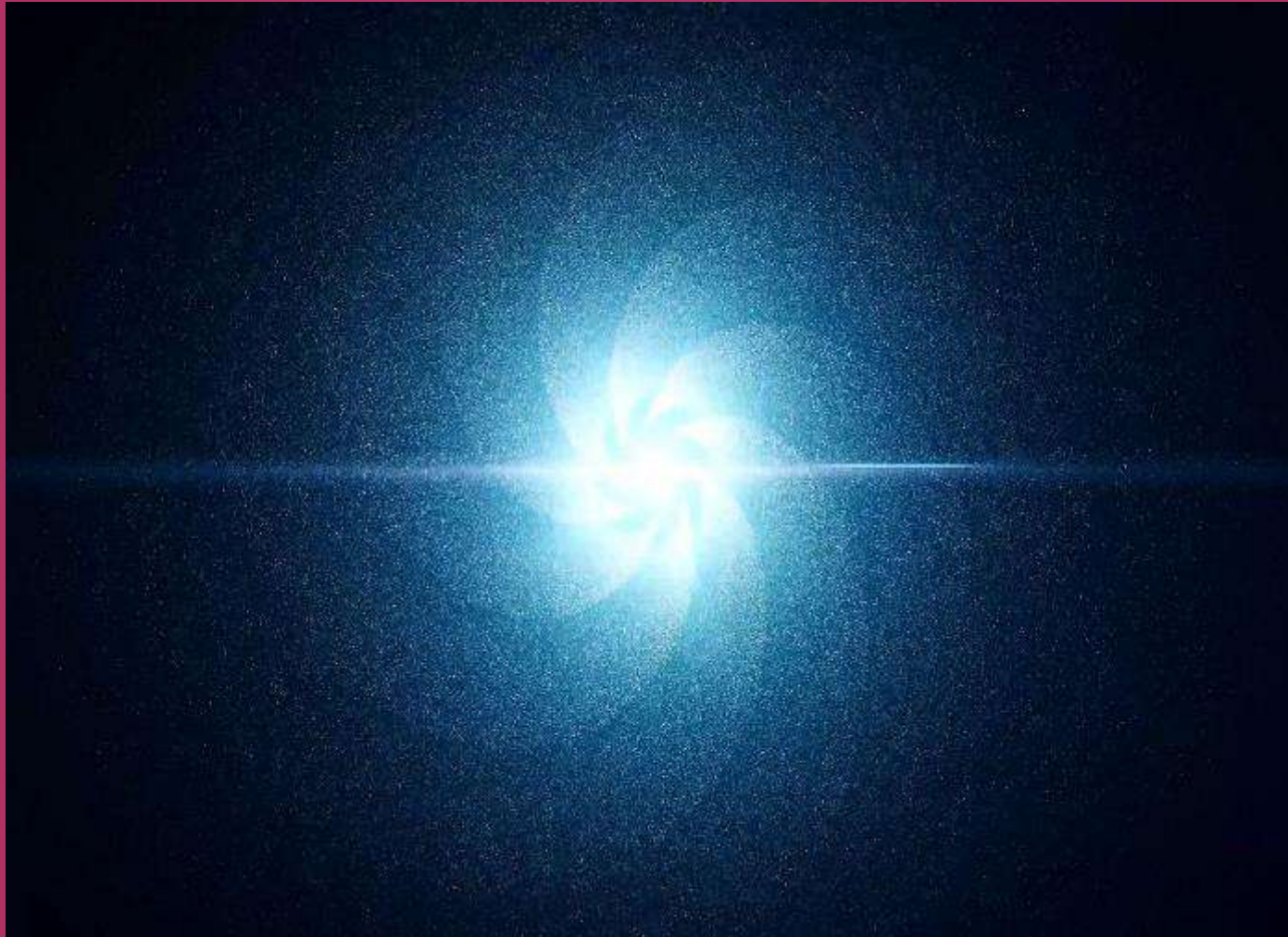
TEXT 7A

*Rabbi Bachya Ben Asher
Ibn Halawa, Genesis 1:27*

בְּצִלְמוֹ: עֵינַיִן צֶלֶם הַשְּׂגָה שְׂכֵלִית, וְהַכּוֹנֵה בְּאִמְרוֹ "בְּצִלְמֵנוּ", לְפִי שֶׁהִנָּפֵשׁ
הַשְּׂכֵלִית שֶׁבְּאָדָם אֲצֵלָה מְרוּחַ . . .
רַבִּים הֵבִינוּ מֵלֵת צֶלֶם שֶׁהוּא הַמּוֹרָה בְּלִשׁוֹן הַקֹּדֶשׁ עַל הַצּוּרָה הַחִיצוֹנָה
הַמְרֻגָּשֶׁת, וְטָעוּ בְּזֵה, עַד שֶׁנָּטוּ לְצַד הַכְּפִירָה לְהֶאֱמִין בְּגִשְׁמוֹת . . . אִמָּנָם הַצֶּלֶם
הוּא נּוֹפֵל עַל הַצּוּרָה הַטְּבֵעִית, רוֹצֵה לֹאמֹר, הָעֵינַיִן אֲשֶׁר בּוֹ נִתְעַצֵּם הַדְּבָר
וּמֵהוּתּוֹ. וְעַל הַהִשְׂגָה הַזֹּאת הַשְּׂכֵלִית נֶאֱמַר: "בְּצֶלֶם אֱלֹקִים".

The “image” is the capacity for intellectual understanding. The words of the verse, “like G-d’s image” (*tzelem*) tell us that the intellectual soul within humanity emanated (*atzulah*) from His holy spirit. . . .

Many understand the Hebrew word “image” to describe something as a visible, tangible body. They err in this until they veer toward heresy to believe that G-d is physical. Know that “image” . . . refers to the inner nature of a thing, meaning that this is the idea that defines its being and essence. Therefore our capacity for thought is called “in G-d’s image.”



“Created in G-d’s
image.”

Unique among all the
world’s creatures, G-d
gave us an ability that
rightfully belongs to
Him alone—the capacity
for understanding.

TEXT 7B

*Rabbi Yom Tov Lipmann
Heller, Tosafot Yom Tov,
Avot 3:14*

וְעוֹד מֵעֵינַיִן צֶלֶם בְּעֵצְמוֹ שֶׁהוּא כְּפֵרוּשׁ הַרְמַב"ם בְּתַחֲלֵת סֵפֶר הַמּוֹרָה, שֶׁהוּא
