



The Community

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Weekly Newsletter Published by The Jewish Center - Chabad of North Miami

Boruch Hashem

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Vol. 28, No. 2

From The Rebbe's Teachings

When G-d's Anger Subsided

Our *Parsha* (Torah-portion) concludes with (-11:32), "And the days of Terach (-[Link](#)) were two hundred and five years, and Terach died in Charan," upon which Rashi comments, "In Charan (חַרָּן): The '(letter) nun' of חַרָּן¹ is inverted², to tell you that until Abram, the wrath (חַרָּן אַף) of the Omnipresent was kindled. (The inverted 'nun' symbolizes the change from Divine anger to Divine mercy -[See further](#))." Simply speaking, the meaning of the upside-down final -nun is not that, "until Abram, the wrath (חַרָּן אַף) of the Omnipresent was kindled," but rather, the upside-down final-nun is hinting --in addition to its simple meaning of the word "Charan", in which Charan means the city called Charan-- to the word Charan also meaning, "wrath (חַרָּן אַף)." However, upon this there is the obvious question of what does the name of the city being Charan meaning "wrath" with our verse? Hence, Rashi tells us, "until Abram, the wrath (חַרָּן אַף) of the Omnipresent was kindled." However, this itself needs an explanation, being that this verse is not speaking about Abram --Which begins only in the next verse, "And G-d said to Abram, 'Go forth from your native land...'"-- but about Terach, and therefore, Rashi should have connected, "the wrath (חַרָּן אַף) of the Omnipresent was kindled," with Terach?!

The explanation is that the verse states, "and Terach died," hence, if we are to connect the, "the wrath (חַרָּן אַף) of the Omnipresent was kindled," with Terach, then we would have to define it to mean, "until the death of Terach the wrath (חַרָּן אַף) of the Omnipresent was kindled, and this is not possible! Rashi clearly states his opinion that (-Genesis 15:15), "This teaches you that Terach repented"! Hence, Rashi is forced to explain that the upside-down of the last word in this verse, is actual meant to put a separation and new beginning before the next verse, that, "the wrath (חַרָּן אַף) of the Omnipresent was kindled," until, "And G-d said to Abram, 'Go forth from your native land...'" from when on Abram to illuminate the world with G-dliness, as the verse states (-ibid, 21:33), "And he (Abram) called there in the name of the L-rd, the G-d of the world," from when on, G-d's wrath was removed from the world.

And yet, we still need to understand: The upside-down final-nun appears as the last letter in our verse, hence, it remains difficult to apply its teaching to the upcoming verse?! Only that the explanation is that we are speaking of the final-letter, which in itself denotes a closing, and of the five final-letters (כ-ך, מ-ם, ג-ג, פ-ף, צ-ץ) and (כ-ך, מ-ם, ג-ג, פ-ף, צ-ץ), we are speaking of the final-nun (ן) --and only a final-nun, as the Torah specifically spells the word charan here without the letter vov (וּ) (חַרָּן vs. חַרְוּן)--, which in its very form³, a total unbroken line downward, denotes that we are hinting to the charan -wrath, ending at the end of this portion, "until Abram, the wrath...."

However, we still need to understand Rashi's explanation, being that the final-nun is making a separation between the Torah-portion of Noach and the Torah-portion of *Lech Lecha*, the teaching could therefore be in the affirmative ("the wrath of G-d was kindled until the portion of Noach") or it could be in the negation ("the wrath of G-d ended before the portion of Lech Lecha"). And being that Rashi's comment is upon the word "charan-wrath" he should have chosen the prior form, and yet, Rashi chose the latter. Why?

The reason is that while the portion of Noach ends with the passing of Terach, nevertheless, Rashi already explained (-), "(This happened) after Abram had left Haran and had come to the land of Canaan, and had been there for over sixty years⁴." Meaning, that the, "," which ended once Abram began teaching about G-d, happened, sixty years after the end of the *Parshat Noach*, thus Rashi writes, "until Abram, the wrath...," pointing out, that whilst we are speaking of the end of *Parshat Noach*, nevertheless, we are not speaking of the death of Terach.

