



G-D'S UNFATHOMABLE GENIUS SAVES THE DAY

YadAvNow.com Weekly Video Series: Noach

Rabbi Yosef Kalatsky

Have We Retained the Status of Adam?

CLICK TO VIEW!



Noach Lived in Three States of Existence

CLICK TO VIEW!



Noach: A Life Chronicled by his Accomplishments

CLICK TO VIEW!



Violating the Basic Persona of a Human Being

CLICK TO VIEW!



New Series!



THE FUNDAMENTALS OF CREATION



G-D'S UNFATHOMABLE GENIUS SAVES THE DAY

YadAvNow.com Weekly Video Series: Noach

Rabbi Yosef Kalatsky

The Retrospective Clarity on Perplexing Inequities

CLICK TO VIEW!



1. Gemara: The devoutly righteous perished in the Great Flood due to the exactness of justice.
2. No person has a perfect record.
3. Noach survived; he found special favor in the eyes of G-d.
4. Midrash: "Antecedents bring merit to the latter and the latter bring merit to the antecedents."
5. Noach– because of his children: Shem, Cham, and Yefes.
6. Prophets: Yaakov redeemed Avraham.
7. Avraham was unscathed from fiery the kiln; Yaakov had to be born to father the Jewish People.
8. Objective of Existence: the Torah & the Jewish People.
9. The Jewish People descend from Shem, son of Noach.
10. Noach found special favor because of his value: fathering Shem.
11. G-d did not destroy the families who built the Tower of Babel – for Shem.
12. Ramchal: "The evil succeed & have it good," the possibility exists of a devoutly righteous descendant.
13. Sancherev's descendants were Shamaya and Avtalyon the teachers of Shamai & Hillel.

Assuming New Personas to Address the Needs Of Existence

CLICK TO VIEW!



1. No words are superfluous in the Torah: each has an intent.
2. In the first verse of the portion, Noach is mentioned three times.
3. Midrash: Noach was an individual who lived in 3 eras.
4. When the world was in a settled state, a destroyed state and in a rebuilt state.
5. Mentioning Noach three times indicates that he is the equivalent of three individuals.
6. The period before the Great Flood was G-d's original creation.
7. Noach was given the responsibility to bring mankind to repentance.
8. During the state of destruction, he had to care for all living species in the ark to guarantee their existence.
9. After the flood, his responsibility was to set forth the perspective and directive of a new existence.
10. The new world functioned on a minimized level.
11. In each era, it was the same person who transitioned into another level of responsibility; to succeed he had to assume another persona.



G-D'S UNFATHOMABLE GENIUS SAVES THE DAY

YadAvNow.com Weekly Video Series: Noach

Rabbi Yosef Kalatsky

Not Vulnerable Yet Incomplete

CLICK TO VIEW!



1. Noach brings sacrifices upon leaving the ark.
2. G-d accepts: "I will no longer curse the earth because man is inclined to evil from the time of his birth."
3. Gemara: Man is inclined to evil from the time he is cast from his mother's womb.
4. The unborn is not susceptible.
5. The child is not yet fully developed.
6. If one lives his life as one who is not complete and so not yet fully invested in Torah and Mitzvos, he will not be subject to the evil inclination.
7. He is living his life as if he is not yet completed (spiritually).
8. Rambam: It is possible to live one's life in a continuous mode; the mundane takes on a spiritual value.
9. If one's physical needs such as eating, drinking, and sleeping are for the sake of serving Hashem even the mundane assumes mitzvah value.
10. One who strives for completion until the end will never be subject to the evil inclination.

When The Mechanism To Process Data Is Impaired

CLICK TO VIEW!



1. G-d said to Noach: Rain will come upon the earth for 40 days and 40 nights and obliterate all that exists.
2. Noach did as G-d commanded him & entered the ark.
3. Noach, his sons, and their wives entered the ark because of the floodwaters.
4. Midrash: Noach was a small believer; he was NOT certain the flood would come, until he was forced to enter.
5. He "did as G-d commanded him" but then reveals it was only because of the floodwaters.
6. For 120 years, Noach told his generation that G-d will bring a flood to destroy existence if they don't repent.
7. On the 120th anniversary of the building of the ark, unlimited species converged on the ark to enter it, and it began to rain.
8. Anyone attempting to destroy the ark was mauled by lions and bears.
9. How did no one repent faced with imminent destruction?
10. Rambam: There is physical illness, and also the spiritual- where the soul is sick.
11. One sees and processes things in a distorted way.
12. Noach and his family heeded G-d because they were not spiritually impaired.