הַהֲשָׁגָה הַשְּׂכֵלִית, אֲשֶׁר בּוֹ יִתְיַחַד הָאָדָם.

The idea of the “image” is as Maimonides explains in the beginning of the *Guide for the Perplexed*: that it refers to the intellect that is integral to humans.

QUESTION

If intellect alone is not enough, what is the *true* majesty of the notion that we're created in "G-d's image"?

TEXT 8A

*Rabbi Yosef Yitzchak
Schneersohn, Sefer
Hamaamarim 5709, P. 53*

אִמָּנִים הַשֵּׁכֶל הוּא רַק הַשִּׁיחַ אֶל הַמַּדּוּת, דְּהִינוּ מָה שְׂטוּב לְפִי טְבָעוּ וְחוּמְרוּ,
וְלַהֲשִׁיכִיל וְלַהֲתַחַכֵּם אִיךָ לְהַשִּׁיג הַדְּבָר הַהוּא, וְלַהֲמַצִּיא כָּל הַמִּנִּי תַחְבּוּלוֹת
בְּשִׁבִיל לְהַרְבוֹת הוֹן וְעֶשֶׂר וְגִדּוּלָה וְכָבוֹד וְכֹהֲאֵי גִוְנָא. וְכֵן לְהַצְדִּיק אֶת עַצְמוֹ
בְּכַמָּה טְעָנוֹת לְהַפְךָ בְּזָכוֹת עַצְמוֹ . . . וְגַם בְּדָבָר שֶׁהוּא הַפֶּךְ הַיָּשָׁר, הוּא מִמַּצִּיא
בְּזָה כָּל הַמִּנִּי הַמַּצְאוֹת וְתַחְבּוּלוֹת בְּשִׁבִיל לְהַרְאוֹת צְדָקוֹ וַיִּשְׁרוּ כִּי הַצְּדָק עִמוֹ.

Naturally, our minds only come into play when we are emotionally invested in something. This can mean trying to figure out what we should desire, given our nature, or it can mean using our minds to figure out how to get something we already desire. . . . Our minds are capable of going to incredible lengths to conceive schemes for self-aggrandizement or to increase our wealth, or to twist justice to make ourselves appear to be in the right.

TEXT 8B

Rabbi Yosef Yitzchak
Schneerson, *Ibid.*, P. 54

הנה גם בשכל שאינו שיך להמידות, וכמו חכמות ולמודיות חיצוניות שיש בהם שכלים עמקים, הרי זה בהדבר כמו שהוא בבחינת מציאות יש.

