

חסידות

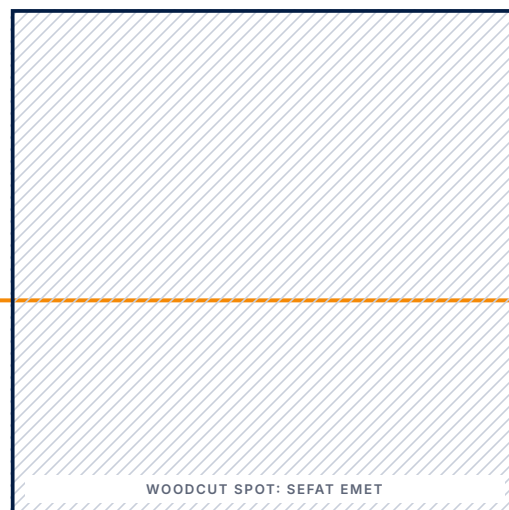
From the Chassidic Courts

GER · NOACH, SEFAT EMET

Why Noach saved only himself, not his whole generation

Sefat Emet

Noach's salvation represents the aspect of a single utterance—attachment to the root of unity without choice or dispersal—which is why he is likened to Shabbat, when all things unite with that root; because his salvation stemmed from this aspect alone, he could save himself but not his generation. Avraham, by contrast, repaired the entire aspect of the ten utterances through which the world was created for the sake of the tzaddikim (righteous ones), and so he merited to save all the people of his generation, receiving the reward due to them all. AI SUMMARY



In Rashi, regarding Avraham it is said "I walked before Him," whereas Noach needed support, etc. For behold, in the Mishnah in Avot they said the world was created with ten utterances, yet it could have been created with a single utterance — to give good reward to the tzaddikim (righteous ones), etc. Afterward, ten generations from Adam to Noach, and afterward ten generations from Noach to Avraham, etc. Now, the salvation of Noach in the ark is exactly like what could have been accomplished through a single utterance, which is a mode of attachment of creation to the root of unity, without choice and without the dispersal of forces — for it was for this that the world was created with ten utterances. The wicked destroy the illumination of the ten utterances, until the flood came, and Noach was sustained by the aspect of a single utterance.

Therefore it is stated in the Zohar HaKadosh that Noach represents the aspect of Shabbat, for "in him He rested" — he is the root of creation, for on the holy Shabbat all things unite to cleave to the root of unity. A hint to this matter is what our Sages, of

blessed memory, expounded: that a son of Noach (i.e., a non-Jew) who keeps Shabbat is liable [to death], for it is written "they shall not rest," etc. — from which it follows that Noach's salvation in the ark was itself an aspect of Shabbat, as is understood.

However, Avraham Avinu merited to save all the people of his generation, for he returned and repaired the entire aspect of the ten utterances, as it is written, "to give reward to the tzaddikim who sustain the world," etc., as it says "when they were created" (behibar'am), [which can be read] "through Avraham" (be-Avraham). Therefore he received the reward of them all. But Noach was not able to save the people of his generation, for his salvation was not of this aspect, but only through attachment to the root, as it is written in the midrash: "Noach too... but he found favor."

The explanation of the matter is this: it is written, "You I have seen as righteous before Me in this generation" — it should have said "you are righteous." But the explanation is as it is written, "And He saw... all that He had made... and behold, it

was very good" — this refers to the providence of the Creator, blessed be He, over every single generation. Consequently, even for the generations of the wicked, the Holy One, blessed be He, saw a place for their sustenance. And Noach, the Holy One, blessed

be He, saw as a tzaddik (righteous one) in the generation of the flood, and he was given the preparation to save the generations to come.

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