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1. There are two opinions: (i) after the word Charan there is an upside-down 'nun', and (ii) the last letter of Charan is the upside-down 'nun'. Rashi holds the latter.
2. There are different opinions: (a) whether it was a regular nun (נ) or a final nun (ן), and (b) whether "inverted" means right-left to left right (↔) or upside down (↓). Rashi's opinion is of the latter of (a), and the latter of (b).
3. See Rashi (-Genesis 2:4, "the '(letter) hai' is open at the bottom, so is the world open for the repentant"), that we are to learn upon the form of a letter.
4. "for it is written (-ibid 12:4): "And Abram was seventy-five years old when he left Haran," and Terah was seventy years old when Abram was born, making Terah one hundred and forty-five years old when Abram left Haran. Accordingly, many of his (Terah's) years were left."

FRIDAY, OCTOBER 20, 2023 ★ חושן תשפ"ד ה
 Shabbat Candle Lighting: 6:30 PM Kabbalat Shabbat: 6:30 PM

This Week...

SATURDAY, OCTOBER 21, 2023 ★ חושן תשפ"ד ו
 TORAH READING: [Noach](#) (Genesis 6:9-11:32) · HAFTORAH: [Isaiah](#) (54:1-10)
[Shacharit](#): 9:30 AM · [Mincha](#): 6:30 PM · Shabbat Ends: North Miami: 7:22 PM

SUNDAY, OCTOBER 22, 2023 ★ חושן תשפ"ד ז
 AHAVAT YISROEL: In Israel we wait until this day to pray for rain, so that the pilgrims to the Holy Temple of old would get home safe and dry · Note: In the Diaspora we begin this prayer on December 5th

Let us still yet delve deeper: Why did the Torah have to use an *upside-down final-nun* to teach us that throughout the ten generations from Noah to Abram there was the wrath of G-d in the world, when it is simply understood from the verses telling us, "Now the earth was corrupt before G-d, and the earth became full of robbery," and that the people turned to serving idols? The reason however is, being that we see in the verses that the people of these ten generations were granted such longevity, far beyond the, "120 years," the question arises, *How could the wicked have such longevity?!* Therefore, one may think that in spite of their behavior, nevertheless, they find favor in G-d's eyes (for reasons such as (-ibid 11:1), "Now the entire earth was of one language and uniform words," peace, or honoring their parents --which the Torah grants longevity for). This thought is what the *upside-down final-nun* comes to negate. And the reason for their longevity was because this was the will of G-d, of which, (a) we don't understand the reason, or (b) we can say that being that Adam, "the work of G-d's hands," would have logically lived an extremely long life --if not for his sin, which led to (-ibid 11:1), "For on the day⁵ that you eat thereof, you shall surely die" -- hence, the generations were gradually being diminished of longevity.

Even though Rashi does not give us the *simple meaning* of the reason for their longevity, in truth however, within the, "Wine of Torah," hidden with Rashi, Rashi gives us the mystical reason for the longevity of the early generations. The Talmud teaches (-Pesachim 118a), "Rabbi Yehoshua ben Levi said, 'These twenty-six (-Psalms 136), 'hodu -give praise,' to what do they correspond? They correspond to the twenty-six generations (from Adam to Moses) that the Holy One, Blessed be He, created in His world, and to whom He did not give the Torah, and sustained them through His mercy (even though they were undeserving)." Meaning, that they were sustained by G-d from the realm of, "Above the Order of Evolution," where (-Job 35:6-7), "If you sinned, what do you do to Him, and if your transgressions are many, what do you do to Him? If you are righteous, what do you give Him?" Meaning, that is it an exalted level to the point that neither mitzvot nor sins can have any effect, and therefore, sinners can freely nurture from this level. Now, just as there is a difference between the twenty-six generation of pre-Torah and the generations post-Torah, so too, within the twenty-six generations themselves, there is a difference between the generations that were pre-"2000 Years of Torah⁶," and the six generations within the, "2000 Years of Torah". In which the first twenty generations (Adam to Abraham) received from, "Above the Order of Evolution," more than the last six.

