

# WHY WAS THE GENERATION OF THE FLOOD DESTROYED, WHILE THE GENERATION OF THE DISPERSION WAS SPARED?

ESTD  
1997

# JewishTimes

Volume III, No. 2...Oct. 31, 2003

WWW.MESORA.ORG/JEWISHTIMES

Dedicated to Scriptural and Rabbinic Verification  
of Authentic Jewish Beliefs and Practices

Download and Print Free

**IN THIS ISSUE:**

TOWER OF BABEL	1,2,3
NOACH / THE DISPERSION	1,7,8
NOAH AND THE FLOOD	4,5
NOAH AND THE RAVEN	6
THE RAINBOW	6
FOUNDATION OF THE JEWS	9,10
THE ARK: TWO MISSIONS?	11,12

**SUGGESTED READING:**

SEE THESE AND OTHER ARTICLES AT OUR SITE

## Maimonides' 13 PRINCIPLES

THE BASIC FOUNDATIONS WHICH ALL JEWS  
MUST KNOW AS TRUE. WE URGE YOU TO READ THEM:  
[www.mesora.org/13principles.html](http://www.mesora.org/13principles.html)

## God's Existence: Belief or Proof?

[www.mesora.org/belieforproof.html](http://www.mesora.org/belieforproof.html)

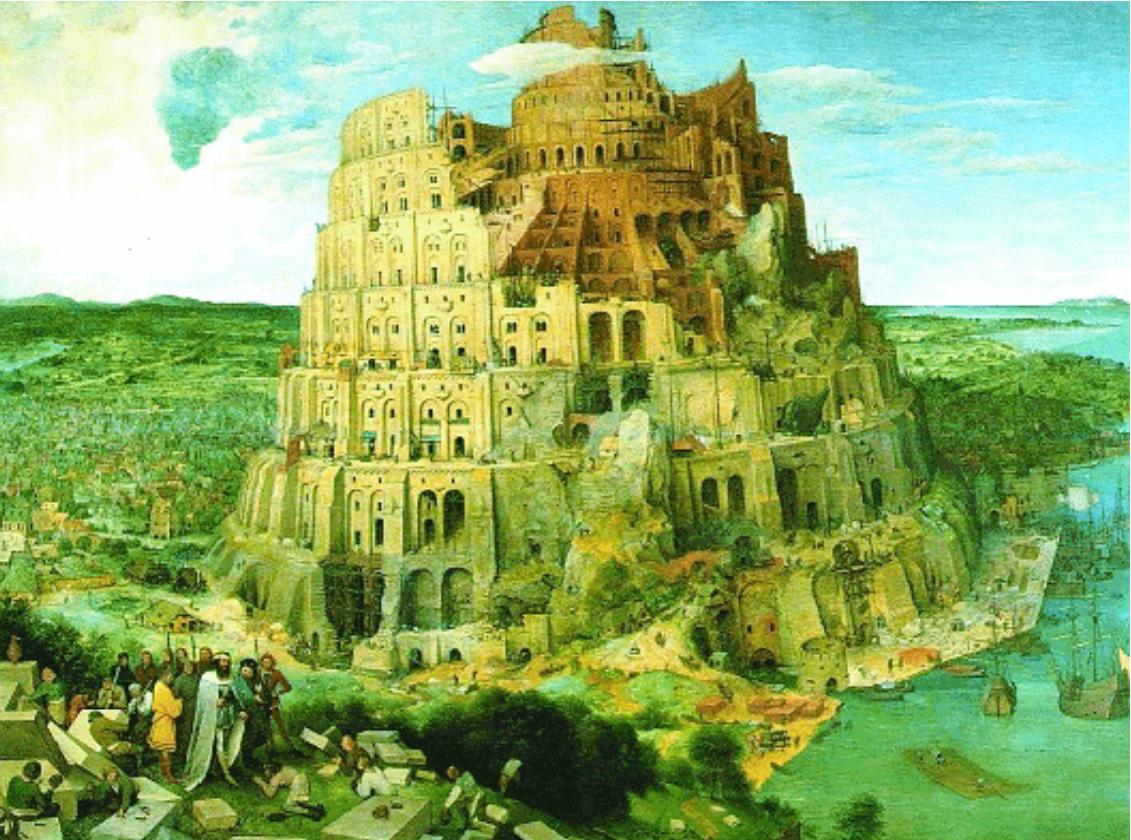
## God's Land Without God?

