

חסידות

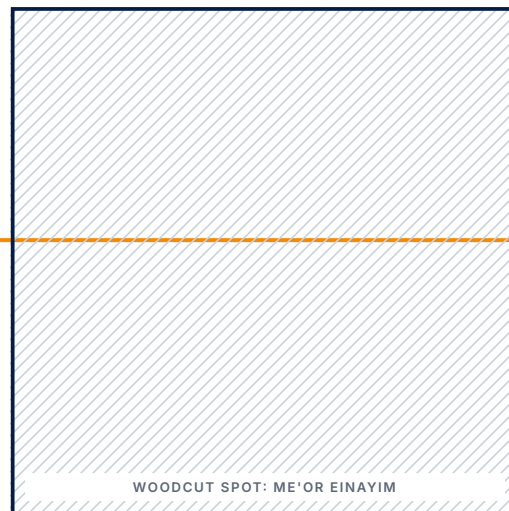
From the Chassidic Courts

CHERNOBYL · ME'OR EINAYIM, NOACH

Rejected rebuke still enriches the one who gave it

Me'or Einayim

When a tzaddik (righteous one) rebukes his generation and they refuse to accept the mussar (moral rebuke), he absorbs their unclaimed portion of goodness into himself, since the speech of reproof and the listener's unused portion of hearing return together to the one who spoke; this explains why Noach's righteousness is read unfavorably as being "caused by his generations" — he grew complete specifically by gathering the good that his generation refused to accept. This same dynamic underlies the crowns Israel received at "we will do and we will hear" and lost through the sin of the calf, which Moshe then took for himself, and by the secret of gilgul (reincarnation) Moshe is Noach, restoring on Shabbat through the neshamah yeteirah (additional soul) what belongs to the generation of the Flood/wilderness whom he rectified. AI SUMMARY



"Eleh toldot Noach, Noach ish tzaddik tamim hayah b'dorotav" (These are the generations of Noach; Noach was a righteous, perfect man in his generations), etc. Rashi explains: there are those who interpret this for praise — all the more so, had he been in a generation of tzaddikim (righteous people), he would have been even more righteous. And there are those who interpret it for disparagement — had he been in Avraham's generation, he would not have been considered anything at all compared to them. One must understand: why interpret it for disparagement, since it is possible to interpret it for praise? Furthermore, does not the verse call him "tzaddik tamim" (a righteous, perfect man) — meaning that he was a complete tzaddik, lacking nothing? If so, [how can one say] that had he been in Avraham's generation, etc. [he would have been nothing] — for then he would not be complete [i.e., perfect, as the verse states]?

But the truth is that when the tzaddik (righteous one) reproves the generation and they do not wish to accept the mussar (moral rebuke), he takes from them their good portion. This is what our Sages of blessed memory meant by saying, "He who merits takes his own portion and his fellow's portion in the Garden of Eden" — this was said not specifically regarding the World to Come, but even in this world, that he takes the good portion within them if he reproves them and they do not wish to accept it.

My teacher explained this matter to me: the speech from the mouth of the tzaddik to the ear of the listener — speech is a spiritual thing, and it is the tenth level, and hearing is also a spiritual thing, and it is a higher level, above speech. And when he hears but does not accept the mussar, the tzaddik takes his portion of hearing, for the speech of the tzaddik returns to him together with the portion of hearing of the listener.

This is the intent of those who interpret [the verse] unfavorably, for from the unfavorable [reading] its praise is heard — namely, that they interpret "a righteous man... in his generations" to mean that the cause of his righteousness was from his generations, in that he took from them their good portion by reproofing them and they did not wish to accept it. Now it is well understood that in truth he was a perfectly righteous man, but this [extra righteousness] came about on account of his generations.

This is what our Sages of blessed memory said: at the moment Israel said "we will do and we will hear," two crowns were bound upon them; and once they made the calf, [the crowns] were taken from them —

and it was taught: all of them, Moshe merited and took them. This accords with the above — that he took from them their good portion.

And it is stated in the writings of the Ari, of blessed memory, regarding what is written, "Moshe will rejoice in the gift of his portion" — that on Shabbat he returns them to Israel, by the secret of the neshamah yeteirah (additional soul), for he does not wish [to keep] that which belongs to others — see there.

Now, by the secret of gilgul (reincarnation), Moshe is Noach, and the generation of the wilderness are themselves the generation of the Flood, who were rectified in Egypt, as is explained in the writings. Understand this.

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

