

SICHA POEM

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



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Noach, Sicha 3

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Hashem has different names we know,
Different qualities each name does show.
The name Havayah represents Midas Harachamim,
While the name Elokim represents Midas Hadin.

In Parshas Noach after the Mabul was done, before the waters subsided,
About Noach and all the beasts Hashem was reminded.
“Elokim remembered Noach and all the beasts,” raises a question,
Why does the Torah use a term of judgment at a time of compassion?

In Parshas Beraishis the opposite question we need to solve,
“Havayah saw that man’s evil was great... and Havayah said, humanity I will dissolve.”
At a time of a flood for destruction,
Why does the Torah use the name of Hashem that represents compassion?

There is a core principle that in the first Passuk of the Torah, Rashi does mention,
To create the world with Midas Hadin was Hashem's original intention,
But when He realized that the world could not endure in this way,
He prioritized Midas Harachamim and paired it with Midas Hadin and this is the way it did stay.

If the world is hanging on the balance, Midas Harachamim will always win,
And if judgment is necessary, Midas Harachamim must first give it permission,
So it makes sense that when Hashem makes a decision to bring a flood of destruction,
The name Havayah which represents Midas Harachamim should be written.

When Hashem remembered Noach it was the first step taken,
 To make a Bris with Noach, from whom in later generations, came the Yidden,
 That He would never destroy the kind of world where the Yidden fulfill their mission,
 Elokim had to be transformed so that even in theory, destruction could never be an option.

From the words, "Elokim remembered Noach," Rashi learns something brand new,
 To transform Hashem's Middos is something that we have the power to do.
 In the days of the Mabul the people were so wicked that compassion/Midas Harachamim,
 Was transformed into Midas Hadin and brought about the destruction.

Through the Tefillos of Tzadikim like Noach, the opposite did occur,
 Midas Hadin which represents concealment and is the source of nature,
 Was transformed to Midas Harachamim which represents revelation,
 To reveal Hashem in nature is the purpose of creation.

Everything comes to an end, naturally,
 But Hashem wanted to make a Bris that the world forever will be,
 Therefore into the world His infinite light, Hashem had to send,
 Which is above Midas Harachamim and Midas Hadin, that we could comprehend.

Hashem was motivated to share His infinite light,
 When the smoke of the Korbanos that Noach brought were in sight.
 It reminded Hashem of the smoke that would come from the furnace of Avraham Avinu,
 And the smoke that would come from the furnaces of Chanania, Mishael and Azarya too.

It reminded Hashem of the times that the Romans would force the Jews to convert or die,
 And of the Mesiras Nefesh of Yidden in every generation, "Shema Yisrael" they did cry.
 It reminded Hashem of the Mesiras Nefesh that our IDF soldiers would display,
 In Gaza and Lebanon to win over our enemies every day.

To give up their lives for Hashem they would be ready,
 No matter the challenge, their relationship with Hashem would forever be strong and steady.
 Mesiras Nefesh which connects a Yid to Hashem's infinite essence is the power,
 Which Hashem used to make a Bris that the cycles and seasons will stay steady forever.

Specifically the challenges that we face that come from Midas Hadin,
 Are what awaken the essence of our Neshama to unite with our Father in Heaven,
 Which cause the greatest revelation of Hashem down here,
 And that is why to Hashem we are so cherished and dear.