AN OPEN LETTER TO THE JEWISH COMMUNITY:  
[www.mesora.org/openletter/openletter2.html](http://www.mesora.org/openletter/openletter2.html)

## Noach

RABBI BERNARD FOX

"These are the chronicles of Noach. Noach was a righteous man. He was faultless in his generation. Noach walked with Hashem." (Bereshit 6:9) The Torah describes the righteousness of Noach. The pasuk uses three terms to describe Noach. He was righteous. He was



# The Tower of Babel

RABBI ISRAEL CHAIT

Transcribed by students

It is a well established principle in Judaism that a punishment from G-d is unique. When G-d punishes man, it is for his betterment. However, the generation of the flood was destroyed because there was no justification for their existence. In contrast the generation that built the tower of Babel was not destroyed. We must therefore understand the reason that their destruction was not warranted. We must also comprehend the nature of their punishment and the

manner in which it was beneficial for them.

The reason that G-d prefers for their not being destroyed was because their sin was only against G-d. This is in contrast to the generation of the flood whose decadence was prevalent with respect to interpersonal relationships as well. However, the "dor haflaga", generation of the dispersion, had extremely cordial and respectful relations and acted peacefully toward each other. This concept must be explained. Simply

(continued on page 7)

(continued on next page)

(continued from previous page)



# The Tower of Babel

RABBI ISRAEL CHAIT

Transcribed by students

because their interpersonal relations were peaceful and harmonious is hardly sufficient justification for their salvation. A person can be totally wicked but his relationship with his friends can be eminently serene. The Nazi's were very cordial, cultured and peaceful towards their fellow Nazi's. It is evident that the Torah is teaching us a more esoteric message.

We must also explain what they were attempting to build. Genesis 11:4 states "And they said: Come let us build a city, and a tower, with its top in heaven and let us make us a name, lest we be scattered abroad upon the face of the whole earth." What was their purpose and objective in building this tower?

In order to appreciate the significance of this entire incident we must elaborate some well defined psychological principles.

Every human being has a certain emotional make up. These emotions - although somewhat controllable - nevertheless find a way to be expressed in terms of human behavior. A person has certain emotional needs and desires and is capable of repressing them to a great degree, but these needs will ultimately find some form of expression in terms of that individuals conduct. As a result, if the person is successful in controlling his emotions concerning one area of his behavior, invariably these emotions will find an outlet for their expression in an another area of his conduct. An illustration of this is when a person is angry because of a business transaction that failed. Instead of expressing his anger at his business partner who mishandled the transaction, he might go home and break something. The emotions of man are flexible enough, that it will seek a "Substitute Formation," an alternate way to express itself.

The emotions of man are also very cunning and can operate in a disguised fashion. They can function in such a way as to be hidden - even to the person himself. Madison Avenue, the renown center of advertising, carefully manipulates the emotions in this manner. A person who fantasizes that he's a great cowboy will smoke Marlboro. These are called hidden persuaders. A person is not just buying the product, but he is buying the underlying fantasy it represents. If one were to ask the person if he was a cowboy, of course he would reject such a notion.

All these characteristics of our emotions and the method in which they work together regarding the many nuances of human behavior, can help us understand the events surrounding the Tower of Babel.

Upon observing mankind's conduct in building the Tower of Babel, G-d makes the following comment in Genesis 11:6, "And the lord said: Behold, they are one people, and they have all one language, and this is what they begin to do, and now nothing will be withheld from them, which they propose to do."

To help us appreciate this observation we must elucidate a very basic psychological process that accounts for much of man's altruistic behavior. Psychologists call this mechanism "identification". The greater effect an event has upon a person, the more significant the event. Thus, an earthquake in China killing 10,000 people, might not seem as tragic to you as the

mugging of your next door neighbor. Conversely, a person stricken with cancer, might bequeath great sums of money to anti smoking crusades. However, the tragic effects of cancer were surely known prior to his misfortune. Although a person's efforts in this regard are praiseworthy and humanitarian, and contribute to the benefit of society, it is not the highest level of just conduct. A rare individual who functions according to an extremely high standard of human justice, is aroused mainly by the event and not the manner in which he is effected thereby. However, identification is generally a desired emotion that accounts for much of the good in society and allows a person to commiserate with his fellow man. If one lacks identification then the consequences could be tragic.