וכמו חכמת הטבע שהוא השכל והחכמה בטבעי הדומם צומח חי ומדבר – כמו טבעי הצומח לדע ההרכבה שלו וכל חלקיו וכן בשארי החכמות הטבעיים – שהשכל הוא בהדבר כמו שהוא יש ומציאות. וכללות השכל הטבעי הוא בישות הדבר, לא בהעדרו. והשכל המלבש בהם הוא יש ועושה ישות ופרוד, דלהיות שכל השכל הוא בישות הדבר, נעשה על ידי זה יש ודבר נפרד.

Our minds are beholden to our emotions even in those intellectual pursuits that do not concern our personal emotions, such as in the sciences. Though these are deep disciplines, they really only consider the external subject matter and not its purpose.

In the natural sciences, for instance, the mind is engaged in analyzing the nature of inanimate matter, plant matter, animals, and humans. For example, when studying a plant, you want to understand its composition and all of its aspects, and so too in other fields. In this discipline, the mind only takes into account the material, isolated existence of the subject. The entire pursuit of science engages in *what is*, never in *what's not*. The mind engaged in this study is materialistic and becomes self-centered and arrogant. Inasmuch as the entire study concerns the independent [material] existence of the subject, the person comes to think of themselves as an independent [material] existence.

TEXT 9

*The Rebbe, Rabbi
Menachem Mendel
Schneerson, Likutei
Sichot 15, P. 60*

און וויבאלד אז דער שכל פון נפש השכלית איז אין עניני העולם וואס ענינם
איז ישות ומציאות, דעריבער ווערט אויך אין דעם שכל א הרגש פון ישות,
וואס דערלאזט ניט דעם צוטראגן זיך צו העכער פון זיך כדבעי.

The intellectual soul gravitates toward worldly ideas that revolve around materialism and ego. Such thinking carries with it a feeling of self-importance that prevents any hope of rising above one's self as is appropriate.

The G-dly Soul



TEXT 10

*Rabbi Shneur Zalman of
Liadi, Tanya, Likutei
Amarim, ch. 19*

כְּדֵּן נְשִׁמַת הָאָדָם, וְכֵן בְּחִינַת רוּחַ וְנַפֶּשׁ, חֲפִצָּה וְחֻשְׁקָה בְּטַבְעָהּ לִפְרֹד וְלִצְאֹת מִן
הַגּוּף וְלִדְבֹק בְּשִׂרְשָׁהּ וּמְקוֹרָהּ בְּה' חַיֵּי הַחַיִּים בְּרוּךְ הוּא, הֵגֵם שְׂתֵהִיָּה אֵין וְאַפְס
וְתִתְבַטֵּל שָׁם בְּמִצִּיאוֹת לְגַמְרֵי, וְלֹא יִשְׁאַר מִמֶּנָּה מְאוּמָה מִמְהוּתָהּ וְעֲצָמוּתָהּ
הֲרֵאשׁוֹן, אֵף עַל פִּי כֵן זֶה רְצוֹנָהּ וְחֲפִצָּהּ.

[Just as with a candle] so it is with the human soul: It naturally yearns and desires to distance itself and escape from the body so that it can unite with its root and Source, G-d the Source of all life, blessed be He. Even though this means forfeiting its existence and reverting to nothing—for in its source it occupies no space of its own, and nothing would remain of its original existence—still, this is the G-dly soul's desire.

TEXT 11

*The Rebbe, Rabbi
Menachem Mendel
Schneerson, Likkutei
Sichot 15, pp. 61–62*

וויבאלד אז דער צלם שבבני ישראל איז א מסבב דערפון וואס ער האט א נפש
האלקית, פועל'ט די סבה אין דעם מסבב מעין פון אירע איינגשאפט — דעם
טבע הבטול אין נפש השכלית.

The Jewish people's Divine image is a result of their G-dly soul. As such, when influencing our surroundings, the impact is on the terms of our G-dly soul, injecting transcendence into the intellectual soul.

TEXT 12

*Maimonides, Mishneh
Torah, Laws of Kings 8:11*

כָּל הַמְקַבֵּל שִׁבְעַת מִצְוֹת וְנִזְהָר לַעֲשׂוֹתָן, הֲרִי זֶה מִחֲסִידֵי אֲמוֹת הָעוֹלָם. וַיֵּשׁ לוֹ חֵלֶק לְעוֹלָם הַבָּא.
וְהוּא שִׁיקְבֵּל אוֹתָן וַיַּעֲשֶׂה אוֹתָן מִפְּנֵי שְׂצוּהַ בְּהֵן הַקְּדוֹשׁ בְּרוּךְ הוּא בַּתּוֹרָה,
וְהוֹדִיעָנוּ עַל יְדֵי מֹשֶׁה רַבֵּנוּ שֶׁבְּנֵי נֹחַ מִקֶּדֶם נִצְטְווּ בְּהֵן. אָבֵל אִם עָשָׂאן מִפְּנֵי
הַכֹּרֵעַ הַדַּעַת, אֵין זֶה גֵר תּוֹשֵׁב, וְאִינוּ מִחֲסִידֵי אֲמוֹת הָעוֹלָם וְלֹא מִחֲכָמֵיהֶם.

