

חסידות

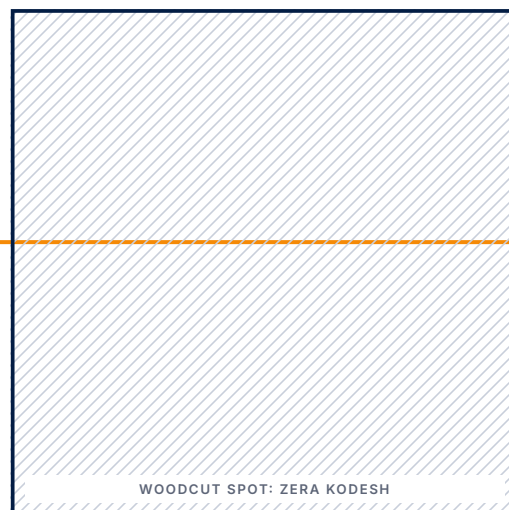
From the Chassidic Courts

ROPSHITZ · NOACH, ZERA KODESH

Why some righteous people need help to return to God

Zera Kodesh

Noach's name itself (chet-nun) signifies his task of elevating sin toward the fifty gates of teshuvah (repentance), representing the kind of tzaddik (righteous person) who requires help from Above to return rather than initiating his own return; his service functioned like refining gold in a crucible, drawing down judgment to purge the wicked and leave the world purified. AI SUMMARY



What the Sages, of blessed memory, said—that Avraham was greater than Noach—one can explain as follows: Noach would raise up sin to the fifty gates of teshuvah (repentance); for "chet" (sin) and "nun" (fifty) are the initials that spell "Noach." Now, there is a tzaddik (righteous person) who is first assisted [from Above], as in the verse, "Return us, Hashem, to You, and we shall return" (Lamentations 5:21); and

there is a tzaddik who first strengthens himself on his own, as in the verse, "Return to Me, and I shall return to you" (Malachi 3:7). The service of Noach was essentially like the smelting of gold in a crucible, to remove the dross. So too, through him the wicked were consumed from the world—by his drawing down judgments upon them from the upper worlds—and the world remained purified of them.

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

