



Time to Shine: The Secret Purpose of Noah's Window

We've all experienced that moment when Yom Tov comes to an end and we return to the daily grind of life, what Israelis like to call "*Acharei Hachagim*." After two months of intense spiritual growth spanning Elul, Rosh Hashanah, Yom Kippur, and Sukkos, we suddenly find ourselves back in our daily routine. The next major landmark isn't until Chanukah.

So, what is our day-to-day goal right now? What are we supposed to do with all the spiritual energy we built up?

The answer lies tucked away in a mysterious command in Parshat Noach.

THREE QUESTIONS ON A SINGLE COMMANDMENT

As Hashem gives Noah the blueprint for the *Teivah* (Ark), He instructs: "*Tzohar ta'aseh la'teivah*". Rashi's primary explanation defines a *tzohar* as a window. But looking closely, three glaring questions emerge:

1. **Why only one window?** The Ark had three decks filled with individual rooms (*kinim*). A single window wouldn't illuminate the rest of the ship.
2. **Why the unique name?** Biblical Hebrew uses the word *chalon* for a window, a word the Torah uses just a few chapters later when Noah opens the window to send out the raven! Why call it a *tzohar* here?
3. **What was its purpose?** During the Flood, day and night ceased (*yom v'lailah lo yishbotu*), and the world outside was pitch black. What good is a window if there is no natural light outside to let in?

TWO TYPES OF WINDOWS

To understand this, we must recognize that there are two distinct types of windows:

- **Type A (Standard Windows):** Built to bring the outside world inside, letting in natural sunlight, views, and fresh air.
- **Type B (Display Windows):** Built to project what is on the inside out to the public, like a storefront display.

When Shlomo HaMelech constructed the Beis HaMikdash, he built its windows *shekufim atumim*, narrow on the inside and wide on the outside. Standard architecture does the reverse to trap sunlight in the house. However, the Beis HaMikdash did

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not need outside light; its entire purpose was to project its spiritual light outward to a dark world!

THE TEIVAH AS A MINI-BEIS HAMIKDASH

Remarkably, Noach's *Teivah* shared several striking features with the *Beis HaMikdash*:

- **Teshuvah:** Like the Mikdash, its construction was a monument urging humanity to repent.
- **The Spatial Miracle:** The Ramban notes that fitting all the animals into the Ark was a supernatural feat (*m'at machzik et hamatrubah*), just as the Aron miraculously fit inside the Kodesh HaKodashim.
- **The Hidden Hint:** Parshat Noach contains pesukim, the exact Gematria of **Betzalel**, the builder of the Mishkan!

THE ANSWER: YOUR TIME TO SHINE

Now all three questions fall into place!

The *tzohar* was never meant to bring outside light into the *teivah*. It was a unique window, narrow on the inside and widening outward, designed to project spiritual light from within the *teivah* out into the world. This is why it is called a *tzohar*: it was narrow on the inside, *tzar*, and wide on the outside. It also explains why only one window was necessary.

Just as the *teivah* resembles the Mikdash,

so too does the soul of every Jew. The Torah commands, "*V'asyu li Mikdash v'shachanti b'tocham*", make Me a Sanctuary, and I will dwell **within them**. The Torah does not say that Hashem will dwell "within it," but "within them. Every single Jew is a walking Beis HaMikdash.

Over Elul and the Chagim, we worked tirelessly to perfect our inner Sanctuary. But the goal of "*Acharei Hachagim*" is not to keep our growth locked inside. Now is the time to build a *tzohar*, to wear our emunah proudly on our sleeves, illuminate our surroundings, and project warmth and faith into the world around us. Don't hide your light, it's your time to shine! ■

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