The word Rashi uses for "wrath" is "charon af - חרון אף --See Rashi (-Exodus 15:8), "Breath which comes out of the two nostrils of the nose (af -אף). Scripture speaks anthropomorphically... when a person becomes angry, wind comes out of his nostrils". However, we find the term *charah* (wrath), not just by the nose, but also by throat⁷, where it means "parched". And so too, here by the word *charan* we find *both* meanings, (i) Rashi says the words, "charon nose-af (אף)" meaning that G-d's anger is blazing through His *nose*, per se. (ii-a) the numerical value of חרון (8+200+50) plus 1 for the word itself (259) is equivalent to "throat-גרון" (3+200+6+50=259), and (ii-b) the word חרון and the word parched-נחר have the same letters. Meaning that *Charan* also refers to the voice not being able to pass through the throat properly, being that it is parched.

The mystical difference between the two ("raging through the *nose*," and, "the voice not passing properly to through the *throat*") is, the "throat's job is to connect between the brain and the heart, that the *Intellect* (perceiving the greatness of G-d) should translated into *Emotions* (Love and Awe for G-d). While the "noses's" stands *above Intellect* (Wisdom being the top of the Order of Evolution) while *smell* is, "Above the Order of Evolution" --(-Deuteronomy 33:10), "They shall place incense in Your nose." The fragrance of incense, represents the connection of the *Essence* of the soul, "Above the, Order of Evolution"--. This is the mystical emphases of Rashi, that we are *not* speaking of the "Throat," representing the flow from, "Wisdom -The 2000 Years of Torah (Wisdom)." We are speaking of the first *twenty* of the *twenty-six* generations, which nurtured from the, "Nose," representing their nurturing from the, "Above the Order of Evolution". And with this, Rashi is teaching us that only, "Until Abram -the first *twenty* generations" was there the sustenance of the "Above the Order of Evolution," for the sinners, for, "until Abram," it was the, "2000 Years of Chaos," while with Abram began the, "2000 Years of Torah," in which the, "Raging through the *Nose*," stopped, and now everything had to flow through the boundaries and definitions of the *Intellect of Torah*.

With this, we can now understand why, "until Abram, the wrath of the Omnipresent," is hinted with the *upside-down final-nun*. The point of the "2000 Years of Torah" is to bring the encompassing, "Above the Order of Evolution," *into* the permeating, "Order of Evolution." For then the *impurities* can no more nurture from the, "Above the Order of Evolution." And *this* is the mystical secret of the *final-nun*⁸: (i) On the one-hand, the numerical value of *nun* is 50, which represents the, "50th Gateway," which is, "Above the Order of Evolution." (ii) While on the other-hand, the *final-nun* is a descending line, which descends beneath the line of letters, which represents the encompassing, "50th Gateway," descending into the permeating Torah -Wisdom, being the top of the Order of Evolution. And this service of the "2000 Years of Torah" is the preparation for the, "2000 years of Moshiach, when *all* the Encompassing Lights will be drawn into the Interior Realms, which will bring about the (-Zachariah 13:2), "And the spirit of contamination I will remove from the earth."

5. And being that (-Psalms 90:4), "For a thousand years are in Your eyes like yesterday," and being that (-Zohar, Bereishit 91b) Adam gave 70 of his years to King David, hence, Adam lived to the age of 930.
6. Our Sages teach (-Sanhedrin 97a), "The school of Eiyahu taught: Six thousand years is the duration of the world. Two thousand of chaos; two thousand years of Torah, (from the era of the Patriarchs until the end of the mishnaic period), and two thousand years are of the coming of the Messiah."
7. See (-Psalms 69:4), "nichar groinee - נַחַר גְּרוֹנִי," upon which Rashi comments, that the word *nichor*, "is like the word *choroh*," and here it means, "my throat (groinee) has become parched (*nichar*)."
8. So too, the Alter Rebbe explain (-Likkutei Torah, Reeh 20b) the *final-nun* of (-Deuteronomy 13:5), "And in Him shall you cleave - וְכָבוֹ תִדְבְּקוּן," that we are to draw the most exalted of, "in *Him* shall you cleave," down below, making, "Everything holy to G-d," cutting off all *impurities*.