

Parshas Noach

This week's parsha's Haftora comes from Yishayah 54:1-55:5. This Haftora is read two and a half times, the first for parshas Noach, the second for parshas Ki Seitzei, as well there is crossover to Parshas Reeh.

Parshas Noach is obviously about the "shturem" in the world at the time, and that Hashem wanted to destroy the world. The Alter Rebbe answers in a Mamer of the week in Torah Ohr why Hashem chose a Mabul (flood) relates to mikveh and purification.

Parshas Reeh is where the Jews hear the Brachos and Klallos, and the Rambam explains in fact (as I wrote in the last version of Parshas Reeh) that where Hashem chose for the Jews to serve him from, is where; Adam offered his Korban, it is where Cain and Abel offered their sacrifice, it is where Noah post flood offered a sacrifice, it is where Avraham bound Yitzchak, etc.

Finally in Ki Seitzei, this is about the Jews going out to war- the optional kind, that without the right preparation could be detrimental, and this also means our arming ourselves with Torah to be prepared to "go out" into the world.

There are clear synergies between the three Parsheos that share the portion or the same Haftora as we read on Parshas Noach.

The Hafotora is about a barren woman, which is really a mashul for "Tzion" (Israel) that is without its children. Medrish on the pesukim clearly point out that the Messianic Era will be different than historic Jews, i.e., a time when the Jews will reoccupy Israel with the Beis Hamikdash.

Furthermore, later in the Haftora, Yishaya references not needing to fear weapons (54:16) because it is Hashem who creates the weapons, and it is Hashem who has the power to annihilate the enemies of the Jews (Radak from Artschroll). Finally, the message is that the Torah (55:1) is the fuel to ensure the outcome.

The posuk says "Hoy Kol Tzama Lechu Limayim", which is also oft quoted in Mamarim¹, and is quoted multiple times in Talmud, one such in Sukka 52b, where the school or R'Yishmael tells us how to protect ourselves from the evil inclination. Water being compared to Torah has the power to quench thirst, much like our thirst of spirituality our souls long for in reconnecting with Hashem.

(As an aside the next section of the chapter – after the completion of the Parsha's Haftora is the Haftora for a fast day, which is shortly followed by the Haftora for Shacharis of Yom Kippur).

The connection therefore to the Parsha is similar language and lessons about Hashem's controlling the world, and the ability to save those who are righteous, but more importantly that Hashem can bring a

¹ Since Torah is compared to water which is the essence of all life — nothing can survive without it (Chabad.org on the "Bar Mitzvah Mamer" Issa B'Medrish Tehillim)

Mabul and wipe out societies, lest we fret that we won't be able to conquer our enemies. Which is connected to the theme of Reeh, and Ki Seitzei, where literally, and metaphorically we derive messages (through Chassidic interpretation), about how to conquer our enemies, in the world, and how we can live our lives as Ovdei Hashem.

Noach was bombarded by outside forces, which he properly ignored, and prepared himself and his family on Hashem's word for the pending doom. That is also a lesson in avoda about believing in the word of Hashem. This lesson connects with the themes of Reeh and Ki Seitzei, where according to Chassidus we are given the tools of being resilient in the world in which we live (much like the outside forces of Noach), and to remember that the proper way to live is as outlined in Reeh, and the proper way to "go to war" is in a way that is with Hashem. Of course, nowadays we are warring with outside forces (voluntary) as opposed to the actual wars we needed to fight (a difference between the wars of Ki Seitzei and Shoftim).

The only way to win these wars is to be armed with Torah, as we know Ein Mayim Elo Torah. Torah is compared to water (reference to Mabul) and the outcome will be the repopulation of Tzion with Mashiach Bimheira B'yameinu.

Good Shabbos