

חסידות

From the Chassidic Courts

BRESLOV · ON GENESIS 8:12

Why Noah had to be told to leave the ark

Likutei Halakhot, Orach Chaim, Laws of the Sabbath 7:69

Noach's entering the Teivah (ark) and his later being commanded to leave it mirror two necessary modes of divine service: the desire to remain hidden in holiness, absorbed in Torah and prayer ("ayeil," entering), and the harder, equally commanded task of going out into the world to attend to physical and worldly needs ("venafik," going out). True service of Hashem Yitbarach (may His Name be blessed) requires mastering both aspects, since He wills that a person sustain the world even at the cost of leaving the safety of the beit midrash (house of study).

AI SUMMARY

"And the ark rested in the seventh month" - this is Tishrei. And so it is explained in several books that the Teivah (ark) of Noach represents the words and letters (teivot) of the prayers and supplications that Israel prays and entreats, etc. And therefore all of Noach's entry into the Teivah corresponds to the aspect of "ayeil" (entering), for since he was not able to save himself along with the world, because he was not expert in the above-mentioned halachah (law), and the main point was that he was not expert in the aspect of "venafik" (going out), for there lies the essential expertise, as mentioned above. Therefore the Name, may He be blessed, commanded him to enter into the Teivah, which is the aspect of "ayeil," and there he would hide himself together with all his children and with all kinds of animals, birds, and plants, etc., for the sake of the preservation of the world.

And therefore, just as he required a command from the Name, may He be blessed, to enter into the Teivah, so too was he compelled to be commanded

by the Name, may He be blessed, to go out from the Teivah, as is written in the parashah (Torah portion).

God spoke to Noach, etc., "Go out from the ark" — for he needed to be commanded regarding the going-out from the ark, because his going-out from the ark is the aspect of "ve'nafik" (and he goes out), in that by hiding himself in the ark until the harsh judgment of the generation of the Flood was sweetened, as it is written.

Vayizkor Elokim et Noach, etc. (And G-d remembered Noach, etc.) — through this, Hashem Yitbarach (may His Name be blessed) had mercy on His world and commanded him to go out from the teivah (ark), for this is the aspect of "venafik" (and he went out) mentioned above. And therefore it is written:

"Hotzei" (Take out) from the box — but we read it [as] "hi-yetze" (let it go out / come out), and Rashi explained:



"Tell them to go out, and if they do not wish to, take them out against their will." It is understood from this that they did not wish, of their own will, to leave the ark. And this is a hint to everything we have written on this matter: that certainly one who wishes to return [to God] would be content if he were allowed to sit always in the beit midrash (house of study), in a holy place, and to occupy himself with Torah and prayer. But the Name, may He be blessed, desires the sustaining of the world, and brings it about for a person that he is forced many times to go out from the beit midrash to occupy himself with bodily needs and livelihood, etc. — all of this being the aspect of "and he went out."

And this is very hard for a person, for he knows that when he goes out into the outside world he is in great danger; yet it cannot be otherwise. For this is the aspect of the fact that the inhabitants of the ark did not wish to leave the ark except by the decree of the Name, may He be blessed, who told them to go out — for the Name, may He be blessed, desires specifically that a person serve Him in this world, which is, in its entirety, the aspect of "and he went out," corresponding to the holy worlds, the higher worlds. And therefore, even in this world, it is a necessity that one's service be specifically in the aspect of "entering and going out," as stated above.

Translation: translated by AI (anthropic/claude-sonnet-5)

