

חסידות

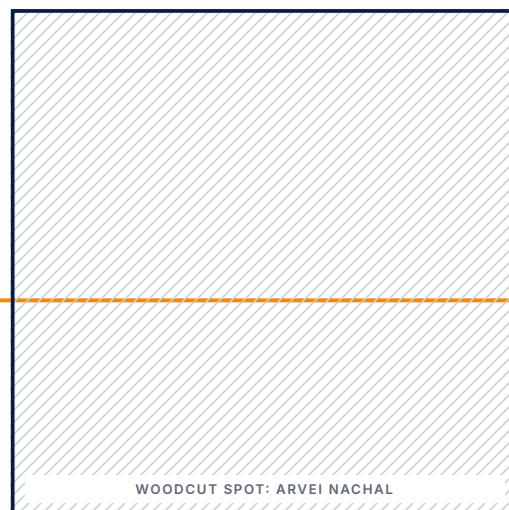
From the Chassidic Courts

NADVORNA · ARVEI NACHAL, NOACH

Why finding favor in God's eyes proves Noah studied Torah

Arvei Nachal

Favor (chen) in God's eyes is rooted in the mystical power of "eyes"/sight drawn from the Name Mah, which is the inner essence of Torah studied lishmah (for its own sake); since Noah "found chen in the eyes of Hashem," this itself proves he studied Torah, for chen's root lies specifically in the eyes, the aspect of ra'iyah (discernment) granted through Torah. A second, parallel path to the same holiness—open even to one not fit for Torah study—is the quality of temimut (wholehearted simplicity), exemplified by Chananyah, Mishael, and Azaryah, who sanctified God's Name with no assurance of reward or rescue; thus Noah's description as "tzaddik, tamim" explains how he too attained this chen, through temimut rather than, or in addition to, Torah. AI SUMMARY



This appears to be only a section/page marker (gematria: 562) rather than an actual passage of text from Arvei Nachal. Could you please provide the full Hebrew/Aramaic text of the passage you'd like translated? Once you share the actual content of the piece on Parashat Noach, I'll be glad to render it into faithful, readable English with technical terms transliterated as specified.

"From every clean animal take for yourself seven," etc. Rashi, of blessed memory, explains: "the clean one" — the one destined to become clean (kosher) for Israel — to teach us that Noah learned Torah. The commentators raised a difficulty: but the animals came of their own accord to the teivah (ark); how then does this prove that Noah learned Torah?

It seems to me, in my humble opinion, to explain this by way of derech pnimi (an inner/mystical approach), prefacing it with an explanation of the verse "but Noah found favor in the eyes of Hashem" — to understand the meaning of the expression

"found favor in the eyes of Hashem." This can be understood together with what is explained regarding the intention of "and you shall see it," said concerning tzitzit (ritual fringes): for techelet (the blue dye) pertains to a dark world, where there is no aspect of ra'ah (sight) — in the secret of "the beautiful maiden who has no eyes" — and one must draw down there the aspect of eyes from the Name Mah. For the Name Mah, in its ribua (squaring), equals 130, and from there sight is drawn forth to the eyes of man — for every thing has its root above, and this is its root: that this Name equals, in gematria (numerical value), 130, corresponding to the count of ayin (eye).

To explain this a little: all the Names and all the holinesses are given within the soul of man, that he should serve the Blessed Name through them. And it is known (Zohar II, 29b) that techeiles (the blue dye) corresponds to Rachel, and in man this is yirat shamayim (fear of Heaven) — this aspect of

kedushah (holiness) given within him grants him the intellect and power to fear the Blessed Name. But this does not yet constitute the aspect of re'iyah (sight/vision), to walk in light and not in darkness; for even though he fears before the Blessed Name, he still does not know what to do and what not to do.

Moreover, even though he has fear before the Blessed Name against transgressing His words, nevertheless the yetzer hara (evil inclination) instructs him toward permissibility in every matter, and wherever his will and desire draw him, his fear is drawn along with it there — for it instructs him toward permissibility precisely under the guise of yirat shamayim, such that the matter appears, in reversal of the truth, to be fitting.

For this one needs help from the Blessed Name, to draw the attribute of yirah (fear) — whose letters spell re'iyah (sight) — namely, the aspect of eyes, so that he may walk in the light of the Blessed Name. This comes from the Name Mem-Heh.

And it is known that this is the aspect of Yaakov, for there lies the secret of the Torah; and through engaging in Torah one knows what is forbidden and what is permitted. And when one studies lishmah (for its own sake), the yetzer hara can no longer instruct him toward permissibility in reversal of the truth, nor draw his fear to wherever it wishes to incline it — for by the power of the Name Mem-Heh, eyes and sight are bestowed upon this attribute of yirat shamayim within him, and he walks in light without darkness, and discerns the truth in and of itself, not according to his desire and will.

