# The Chen of Noach (2024)

Rav Bitterman writes:

> 'Hashem didn't tell us the benefits we earn from the mitzvos, as Chazal tell us (Tanchuma Ekev 3), because then everyone would run after those benefits. Noach merited and found [the mitzvos that result in] *chen*. His name also tells us [that Noach had *chen*] because the [letters that spell Noach also spell Chen].'

The essence of Noach is 'chen' yet the Torah does not reveal to us what 'specific' mitzvot of Noah actually found favor in His eyes. I believe there is a clue hidden in the open, within the very passage that makes this declaration.

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| But Noah found favor in the eyes of God. | וְנֹחַ מָצָא חֵן בְּעֵינֵי יְהוָה |

(Bereshit 6:8)

Noah found favor 'in the eyes' of Hashem. Why not just 'found favor with Hashem'? Why is it written that it found favor in the 'eyes' of Hashem? I suggest that this is 'measure for measure'. There may have been other Tzaddikim in his time. It may also be true that in a different time maybe there would be greater scholars than Noach. However, the point with Noach, and the attribute of Noach that saved the world, I suggest is that he was a Tzaddik that stood alone against the ridicule and animosity of the crowd and did not budge from his position. He was right there in front of everybody's 'eyes' building this ark for 120 years. Therefore, he found favor 'in Hashem's eyes'.

**The Testament**

Rav Binyamin Kahane brings down two important points regarding Noach. One is that many prophets were not successful; however their stories are recorded for a reason. Secondly the truth of Hashem's proclamation must be said openly and despite being a small voice surrounded by a multitude of darkness, that small voice will rise above the collapsing multitudes.

> The story of Noach provides us with a concrete illustration as to what the true role of the chastising prophet is. Certainly, the major goal of the warnings and admonishment are to direct the people onto the proper path, in the hope that they will do "tshuva" immediately . But in contrast as to what one might think, if the prophet does not succeed in bringing the people to "tshuva", this does not necessarily mean that he failed! A deeper look will reveal that the rebuke in itself has value. If we look at the prophets of Israel, we will notice an amazing fact: Generally speaking, they were a dismal failure. It seemed as if

> they influenced no one. The people were not interested in hearing them, and did not change their evil ways. Does this mean that there was no value in the warnings of the prophets? Of course not. After all, the words of the prophets are inscribed forever in our Holy Bible. (Binyamin Kahane - Darka Shel Torah - translated by Lenny Goldberg)

He goes on to explain that although prophets come and do not succeed in averting tragedy their words remain as a testament and a landmark of what could have been. These words remain also for future generations to receive and avert future tragedy.

**The Waters of the Deep**

The Zohar explains that this particular time when the waters of the deep opened up from above and below could have been a time for receiving the Torah. Because we did not have the proper vessel to receive this light it became a flood instead. Maybe on October 7 there was a similar light that could have come down but again because we did not have the proper vessel it arrived through tragedy mixed with a new bitter sweet light of strength and victory shattering the false gods we relied on, upon its impact. We are still in the process of the painful circumcision of our new heart and there are still many challenges ahead.

Rashi discusses how Noach departed 'B'Etzem Ha'Yom' (in the middle of the day), despite those who planned to destroy his ark and murder him the night before (according to the Midrash). He connects this with the 'B'Etzem Ha'Yom' in Shmot. Pharaoh runs through the streets at midnight, begging the Jews to leave immediately. Moshe replies that they won't sneak away like thieves. Rather they will leave Egypt in broad daylight (see Shmot 12:31, 12:41 and 14:8). 'B'Etzem Ha'Yom' adds to this idea of representing the truth clearly in broad daylight without subterfuge or political compromise.

**Chen and Kavod**

Finding 'Chen' in Hashem's eyes, I suggest, comes from avenging Hashem's honor. The Bore Olam who is tread upon constantly and insulted by various Pharaoh's who say 'Who is this God?' must have a special love for those who will not sneak away in the night, but leave as conquerors in glory to sanctify Hashem's name publicly. Rav Meir Kahane who's haskara is Chai Cheshvon is a symbol of this special 'Chen' that is the essence of Mar Cheshvan.