Now we can begin to comprehend G-d's observation. "Behold they are one nation with one language" Language is a strong factor with respect to human identification. Language represents unification. Private groups have their own special language and secret codes. Kids usually have their own slogans and phrases to help them identify with other kids - against the adults. Thus, G-d observed that mankind was one nation with one language. There was great identification amongst, and unification with, their fellow man. However, we must analyze how this identification contributed to their building the Tower of Babel. In Chapter 11 verse 5 it states "And G-d came down to see the city and the tower, which the children of men built." Rashi comments that this term the children of man, is superfluous. He thus comments that these are the children of 'man who rebelled against the one G-d', that were saved from the flood.

We therefore see that the sin of these people was their rebellion against G-d. However, their animosity and rebellion against G-d was really a result of their identification with their fellow man.

Man's basic innate nature is aggressive. This is attested to by the many atrocities committed by man throughout the annals of history. Man generally directed his aggression, by acts of hatred perpetrated upon his fellow man. However, the generation of the Tower of Babel had a tremendous sense of identification with their fellow man, fostered by their being one nation with one language. It was also strengthened by their being the survivors of the Flood. This shared experience as alluded to by Rashi, also caused them to identify with each other. This identification prevented their aggressive conduct from being directed against their fellow man. Thus, man's aggressive proclivities were directed against G-d. Their emotions of hatred and their aggressive tendencies found a substitute formation, namely G-d. Their inherent aggressive tendencies, which are usually directed one against another, now found an alternate means of expression - a rebellion against G-d. However, these people whose ancestors were recently obliterated by G-d because of their corruption, could not in good sense, express open hostility and hatred to G-d. Thus, this hatred presented itself in a different way. They said, "Let us build a city and a tower with its head in the heavens."

The tower represents architecture. This building was not built to be functional as they were not going to use the building. On the contrary, it was

(continued on next page)

(continued from previous page)



# The Tower of Babel

RABBI ISRAEL CHAIT

Transcribed by students

a manifestation of their own power and importance. This is what architecture represents throughout civilization. Albeit the Eiffel Tower, or The Coliseum, all great architectural works are merely an expression of the power and significance of that particular society.

Individuals as well display this same attitude. A person who lives in a mansion with a huge driveway, is also generally creating an impression of his own self importance. Therefore the people's method for rebelling against G-d was demonstrating the greatness of man's accomplishments. It is the deification of man.

Mankind, by building the Tower of Babel, was manifesting the greatness of man and in so doing, was rebelling against G-d. This was the sin of this generation.

Halacha recognizes this emotion. The migdal, tower, was an elaborately ornate and beautifully appointed structure intended to inspire man. However, these emotions were directed towards the greatness of G-d. Likewise the tallest building in a community must be the synagogue.

G-d thereby concludes verse 6, that mankind because of this attitude of the overestimation of their own self importance, will feel that nothing can be withheld from them and that there is nothing that they can not accomplish. G-d realized that this emotion was dangerous and must be dealt with accordingly. Thus in Chapter 11 verse 7, G-d responds, "Come, let us go down and there confound their language, that they may not understand one another's speech." G-d was confounding their language as the vehicle to break their identification with each other. Once they had different languages, different cultures would flourish. When G-d changed their culture and language, hatred and jealousy commenced. When each society has its own unique culture and language, the identification between the different societies is mitigated greatly. This enables man's aggressive instinct to express itself, by acts of hatred and aggression against another society. Therefore G-d's punishment (corrective measure) was breaking the strong sense of identification that existed throughout mankind. The emergence of different societies with different cultures erased the identification that had previously existed between these groups. Consequently, man's aggressive tendencies were thereafter naturally directed against citizens of a different society with different values. The natural outgrowth of G-d's punishment is a civilization where there is constant wars between different segments of society. However, the alternative would be worse, whereby mankind would rebel against G-d. Judaism maintains that mankind will experience constant strife until the coming of the Messiah. It is only when Messiah comes that people will possess the proper philosophical knowledge. Then mankind will be able to channel their energies to the acquisition of wisdom and gain a love of G-d. It is only then that mankind can experience true peace.