Weekly Torah Commentary Series: Noach



G-D'S UNFATHOMABLE GENIUS
SAVES THE DAY

The Underlying Distinction Between Noach and Avraham

Torah: “G-d said, ‘I will blot out Man...for I have reconsidered My having made them... But *Noach* found special favor in the eyes of Hashem.”

Sforno: “Because *Noach* found favor in the eyes of G-d, he and his family were saved from the Great Flood. It was not because of his own personal worthiness that his family was saved, but rather it was as a result of G-d’s Graciousness.

“*Chazal:* ‘There were three individuals *Noach*, *Daniel*, and *Eyov* who had sufficient personal merit to save themselves. Their families were saved due to G-d’s Graciousness. They did not have sufficient merit because they did not teach their generation to know G-d and follow in His ways as *Avraham*, *Moshe*, and *Shmuel* had (and the like).’

“*Gemara* in Tractate *Pesachim:* ‘*Daniel* and his colleagues merited to study *Torah*, but they did not teach others.’ Similarly, although *Noach* rebuked his generation for their behavior (to adhere to the Seven Noahide Laws), he did not instruct them about G-d and to follow in His ways. A devoutly righteous person (*tzaddik*) whose primary focus is to perfect his own spirituality has sufficient merit to save himself from destruction (and not others). However, one who has an interest in advancing others in their spirituality will have sufficient merit to save others from destruction. G-d allows others to be saved in the merit of this *tzaddik*, because as a result of his interest they may repent and return to the path of goodness.

“*Chazal:* ‘If one had seen a *Torah* scholar spiritually sin during the day, he would have surely corrected his ways by nightfall (Because his interest is bringing about perfection within himself and others).’

Avraham dedicated his life to teach mankind about G-d's existence. His focus and interest was continuously on his fellow in order to refute and dispel paganism and bring the world to monotheistic belief. This was the basis for *Avraham's* success in his objective. *Noach*, unlike *Avraham*, did not focus on teaching his generation about G-d or His ways. Rather he rebuked them for not living within the context of the Seven Noahide Laws.

Noach's perspective was not to have his generation aspire to spiritual growth, but rather it was to persuade them not to violate G-d's commandments which dictate basic civilized behavior. He did not impress upon his generation that physical existence was only a means to be utilized for a spiritual end. *Avraham* our Patriarch's thrust was to allow humanity to come upon an understanding that there is an Omnipotent Power that must be served.

If one were to only focus on teaching the basic principles of civilized behavior to mankind, he will ultimately fail because the teachings will not spiritualize the individual. Since the teachings are not of a spiritual perspective to serve the Master of the Universe. If societal behavior is not intermingled with spirituality, it will not endure because the individual retains all of his physical inclinations and drives. The behavior of the human being cannot be controlled and tempered without spiritualization. *Avraham* inspired tens of thousands of his generation to live for a higher purpose, which is dedicating one's life to serve the Supreme Being, G-d.

The Ark as a Refuge

Torah: "When *Noach* was five hundred years old, *Noach* begot *Shem*, *Cham*, and *Yefes*."

Rashi citing *Chazal*: "Reb *Yehudah* asks, 'What is the reason that all the generations prior to *Noach* fathered children after one hundred years and *Noach* fathered his children only after he was five hundred years old?' G-d said, 'If his children should become evil then they will perish in the Great Flood. This will bring great pain and anguish to the *tzaddik* (*Noach*). If they should become devoutly righteous then I will burden *Noach* to build multiple arks. (Just as *Noach* needed to build an ark for himself, he would need to build one for each of his children).

Therefore, G-d suppressed his ability to have children until the age of five hundred. This was so that his

children should be less than one hundred years old before the coming of the Great Flood. As it is written, (before the Flood) one who is less than one hundred year was not held accountable for his deeds (he is considered a minor)."

If *Noach's* children would become devoutly righteous, one would think that they would build their own arks as their father, had done. Why would *Noach* need to build their arks in addition to his own? If in fact *Noach's* children were *tzaddikim*, why could they have not been included in his ark?