This is the statement of the Tanna (Avot 6:1): "Whoever occupies himself with Torah for its own sake is granted the capacity for chikur din (legal inquiry)" — meaning that he will be able to investigate the truth to its fullest extent without error, so as to arrive at the conclusion of every matter in accordance with halachah (Jewish law). As I explained in my novellae on Chullin in this manner, the statement of our Rabbis, of blessed memory, at the beginning of the chapter "Eilu Tereifot" (Chullin 44b): "Who is a talmid chacham (Torah scholar)? One who examines a tereifah (ritually unfit animal) for himself" — see there.

This is what is alluded to in "And it came to pass, when Yaakov saw Rachel, that he rolled the stone from the mouth of the well" (Bereishit 29:10). That is to say: when the attribute of ra'iyah (seeing/discernment) was drawn from Yaakov onto Rachel, then the yetzer hara (evil inclination) was pushed away, so that it could not seduce him with rulings of leniency, as stated. This is also why he "saw" and [thereby] established the form of the levanah (moon), for Rachel is called levanah (moon), as is known. He states that her rectification comes about through the attribute of ra'iyah (seeing) being drawn upon her — understand this.

This is also what the verse means: "Behold, the eye of Hashem is upon those who fear Him" (Tehillim 33:18) — meaning that those who fear [God] but do not yet possess the attribute of ra'iyah (seeing/discernment) need to draw down upon themselves the attribute of "the eye of Hashem," and from this aspect they too are watched over by Hashem, may He be blessed, in all their affairs.

Now, it is explained in the Siddur of the Arizal, in the word "ve-tenenu hayom le-chen," that the matter of chen (favor/grace) and its actuality derives from the square of the Name Mah mentioned above, which is the aspect of ayin (eye), and its milui (spelled-out form) totals in gematria chen. Thus the inwardness of the eye is the actuality of chen. This is the meaning of the verse "And Noach found chen in the eyes of Hashem" — that is to say, through his good deeds he reached the root of the quality of chen, drawing upon himself from the Name chen. The verse then explains where the root-actuality of chen is to be found, saying that it is "in the eyes of Hashem," as mentioned above.

I later found something similar in Likutei Torah; see there. And it has already been explained that this Name is the actuality of Torah. Therefore Scripture states (Mishlei 5:19) that the Torah is "ayelet ahavim ve-ya'alat chen" (a loving doe and a graceful gazelle) — for one who occupies himself with Torah for its own sake, which is the aspect of ayin, thereby draws from that source the aspect of chen as well. Hence it says "ayelet ahavim," for ahavim (love) likewise equals chen in gematria. (And this is the meaning of Taanit 24a:) "Any bride whose eyes are beautiful, her

whole body requires no further checking" — for the actuality of chen is found only in the eyes, and since chen is found in her eyes, that suffices for her.

Now, see in Chayyim l'Rosh and in Tomer Devorah how a person draws holiness upon himself from each of the attributes; it is explained there that a person can draw upon himself holiness from the attribute of Yaakov through engaging in Torah for its own sake. Thus, seeing that Noach found chen in the eyes of Hashem, we must perforce conclude that he studied Torah.

There is yet another quality through which a person can draw upon himself the holiness of the attribute of Yaakov, and it is this: in this attribute is found the quality of temimut (wholeness/simplicity), as it is written (Bereishit 25:27), "And Yaakov was a tam (simple/whole) man." Therefore, even one who is not fit to study Torah, if he possesses the quality of temimut, draws upon himself the holiness of this attribute. And accordingly, one may explain the intent of the verse that states "and Noach found favor" — and the verse itself explains how he came to this attribute of chen (favor), stating, "these are the generations of... he was a tzaddik (righteous man), tamim (whole/simple) he was" — specifically tamim.

Now, what is the essential nature of the midat temimut (quality of wholehearted simplicity/integrity)? This can be learned from the words of the

midrash (Shir HaShirim Rabbah 7:8) concerning Chananyah, Mishael, and Azaryah, who asked Yechezkel how they should act against Nevuchadnetzar, who had commanded that all bow down to the image. He said to them, "Hide yourselves for a brief moment" — meaning that they should go into hiding. But they said to him that they wished specifically to sanctify the Name. Yechezkel then went to consult with Gevurah (the heavenly power/attribute of Might) and asked whether it would uphold them [i.e., save them] or not. It answered, "I will not uphold them." They said, "Whether it upholds us or not, we will give ourselves over for the sanctification of the Name."

Afterward, the Holy One, blessed be He, told Yechezkel that He would indeed uphold them — but that he should not tell them this, so that they would act with temimut (wholehearted simplicity). This means: had they known that it was the will of the Holy One, blessed be He, that they give themselves over, and that He would certainly save them, then there would be no temimut in their act. But since it arose in their minds that they were not obligated at all by the Holy One, blessed be He, to give up their lives — but rather could conceal themselves — and nevertheless they acted for the honor of the Holy One, blessed be He, beyond what was required of them, this is called temimut: acting not for the sake of any reward, but solely for the honor of the Holy One, blessed be He, with no other intention.

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