We can therefore appreciate the necessity of G-d's punishment. However we must contrast the generation of the Flood that had to be destroyed and the generation of the Tower of Babel which was spared. G-d's punishment was obviously more lenient with the generation of the Tower of Babel. The

bothersome problem is that hatred and rebellion against G-d seems to be a greater evil than the corruption of man. Yet, the generation of the Flood was eradicated and the generation of the Tower of Babel was spared.

The proper determination of this problem demands that we pose a different question. We must not investigate which malady was worse, but rather, which transgression is curable. If a disease is incurable then it leads to an inevitable end. However, if there is a cure then there is hope, irrespective of the severity of the disease. The citizens of the generation of the Flood were totally overwhelmed by their evil inclinations, their instinctual appetites. Their intellectual faculties were not functioning and thus there was no way to influence them. The generation of the Tower of Babel however suffered the disease of overestimation of the self. Although G-d can not fathom an arrogant person and the power of the ego is great, yet such a person can still be reached. The conceited individual still operates on a rational level, he is just inflicted with the malady of the overestimation of his own self importance.

The Rabbis tell us that the generation of the flood had no shalom, peace, but the generation of the Tower of Babel had serenity. Peace requires self control and intelligence. The generation of the Tower of Babel, although unified for a terrible cause, still possessed the essential elements required for harmony. Therefore, G-d's punishment was to confound their language and break their identification. This resulted in man's aggressive instinct to be directed away from G-d. Unfortunately, society is at a level whereby mans aggressive instincts express themselves by mans perpetuation of great atrocities against his fellow man. People usually try to deny their aggressive instincts and ultimately that causes much bloodshed. Judaism, on the contrary demands that a person lives his life based upon reality. A person must be aware of his aggressive tendencies. It is a universal emotion that stems from the instinctual part of man's nature. However, a person must learn to subordinate his instinctual desire and to live his life based upon wisdom. The Talmud tells us if a person is overly aggressive he should become a butcher. A person should recognize his instinctual nature, and learn to control it. Piety is not the denial of ones emotional needs and desires. Judaism does not preach asceticism and abstinence. A chacham, a wise person, is one who recognizes his needs and desires and channels his energies properly. A person can not deny his emotions. This was part of the sin of the generation of the Tower of Babel. They really denied their aggression towards G-d and directed it to expressions of their own self importance. These emotions thus sought satisfaction by the building of the tower. Through the means of architecture they satisfied their emotional needs.

Upon the arrival of the Messiah, civilization will appreciate the proper philosophical values and will guide their lives based upon wisdom. Only then will man recognize his aggressive nature and properly channel his energies, and subordinate his instinctual drives. Only in such a society can we experience true peace. □

# NOAH and THE GENERATION *of the* FLOOD

RABBI ISRAEL CHAIT

Transcribed by students

In order to appreciate the milieu of the generation of the flood and the events that led to the destruction of civilization we must analyze the verses in the Torah. Genesis 6:11 states "And the Earth was corrupted before G-d and the Earth was filled with violence." Rashi defines corruption as sexual immorality and idolatry. He defines violence as robbery. This verse is the prelude to G-d's determination that civilization must be destroyed because of the perpetuation of "chamas" (violence) throughout mankind. Thus chamas, robbery, sealed man's fate.

However, this final adjudication by G-d of man's fate was actually preceded by two earlier observations and warnings. Chapter six verse two states, "That the sons of G-d saw the daughters of man that they were fair, and they took for themselves wives, whomsoever they chose." Man was promiscuous and sought all types of sexual gratification without any moral restrictions. G-d thereby gave man his first warning. Man was given 120 years to repent from his sexual corruption or G-d would destroy mankind.

In chapter six verse five, G-d makes his second observation, "And G-d saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." This observation of the quantitative increase in man's nefarious conduct led G-d to the conclusion that he will obliterate mankind from upon the face of the earth.



An analysis of these observations and warnings from G-d, indicates a logical progression and sequence from man's initial corruption, until his ultimate degradation, to total depravity unworthy of salvation.

The first breakdown of the morality of man, was his sexual promiscuity. Man's detachment from sexual illicit relationships is the source of man's sanctity.