It is on the backs of Tzaddikim who stand in front of the eyes of all and proclaim Hashem's truth, that the world continues to exist. It is this attribute that convinces Hashem to maintain the world despite the sins and conspiracies and failings of His children. Although it is a bitter month because the prophets succeed and fail at the same time, ultimately the 'Mar' (bitterness) will transform to 'Ram' (read backwards). '*The Israelites were leaving 'triumphantly.*' B'Yad 'Rama' (see Shmot 14:18). There is a popular saying in Israel 'Lihiyot Chacham ve lo Tzodek' (be

wise rather than correct). What we are saying above is the opposite.

As long as there is one who stands and says the truth, there is justification to continue the world. Even if the world does not perceive it, and even if that truth is ridiculed and persecuted and buried. That truth will continue to sprout from the ground that its detractors thought was silenced and will devour 'them' in the end.

> Simcha retorted to Sasson “One day the Heavens will strip you of your status and have you draw water as it is written: And you will draw water with Sasson.” [Isaiah 12:13] (Succah 48b) (see Kahane Codes - Sasson v'Simcha)

The Chen that we can draw down today, from Heaven above, is predicated upon the degree to which we stand up to the decaying empires of Gog and Magog. In the eyes of the world we must continue to uphold the Tzadik among Tzadikim who had the unique attribute that other Tzadikim lacked. The ability to stand unapologetically and say painful truths that will save Israel and thereby mankind despite the Pharaohs and Jew hating mobs. All that Israel has reconquered must be resettled. We need to make Gaza Jewish again and settle south Lebanon and divest ourselves from the Hamas supporting Arab 5th column within. When we say these things it may cause anger to the world and hysteria to the frightened Jewish people, however it will find 'Chen' in Hashem's eyes.

**The Bittersweet Month**

Mar Cheshvon is both a time of destruction and Shoa’s but also a time of new life that draws from the lessons of self-destruction and demoralization that created the monsters of Hamas from our apathy and indifference and provocation. It is a time to reflect on the messenger who failed to save us and we who condemned the messenger. It is a time to consider how we can improve our vessel to prevent destruction and learn to float on the waters of life that Hashem releases from Heaven. May we attach ourselves to the Chen of Noach and the Chen of Moshe that found favor in Hashem’s eyes because they represented and stood for something in the eyes of the world. If we continue on the path of victory there will be more assistance from above and less destruction below.

**The American Elections**

Another topic that is being discussed at this specific juncture of the wars of Gog and Magog is the upcoming American election. Many Israelis are hoping that Trump, who is a big supporter of Israel, will win. This discussion reminds me of a discussion that occurred hundreds of years ago when Napoleon was marching across Europe to emancipate the masses. The rabbis in Russia debated whether they should pray for the Czar or for Napoleon. Napoleon promised freedom and the Czar repressed them and persecuted them. In the end they agreed to pray for the Czar.

The reasoning was the following. If Napoleon won the Jews would think they are free and leave Judaism. Under the Czar, they would be beaten physically but remain Jews. Trump is like Napoleon. After a year of learning how to swim and being weaned off of American aid and finding a new resilience and self-reliance to produce our own weapons we could very easily fall back to our dependence and reliance on America and forget the God that some have started to pray to. We will think our salvation comes from Trump. It is also quite probable that the previously rigged elections will remain so and we will be increasingly isolated. Only Hashem knows what will be.

If this is the era of WW3 I believe that this 3rd and final battle of Gog and Magog began in 2020 when Hashem broke up President Trump's 'deal of the century' with Corona. The glee of the Hamas savages is not unrelated to the glee of so many Jews at the kosher party of Acheshverus featuring Trump. Political compromise was the mistake that brought Avraham the Akeida and the multiple exiles that we have been trying to rectify. Whether the Czar or Napoleon we must shake off the exile and emancipate ourselves under the yoke of Torah.

**The New Heart**

May our new spirit grow and may we be inspired by the great courage and self sacrifice of this Nation of heroes so that our leadership as well becomes emboldened to stand up and declare sovereignty and expel our enemies. May we have the merit to receive the 'chen' of Noach who stood up to the world and by not bowing, but standing, escaped the fate of those beyond repair and saved himself and a whole new world upon his shoulders. May we have the strength to sweeten this bitter month which is destined for the rebuilding of the Beit HaMigdash. May the soul of Rav Meir Kahane that was planted on Chai Cheshvon sprout through the body of Israel with truth and justice and sweeten all of Israel and the entire world.

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