Gemara in Tractate *Sanhedrin*: When the Attribute of Justice is meted out, it does not differentiate between the devoutly righteous and the evil. There is no individual who is perfect enough to survive the prosecution of the Attribute of Justice. As King Solomon states in *Ecclesiastes*, "There is no righteous person who does good in the land who does not sin." If this is so, the *Gemara* asks, "Why did *Noach* survive the Great Flood?"

Gemara: The reason *Noach* was spared was he found special favor in G-d's eyes. Being a *tzaddik* alone would not have been sufficient to spare *Noach* from the Flood. Although *Noach's* children would have been devoutly righteous, building their own arks would not have been sufficient to spare them from destruction. This is because being righteous alone was not sufficient from being protected from the Attribute of Justice.

The ark needed to be formed by their father *Noach* because he was seen by G-d as special. Thus, they would be protected as a result of what he had created. Since his children were under the age of accountability, which was one hundred year, they were able to be spared because of their father's merit and favor, regardless of their classification of devoutly righteous or evil. This is the reason G-d suppressed *Noach's* ability to father children until the age of five hundred.

If *Noach's* sons had been of the age of accountability and were classified as "*tzaddikim*," why could they not have been spared simply by being in their father's ark? Why would *Noach* need to build for them individual arks? *Noach* would need to build an ark for each child to acknowledge each of them as a *tzaddik*, who deserved to be spared in his own right; however, it would not have been considered adequate and sufficient without the merit of their father finding special favor in G-d's Eyes.

Although it is the ark itself that would provide protection for *Noach's* children from destruction, it needed to be built by *Noach* who had another dimension of worthiness. It is not the entity alone that provides protection but rather it is the one who is associated with the creation of that entity. We find a similar concept regarding *Moshe*.

Chazal: Anything with which *Moshe* was associated assumed a permanent status. Since *Moshe* was associated with the building of the *Mishkan*, it assumed an eternal status. Unlike the First and Second Temple, it was never destroyed nor did it fall into the hands of the enemy.

Ohr HaChaim HaKadosh: Although the *Torah* tells us that after *Moshe* had been instructed by G-d to build the *Mishkan* he delegated the actual building to the Jewish people. However, based on the principle that an agent is the equivalent of the one who established the agency, the participation of the Jewish people in the construction and development of the *Mishkan* were considered to be the equivalent of *Moshe* himself building it.

Gemara: *Hillel* the Elder had eighty students. The greatest of them all was *Reb Yonason Ben Uziel* and the least of them was *Reb Yochanon Ben Zakai*. Regarding *Torah* knowledge, there was no difference between *Hillel's* greatest student and his smallest student. If this is so, what is the difference between them?

Gemara: When birds would fly over the head of *Reb Yonason Ben Uziel* when he studied *Torah*, they would be consumed by fire; this was not the case with *Reb Yochanon Ben Zakai*, although he possessed no less *Torah* knowledge than *Reb Yonason Ben Uziel*.

Ramchal: The determining factor that differentiates is one's dimension of spirituality. Two individuals may possess the same degree of knowledge, yet the affect and impact upon existence is determined by one's spiritual dimension.

Appreciating the Negative as a Positive

Torah: in the Portion of *Emor*: The ox, the sheep, and the goat are the only species that qualify to be brought as offerings.

Midrash: The reason G-d chose only these particular species is based on a verse from *Ecclesiastes*, "King Solomon writes, 'G-d favors the pursued.'... Where do

we find this in the *Torah*? We find Abel was pursued by Cain. As a result of being the pursued, G-d favored the offering of Abel and rejected the offering that was brought by Cain." From the narrative it seems that G-d embraced the offering of Abel because it was of the choicest quality and He rejected Cain's offering because it was from the dregs of the earth. However, we see from the *Midrash* that it was only because Abel was pursued by Cain that his offering was considered more favorable than that of his brother.

Midrash: "Noach was pursued by the members of his generation. As a result of this, Noach was favored by G-d as it states, 'Noach found favor in the eyes of G-d.' (Because of this special distinction, Noach survived the Great Flood)." Noach was pursued by his generation because he rebuked them in an attempt to cause them to repent. He was thus despised and pursued.