Kedusha - sanctity - emanates from sexual abstention. Maimonides in his Mishna Torah in the laws of kedusha has two categories. The laws of forbidden sexual relationships and the laws of forbidden foods. Thus we see that the sanctity of man stems from his ability to subordinate his instinctual desires. Kedusha is the supremacy of the "Tzelem Elokim", (man's intellect) over the "nefesh habehami", (man's instinctual desires), the appetitive and the sexual. Thus the first corruption of man was in allowing his emotions to rule his intellect.

The second step was the 'quantitative' increase in man's degradation. As man's libido and energies

became attached to the instinctual pleasures, they obviously became a greater source of satisfaction for man. Thus, man's corruption became prevalent throughout society. The emotions of man totally dominated all aspects of his conduct. Hence G-d saw that the wickedness of man was great.

However, the final corruption which sealed man's fate, was when his depravity progressed to robbery. Nachmanides states that man's fate was

(continued on next page)

(continued from previous page)

# NOAH and THE GENERATION *of the* FLOOD

**RABBI ISRAEL CHAIT***Transcribed by students*

sealed with the sin of robbery because it is a violation of a "mitzvah sichli", a command arrived at through reason (without the need for G-d's command, i.e., something obvious). The prohibition against stealing, logically makes sense. As Nachmanides says, it's a commandment which does not require a prophet to warn us against its evils. However, Nachmanides' message must be understood. Simply because a commandment does not necessitate a prophet to warn us against its violation, does not reflect upon the severity of the prohibition. It would seem that there are greater evils which result from violating a mitzva which is not sichli (reasonably obvious) and requires a prophet's warning. On the contrary, if our conduct warrants the rebuke of a prophet it must certainly be extremely grievous behavior. However, an analysis of Nachmanides interpretation leads us to a better understanding of the corruption of thievery and the reason it sealed man's destruction.

Man is different than an animal. An animal's existence is purely instinctual. His reality is subservient to his instinctual desires. An animal's existence is totally contained within the realm of the physical. An animal does not contemplate how long it is going to live.

Man however, is a complex creature. Man's nature is perennially the source of conflict. The instinctual desires of man are constantly in conflict with the intellectual.

Instinctually man desires to live forever, but reality tells him that he is limited by the constraints of time. As a result there are essentially only two creations that are not in a constant state of conflict; the animal, because it is totally dominated and guided by the instinctual, and harmonious man, whose entire energies are directed towards wisdom. However ordinary individuals' instinctual desires are in conflict with, and tempered by his intellectual faculties.

The original pratfall for man was sexual turpitude. The sexual instinct was overpowering, yet, man had not abandoned the intellectual. In fact, man utilized his wisdom in the pursuit of his desires.

However, man was doomed to extinction when violence prevailed. Robbery is reflective of a society that totally abandons the rules of common sense. Man was no longer functioning in the world of reality. He was no longer using his mind in the pursuit of his physical pleasures. He was involved in violent, self destructive behavior. This is what Nachmanides meant when he said that violence sealed man's fate because it was a violation of an obviously, reasonable law. Man was entirely in the grasp of his instinctual desires - to the extent - that his intellectual faculties were no longer functioning. Therefore, the warning of a prophet would not be heeded since man is functioning solely in the realm of the physical world. His self destructive behavior manifests the abandonment of the intellectual, even as a means for the pursuit of physical pleasures. Violence epitomizes the state of the domination of the instincts. Thus, G-d determined that man's existence was equal to his non-existence and civilization was destined to be obliterated.

It is significant to note that violence flourished and was fostered by man's initial domination by his sexual desires. It is when man abandons the intellectual repression of sexual promiscuity, that his instinctual appetites be cultivated and ultimately dominate him. Merely because the violations of the sexual mores are victimless infractions, does not diminish the severity of the offense. It is the breeding ground whereby a corrupt individual's instinctual desires gain strength and overpower the intellectual, and thus, subjugate the tzalem Elokim - the intellect - to the whims of the physical. Chamas - violence - is a natural outgrowth of such a behavioral progression and condemns mankind to a worthless existence.

Noach however, did not fall prey to the corruption of the society. Although he was considered righteous, the Rabbis castigate him for not attempting to influence other people. Noach never tried to influence his fellow man to behave in a just fashion. This is bothersome, considering the fact that the Torah refers to Noach as a tzadik, a righteous and pure individual. Certainly, justice would dictate that he help the plight of his fellow man. Thus we must appreciate the appellation tzadik as utilized respecting Noach. There are two types of righteous individuals. Abraham typifies the higher level. This is the just individual who lives in a corrupt society and functions therein. In terms of his personal ideals (of monotheism) they were foreign to the values of that society. He was a foreigner in this respect. However, he was a citizen of the world. He functioned externally as a productive member of society. In fact, he attempted to influence other members of society to adopt his values and ideals.

