The Shul
at the Lubavitch Center
6701 Old Pimlico Road
Baltimore. MD 21209

www.chabadshul.org

October 25, 2025 **Noach** **3 Cheshvan, 5786**

Be Fruitful

Something went terribly wrong.

The beautiful, pristine world we read about in the beginning of Genesis had turned corrupt. G-d decided to hit reset and begin anew. In the second portion of the Torah, the portion of Noah, we read about the Great Flood and about how G-d falls in love with the earth once more and makes a covenant to never destroy it again.

Why? What changed? What caused G-d to decide to never again destroy the earth?

As Noah and his children stepped out of the ark, they experienced what Adam and Eve experienced when they first opened their eyes: a new world. There is a striking parallel between Adam and Eve, and Noah and his wife: as Noah emerged from the ark, G-d said to him, "Be fruitful and multiply," just as he said those very same words to Adam and Eve as soon as they were created.

Why was the commandment to Adam and Eve not sufficient? Why did it have to be reiterated to Noah?

A careful comparison of the verses will reveal the mystery of the difference in the nature of the earth brought about by the flood.

When G-d created Adam and Eve, the verse tells us: "And G-d blessed them, and G-d said to them, 'Be fruitful and multiply and fill the earth and subdue it ...'"

After the flood, we read: "And G-d blessed Noah and his sons, and He said to them: 'Be fruitful and multiply and fill the earth.'"

The crucial difference between the words G-d spoke to Adam and Eve and the words he spoke to Noah is that while both Adam and Noah were told to "be fruitful and multiply" and "fill the earth," Adam alone was told to "conquer" the earth.

"Filling the earth" means more than merely increasing and spreading the human population. To "fill the earth" means to imbue the earth with holiness and spirituality, to direct all its resources and creatures toward a divine purpose, to infuse all corners of the earth with goodness and kindness, with G-dliness and meaning. Filling the earth with a spiritual energy is something only humanity can achieve.

At the beginning of creation, man was commanded to "conquer the earth." Conquest implies that the earth itself, the materialistic perspective, resisted the holy and the spiritual. Man was called upon to superimpose his appreciation of the Divine upon the creation and to force it to live in harmony with its Creator. Ultimately, however, man was unsuccessful. Creation turned corrupt and G-d brought the mighty waters of the flood upon the earth.

Yet the waters of the flood also possessed a purifying property. When the water receded and Noah emerged from the ark, he stepped into a purified world. This time, G-d commanded humanity to "be fruitful and multiply and fill the earth." This time there was no mention of conquest. Because, after the flood, the earth needed not to be forced but rather to be educated, not to be broken but rather redirected. After the flood waters covered the earth, the earth was no longer an enemy that, in extreme circumstances, needed to be destroyed. Now, post flood, the earth itself intuitively yearns for meaning. The earth itself longs to reunite with its Creator.

Our task is to reveal the innate goodness within the world.

(by Menachem Feldman from www.chabad.org)

People In Stone Houses Shouldn't Cast Bricks

"…'Come, let us make bricks and burn them in fire.' And the brick served them as stone, and the lime served them as mortar." (11:3)

The Torah introduces the episode of the building of the Tower of Bavel with a description of the building materials which were used. Rashi comments that since Bavel was a plain, having no mountains and rocks, the inhabitants of the area were forced to manufacture their own bricks. Of what significance is this information to the overall understanding of the entire episode?

Prior to the advent of bricks and building materials, buildings were constructed using stone hewn from a quarry. There is a crucial difference between living in a home constructed of bricks and one constructed of stone; when inhabiting a stone building, a person senses that he is living in Hashem's world, for he is surrounded by materials which come directly from nature and are relatively untouched by man. When a person bakes bricks, using them to construct his home, he may have the feeling that his abode is separate from Hashem, for he himself has processed the materials used to construct it.

Rashi comments on the verse "u'devarim achadim" – "of common purpose" that the inhabitants of Bavel conspired against the "yichudo shel olam", the notion that Hashem is the sole power over the entire universe. It was their perception that the world was theirs, devoid of Divine authority, and they conspired to attack the authority that resided in the heavens.

The reason for the emphasis on the brick being used as a building material is succinctly captured by the Ibn Ezra who comments on the verse "vatehi lahem haleveina le'even" – "and the brick served them as stone", saying that they used bricks instead of stone. Their preference for bricks reflected their perception that they were living in a world which they themselves created. They deluded themselves into believing that Hashem no longer exercised His authority over this world.

All too often, we ourselves become blinded by mankind's technological advancements. As man progresses in his technological pursuits, he becomes more prone to losing sight of the fact that Hashem is the ultimate authority in this world.

(by Rabbi Yochanan Zweig from Project Genesis at www.torah.org)

Mr. Yechiel & Mrs. Rochelle Rubin and **Mr. Nissim & Mrs. Ilana Pinto**
are sponsoring Kiddush this Shabbat
in honor of their granddaughter and daughter
Esther Yehudis.

Yahrzeits This Week:

Dr. Allan Genut	6 Cheshvan - Monday night / Tuesday	for father	Yisroel ben Boruch

DAVENING AND SHIURIM SCHEDULE

Friday, 10/24 — 2 Cheshvan
Shacharit — 7:00 a.m.
Shabbat Candles — 5:56 p.m.
Minchah / Ma'ariv — 6:00 p.m.

Shabbat, 10/25 — 3 Cheshvan
Shacharit 9:00 a.m.
Sof Z'man Kriat Shema — 10:06 a.m.
Minchah — 5:45 p.m.
Shiur — after Minchah
Shkiah — 6:13 p.m.
Ma'ariv — 6:56 p.m.

Sunday, 10/26 — 4 Cheshvan
Shacharit — 8:00 a.m.
Minchah / Ma'ariv — 5:55 p.m.

Monday, 10/27 — 5 Cheshvan
Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 5:55 p.m.

Tuesday, 10/28 — 6 Cheshvan
Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 5:55 p.m.

Wednesday, 10/29 — 7 Cheshvan
Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 5:55 p.m.
Tanya Shiur: 2nd part of Tanya Shaar HaYichud V'Emunah which deals w/the nature of creation and the unity of Hashem — after Ma'ariv

Thursday, 10/30 — 8 Cheshvan
Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 5:55 p.m.

Friday, 10/31 — 9 Cheshvan
Shacharit — 7:00 a.m.
Shabbat Candles — 5:47 p.m.
Minchah / Ma'ariv — 5:50 p.m.