"Avraham was pursued by Nimrod (The King who decreed that Avraham should be cast into the fiery kiln). Avraham was favored by G-d as it states, 'You are Hashem, G-d who has chosen Avraham and has taken him out of the fiery kiln...' Yitzchak was pursued by the Philistines..., Yaakov was pursued by Esav, as it states, 'Yaakov was chosen by G-d.' Yaakov had special favor in G-d's eyes not because he was 'the perfect man who dwelt in the tent (of Torah)' alone but in addition because he was pursued by his brother.

"Yosef was pursued by his brothers, Moshe was pursued by Pharaoh..." Moshe was chosen by G-d and was able to defuse His anger against the Jewish people after they had sinned. "The Jewish people are pursued by the nations of the world. Therefore, G-d chose the Jewish people to be His." These are examples throughout history in which the pursued was favored by G-d. Why does the pursued assume a special status in the Eyes of G-d because of his unfortunate predicament.

When one is in a pursued state one is unceasingly and relentlessly hounded by his pursuer. He has no means of escape or manner to disassociate himself from his predicament. The pursued exhausts all of his ways of escape and has no place to seek refuge. The pursued has only one recourse, which is to turn to G-d for salvation from his plight. When one realizes that there is no one other than G-d that he can rely upon, he turns to Him with a depth of understanding that only He can help. The internalization of this fact establishes a

special bond and intimacy between the individual and G-d. One's circumstance causes one to understand that every aspect and predicament in existence is determined by G-d Himself. This is the basis for G-d favoring the pursued, regardless of his initial spiritual classification.

King David in Psalms: "They (rely) upon chariots and they rely upon horses, but we (rely upon and) invoke the Name of Hashem, our G-d." It is not simply being in the role of the pursued that will cause one to find special favor in G-d's Eyes. It is only the consequence of the realization that is brought about through being pursued.

One needs to internalize the meaning of being pursued and that He is the only One that can assist him. Seeing one's circumstance, as negative (as it may seem in this context), will turn something that seems to be ominous into something secure and permanent. This level of internalization will give sufficient merit to the Jewish people to bring about the ultimate redemption and the coming of *Moshiach* speedily in our day.

Noach's Role as Caretaker of Existence

Torah: "Noach, the man of the earth, debased himself and planted a vineyard." How did *Noach* debase himself?

Rashi citing *Chazal*: "Noach debased himself because he should have chosen to plant something other than a vineyard."

Midrash Tanchumah, which is not cited by *Rashi*: A man of *Noach's* dimension, whose classification was devoutly righteous, should have not chosen to become a "the man of the earth" by devoting his time to agricultural pursuits and not spiritual matters, thus debasing himself.

Sforno: "How did *Noach* become debased? He began with an inappropriate initiative (choosing to become an agriculturist) and from there he continued to regress. Initially when one decides to take an inappropriate initiative, it will ultimately lead one to greater levels of spiritual failure. As it is known in the teachings of philosophy, if one begins with a false premise, it will lead to a conclusion that is further away from truth."

Noach initially chose to become an agriculturalist, not necessarily interested in planting a vineyard; however his final choice was to plant the vineyard. This led him to drink from its wine, which further led him to the ultimate level of disgrace. If existence had been

destroyed by G-d because of its lack of spirituality and extreme level of depravity, why did *Noach* choose to pursue agriculture (a mundane pursuit), and not spirituality? One would think that he should have assumed the role of being the spiritual leader of the new existence after personally witnessing the destruction of the world and being the beneficiary of revealed miracles that saved him and his family.

Torah: When Adam was initially created he was placed in the Garden of Eden "to work it and care for it." When *Noach* emerged from the ark after the Great Flood he had entered into a new existence. Since Adam, who was the handiwork of G-d, had been the caretaker of the Garden at the beginning of Creation, *Noach* believed that he too should assume an identical role to be responsible for the physicality of existence. This decision was incorrect because it was based on a false premise.

When Adam was created he entered into a world in which physicality was indiscernible from the spiritual. It was a physical existence that possessed a spiritual dimension. Thus, Adam's role as the caretaker of the Garden of Eden was not that of a farmer tilling the earth.

After Adam sinned by eating of the Tree of Knowledge he putrefied himself and existence, thus separating it from the spiritual. As a consequence of his sin, existence became physical and mundane and was no longer infused with spirituality. Therefore, when *Noach* came into the new existence after the Great Flood, it assumed the same level of physicality that it had after the sin of Adam. By pursuing the role of caretaker of the earth, he became quantified as "the man of the earth," thus leading him to disgrace and debasement.

