

RAV TZADOK & IMAGINATION · PARSHAS NOACH

# The Nekuda of Chein

*Noach, the moon, and the reality of deficiency*

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# Two calendars, two kinds of consciousness



## The sun

The nations of the world — or the notions of the world. A brilliance that mimics perfection: the drive to vanquish every lack through craving, capitalism or addiction.



## The moon

Yiddishkeit's calendar. It reflects the lack at the core of existence — not because something broke, but because something was created.

ONLY HASHEM IS PERFECT

# Imperfect—*by design.*

The human being was never created perfect. Each person was deliberately created with their own unique deficiency — their *chisaron*, the space held open for what is missing. That is where subjectivity forms.

# Deficiency is its own kind of wholeness

*"Go and make yourself smaller."*

The moon represents the human acceptance of deficiency. It is specifically within that territory that we serve Hakadosh Baruch Hu.

**Our job in the realm of deficiency is...**

Not to fill it artificially.

Not to quiet it through substances.

**But** to be with it, to own it, and to reveal our music from within that empty place of the self.

I2

ROSH CHODESH

## Twelve months, twelve tribes, twelve deficiencies

Each is an archetypal pattern of Jewish consciousness — a particular lack that gives rise to a particular yearning. Every person contains all twelve, one day or another.

The task is not to fight the lack, but to own it — until a wholeness shines forth *from within* it.

THE REBBE, RAV YITZCHAK MEIR MORGENSTERN SHLIT"A

The greatest concealment in the world is  
the assumption that a human being can  
be *perfect*.

A person can cultivate Godliness within — but can never replace God. The all-too-human  
*ana emloch*: "I want to be perfect, I want to be king, I want control."

MOSHE RABBEINU

# The teacher of imperfection

Even Moshe is denied direct access to the divine infinitude. That lack is not a personal failure; it is bound up with the very reality of being a creature.

Not that I'm bad. Not that I've lost something. Not that something needs refilling — but that I must form my self around the point of deficiency that *is* my mission.

I lack,  
therefore I  
am.

# Without prophecy, where is my mission?

## Then

We went to the prophets to learn what needed to be done.

## Now

The territory where we struggle — where the *nekudas hachisaron* is felt most acutely.

## So

First accept the deficiency. Then, from calm acceptance, grow slowly toward relative wholeness.

וְנֹחַ מָצָא חֵן בְּעֵינֵי ה'

*"Noach matza chein be'inei Hashem"*

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Each soul has a *nekuda* of *chein* — a point of grace no other soul can bring. It is not our perfection. It is the battle we're willing to fight with our own deficiency: facing it, being honest with it, davening from it.

# Noach owns his deficiency



He believed and didn't believe — running and returning, on and off. Each person has their own *mum*, the mark through which their soul reveals itself.

# We will be known by our mum

If we all pretend to be perfect, we're all the same. The sites of deficiency through which we revealed our love for Hakadosh Baruch Hu are what make each person identifiable.

Each person has a *nekudas hachein* no other human being has — born of wholeness and lack together.

## BOREI NEFASHOS

*"Rabos vechesronan al kol mah shebarasa..."*

Our places of fulfillment and our places of lack, together: there the *niggun* of our *chein* rises.

# The chandelier of deficiencies

## I

### The return

A son comes home from abroad claiming mastery of lamp-making, and asks his father to gather every artisan in town.

## II

### The verdict

Everyone finds the lamp ugly — each in a different place. The son only grows prouder.

## III

### The wisdom

"I built it from all your deficiencies, to show each of you your own lack — and the path to rectification."

THE SECRET OF THE TEIVAH · RAMCHAL

# The storm didn't stop. *The teivah kept going.*

The *mabul* gathers every imperfection of existence. The *teivah* doesn't undo it — it is a secret pocket of air that inhabits the deficiency from a perspective of wholeness.

# Why can't an intoxicated person pray?

## Intoxication

Artificial perfection. Everything is fine; no lack in sight.

*The drunkard the Tzemach Tzedek saw in Russia, bottle in hand: "With this, I'll conquer the entire land."*

## Prayer

The recognition of deficiency: "I cannot do this without You, Hashem; I am powerless over this."

In that very place, we invite His fullness into our lives.

## Setting a place for prayer

Avraham Avinu is *kovei'a makom l'tefillah*. Wherever a person meets the greatest deficiency, the deepest concealment — there they must stop and make it a place of prayer.

*Hakaras hachisaron*, the recognition of deficiency, is the place of *tefillah*.

RABBEINU · LIKE YONAH  
BEN AMITAI

מִבְּטֵן שְׂאוֹל שֹׁעֵתִי

"I cry out from the abyssal depths"—  
*tehom el tehom korei.*

# What chein is

## Lights of tohu

Chaos — the raw reality of deficiency, the floodwaters.



## Vessels of tikkun

An organized posture; a choreographed way of relating to Hashem.



## Chein

*Tohu d'kedushah* —  
grace drawn from the  
chaos itself.



# Stillness within the flood

*Yonah matz'ah vo mano'ach*

May we be zocheh to accept ourselves, to be joyous with our lot, and to find sturdy ground — not in denial of the human condition, but within it.

BE'EZRAS HASHEM