

SICHA POEM

Likkutei Sichos, Vol. 25

Noach, Sicha 1

— By Mrs. Chanie Gourarie, Chabad Toms River

The Zohar does say,
That for his generation Noach didn't pray.
He was not like Moshe who prayed for the Jewish nation,
When with the golden calf they did sin.

Rabbi Yehuda says that Noach we can't blame,
The circumstances weren't the same.
For the sin of the golden calf,
Moshe used the merits of the Avos to plead on the Yidden's behalf.

But since Noach lived before the Avos were born,
His people he could only warn.
To plead for his generation he wasn't able,
Because he had no merits to bring to the table.

Rabbi Yitzchok has a different opinion,
He says that despite the situation,
Noach should have still prayed for his nation wholeheartedly,
To arouse for them Hashem's mercy.

In the Mishna it does say,
To judge everyone in a favorable way.
For Rabbi Yitzchok it doesn't seem right,
To choose to view Noach in a negative light.

A similar dispute Rashi mentions,
On the words "Noach was a righteous man in his generations."
Some of our sages interpret it favorably,
If he had lived in a righteous generation even more righteous he would be.

Other sages have an unfavorable interpretation,
He was righteous only relative to his generation,
But if he would have lived in Avraham's days,
His righteousness wouldn't be significant to praise.

Why would the Torah add the word "generations" solely,
For the purpose of speaking about Noach negatively?
We see time and again that the Torah is so careful,
To speak in a clean language even about a non kosher animal.

The answer is that the Torah chooses nicer language only,
When telling us the details of a biblical story,
But when talking about Halachos that are relevant practically,
To state the Halacha clearly is the priority.

With regards to Noach it is necessary for the Torah to give us the information,
That Noach was a Tzaddik only relative to his generation.
He behaved in a completely righteous way, we should not be thinking,
In our generation we can't use Noach as an excuse for not praying.

Those that interpret the word "generations" unfavorably,
Are not saying that Noach had shortcomings actually.
Noach was the best that he could be in his generation,
To protect others from mistakenly learning from Noach is their only intention.

Rabbi Yitzchok did not judge Noach unfavorably,
He actually supports Noach and is doing him a favor secretly.
When what not to do, from Noach we take a lesson,
This rectifies Noach's service and brings him perfection.

The lesson for our times is that quitting isn't an option,
"I did everything I could," a person can reason,
But if what had to get done, he didn't succeed in accomplishing unfortunately,
He can't remain satisfied with the situation but rather he must beg for mercy.

A state of merit, begging for mercy, does create,
The cause for the blockages, Hashem will negate.
Until, to repent, every Jew will take the opportunity,
And we will merit the coming of Moshiach immediately!