Anyone who accepts upon themselves to fulfill these seven *mitzvot* and is precise in their observance is considered one of “the pious among the gentiles” and will merit a share in the World to Come.

This applies only when they accept and fulfill them because the Holy One, blessed be He, commanded so in the Torah and informed us through Moses, our teacher, that Noah’s descendants had been commanded to fulfill them previously. But one who fulfills them out of pure intellectual conviction is not considered righteous or wise.



“Created in G-d’s
image.”

Every person
mirrors G-d and
feels incomplete
until they rise
above themselves.

Don't be so
humble.



TEXT 13

*The Rebbe, Rabbi
Menachem Mendel
Schneerson, Likutei
Sichot 26, P. 144*

בְּנוֹסָף צו דַּעַם וְוַאס דוֹרְךָ אַזאַ הַשְׁתַּדְּלוּת וְוַעלֵן צוּקוּמֵן טוּיזְנֶטְעֶר און טוּיזְנֶטְעֶר נִיט-
אִידֵן וְוַאס וְוַעלֵן מְקִיָּם זַיִן דִּי ז' מִצְוֹת – קִיּוּם צְוִי הַקְּדוֹשׁ בְּרוּךְ הוּא צוּקוּמֵן טוּיזְנֶטְעֶר
און טוּיזְנֶטְעֶר מָאל, וּבְנוֹסָף עַל זֶה אוּיף תּוֹעֵלֶת פֶּאר אִידֵן, כְּנִזְכָּר לְעִיל – אִיז אוּיף דִּי
הַשְׁתַּדְּלוּת גּוּפֵא אֵן עֲנִין וְוַאס רוּפֵט אַרוּיס אַ יַחַס פֿון כְּבוֹד וְהַעֲרָצָה צו אִידֵן.
זְעַענְדִּיק ווי אִידֵן זַיִנען זיך מִשְׁתַּדֵּל אַז אִין וְוַעלֵט זַאל הַעֲרִשֵׁן צְדָק וַיִּשְׂר און זַיִ בְּאַמִּיעֵן
זיך לְטוֹבַת דְּעַר גְּאַנְצְעֶר שְׂכוּנָה, מְדִינָה, מְעַנְטְשֵׁהֵיט, וְוַעֲרֵט בֵּי דִי אַמּוֹת הָעוֹלָם – וְרֵאוּ
כֹּל עַמֵּי הָאָרֶץ אַז אִידֵן זַיִנען נִתְתִּיךְ לְאוּר גּוֹיִם עֵס וְוַעֲרֵט דְּעַרְהוּיְבֵן דְּעַר גְּאוּן יַעֲקֹב.

Such an approach will lead to thousands upon thousands of non-Jews fulfilling the Seven *Mitzvot*, thus fulfilling G-d's commands thousands upon thousands of times. What's more, there's a benefit for the Jewish people as well, namely the very effort will cause the world to relate to the Jewish people differently.

When they see that the Jewish people are making an effort to influence the world to be a more just and righteous place and that the Jewish people are concerning themselves with the welfare of the entire neighborhood, country, and mankind, all the nations of the world will see that the Jewish people are a “light unto the nations.” This will only increase Jewish prestige.

QUESTION

What lessons are we meant to learn from Noah's story?

ANSWER

Noah's story teaches us our duty to be a "light unto the nations" and bring morality to the entire world.

KEY POINTS

- As a “light unto the nations,” the Jewish people have a responsibility to bring morality to the world by teaching the Noahide Laws to society.
- The key to presenting morality is to teach people that they are created in the image of G-d.
- Part of our Divine image is our capacity for intellect, but the intellect alone lacks a moral anchor.
- The fullest expression of our Divine image is reflected in our willingness to put G-d first, and our constant desire to connect to Him.
- To bring morality to the world, we can teach people that they possess a desire to connect to G-d and ought to put Him above all other concerns.

KEY POINTS

- We need not be afraid or ashamed to preach this doctrine. The world will respect us as we seek to impact it for the better.

