

From the Writings of Rabbi Ephraim Sprecher z"l

No'ach's Flood?

The prophet Yeshayahu in Ch. 54 refers to the Biblical Flood as "MEI NO'ACH" (No'ach's Water). Why is No'ach blamed for the Flood? The Torah describes him as ISH TZADIK TAMIM (a perfectly righteous man).

The Zohar explains that No'ach's name is connected to the Flood because he was in a certain indirect way responsible for it. No'ach did not pray to G-d to spare the people, nor did he take any initiative to bring the people to Teshuva. Thus, the Lubliner Rav states that after the Flood, the Torah in B'reishit 7 states, VAYISHAER ACH NO'ACH (only No'ach remained). The Torah stripped him of all his honorary titles. He is no longer ISH TZADIK TAMIM, because unlike Avraham, who prayed for S'dom, No'ach neglected to pray for the people.

The Midrash D'varim Rabba notes that G-d gave No'ach the same warning of impending disaster as He gave Moshe after the Sin of the Golden Calf. No'ach did not act, sure in the knowledge that he and his family would survive the Flood, even though everybody else would perish.

Moshe, on the other hand, rejected a similar offer by G-d of personal

survival when G-d threatened to destroy the Jewish People for the Sin of the Golden Calf. Moshe prayed fervently for the Jewish People's salvation, and G-d consented to his plea. No'ach, however, is held accountable for not praying that G-d should spare the world from destruction. Therefore, No'ach's name is linked with the Floodwaters.

The lesson for us is that we should be concerned, pray for and be involved with our fellow human beings. -ESP

Y'HI ZICHRO BARUCH