Man's Initiative

Torah: G-d instructed *Noach* to build an Ark. G-d said to *Noach*, "A 'tzohar' shall you make for the Ark..."

Rashi citing the *Midrash*: There are two interpretations of the word 'tzohar.' One interpretation is that the *tzohar* was a window. Another interpretation is that 'tzohar' was a precious stone that cast a light that illuminate the Ark. The function of a window is to allow light to enter from the outside.

Gemara: The luminaries in the heavens did not function for a year, during the period of the Great Flood. There was no light whatsoever over the face of the Earth. The

world was engulfed in total darkness. If this was so, then what was the purpose and value of the window that existed in the Ark?

Sifsei Chachumim (a commentary on *Rashi*): Even if one were to interpret the word “*tzohar*” to mean “precious stone” we read later in the Portion, “*Noach* opened the window of the Ark, which he had made. He sent out the raven...” *Noach* had sent out the raven and later the dove, through the window, in order to investigate if the floodwaters had receded. Regardless of one’s understanding of the word “*tzohar*,” factually the Ark had a window.

Torah: *Noach* was not permitted to leave the Ark until G-d allowed him to do so. If this is so, then what is the value of *Noach*’s initiative of sending out the birds to determine if the floodwaters had receded? The *Torah* tells us that forty days after *Noach* had seen the peaks of the mountain, he sent out the raven to determine if the world was inhabitable. The raven returned to the Ark, indicating that the water was still present on the face of the earth. *Noach* then chose to send out the dove and it also returned, indicating that the land was not yet dry.

Subsequently, the dove was sent out again and it returned with an olive leaf in its mouth, indicating that the world had been restored to an inhabitable state. *Noach* chose again to send out the dove and it did not return. At that time, *Noach* realized that the world was fully inhabitable. If *Noach* was not permitted to leave the Ark without G-d’s directive, what was the value of sending out the raven and the dove? Was *Noach* simply curious to know if the floodwaters had receded and the world was ready for reentry?

Midrash: “For the twelve months that *Noach* was in the Ark, sleep did not meet his eyes.” *Noach* was fully engaged, day and night, in feeding all of the various species in the Ark and thus was not able to sleep. Was his interest in leaving the Ark motivated by his personal predicament?

Torah: When the daughter of Pharaoh noticed a box floating in the Nile, in which *Moshe* had been placed, she sent “her maidservant (*amasah*)” to retrieve the box.

Rashi citing the *Gemara* in Tractate *Sotah*: The word “*amasah*” does not mean “maidservant,” but rather “her hand.” The length of the arm is a cubit, which is an amah. Rather than her hand being limited to its own length, a miracle occurred and she was able to extend it many cubits in order to retrieve the box.

Maharal of Prague in *Givuras Hashem*: The human hand was created with the capacity to retrieve and extend itself. When one has an intense desire to retrieve something, and it is beyond his reach, he is able, through his desire, to extend its function beyond its limits. G-d created the world in a context in which man, through his initiative can cause G-d to alter nature on his behalf.

Gemara in Tractate *Makos*: “On the path that one chooses to walk in, he is led (by G-d).” If one takes an initiative, whether it is good or evil, G-d will present a setting to facilitate the interest of that person. Although *Noach* understood that he could not leave the Ark until G-d allowed him to do so, nevertheless, he was able to extrapolate from the fact that G-d had instructed him to build a window in the Ark that it was for a specific purpose. It could not be for the purpose of allowing light to filter through because during the period of the Great Flood the luminaries did not function. If this is so, the window was meant to be used to determine, when the world would again be inhabitable.

If *Noach* were to take the initiative and demonstrate his desire and interest to reestablish existence, in its own setting, G-d would accelerate the process of re-creation of existence to allow *Noach* to exit the Ark. It was within *Noach*’s ability to bring about the reformation of the world. G-d will respond to one’s desire regarding whatever path one chooses. If this is so, then if one would choose to live a life in accordance with His Will and engage in His service, how much more so will he be the beneficiary of G-d’s Assistance. Regardless of impediments and obstacles, if one is sincerely committed to take sufficient initiative to advance his spirituality, he will be assisted to overcome the most formidable challenges.