The other type of righteous individual can not tolerate the influences of a corrupt society. He retreats and lives the life of seclusion always insulating himself from external pressures. Noach was this type of personality. The Rabbis teach us that Noach was a ma-amin, he was a believer, but yet he did not believe. He possessed the intellectual conviction to reject society's values. However, he was cognizant of the temptations of the world around him and thus lived a sheltered life. Noach appreciated that he was in conflict and could not risk the dangerous exposure of facing the outside world. He lived an existence whereby he realized he was in conflict, but resolved the conflict in favor of the intellect. Therefore God did not blame him for not attempting to influence others. His state of perfection prevented him from helping others. Thus, Noach was righteous and pure, but yet, the Torah adds "b-dorosav", "in his generation" (was he perfect). His actions were not inherently corrupt and thus he was not deserving of extinction. However, his righteousness was commensurate to the times he lived in. He was indirectly culpable because his state of perfection prevented him from venturing into the outside world and aiding others. However, he still was righteous, for one can not be held responsible for not helping others live the proper life if it would risk his own perfection. Thus Noach was a tzadik in his generation. □

# Noah and the Raven

RABBI MOSHE BEN-CHAIN

I would like to demonstrate the unique and enlightening style with which the Torah was written, along with expounding the following area. For one to gain full appreciation of the Torah, I feel it essential for to appreciate the depth and design of the Torah's words. As King Solomon wrote in Proverbs, 2:6, "Ki Hashem yitane chochma, m'piv daas u'svuna". "For G-d gives wisdom, from His mouth (comes) knowledge and understanding." The first part of this passage teaches that G-d is the Source of wisdom, and the latter, "from His mouth", teaches that the written words are vehicles through which this knowledge is conveyed. Therefore we must be careful to sense the apparent inconsistencies and nuances which are purposefully built in to the Torah, to direct us in deriving new concepts. This appreciation will generate in us, great awe and respect for the Author's intelligence. Through an understanding of the cryptic, and subtle Torah style, we learn new insights, and develop learning proficiency, which later assists our new searches for ideas.

There is an interesting series of passages in the story of Noah.

Upon the cessation of the rain, the Torah states (Genesis, 8:6-8): (6) Noah opened up the window of the Ark which he made. (7) And he sent the raven, and it went out to and fro, until the waters dried from upon the Earth. (8) And he sent the dove from himself to see if the waters had ended from the face of the Earth.

A few questions present themselves: When did G-d instruct Noah to make a "chalon", a window? Earlier (Gen. 6:16), G-d instructed Noah to make a "tzohar". Even if one follows the opinion that tzohar means window, we still need to ask why the Torah changed the word from "tzohar" to "chalon". We also notice that the passage states "...the window which Noah made." Who else could have made it?! This seems superfluous. When we see something apparently repetitive, we know there must be a lesson. What was the purpose of sending the raven? Why is it not disclosed, as is done regarding the purpose of the dove in passage 8?

I believe a few proper questions will lead one to the answer.



What is a window for? For when was the window to be used? Prior to the flood, or subsequent? What are the differences between a raven and a dove?

A window can be used to look outside. We can determine that Noah knew what was on the outside as the flood waters began, as he was told by G-d that all life would be destroyed. (Gen. 6:17). Perhaps then, the window would be used subsequent to the flood. But for what? Sending out birds alone?

I think from the statements in the passages mentioned above, we can determine a concern of Noah's, which is not openly stated.

The Torah goes out of the way to tell us that it was Noah who made the window. This tells us what? Again, he made the entire ark, which includes this window. Shift the emphasis of the passage to detect a nuance: Do not read, "**that** Noah made", but rather, "**that Noah made**" - as opposed to G-d telling Noah to make it. Noah made this without G-d's instruction. The Torah is pointing out that Noah desired a window for some reason. If he knows what is occurring prior to the flood, and also as the flood waters engulfed the Earth, I suggest that he was concerned with the period subsequent to the flood. Meaning, Noah worried about what he would find after the flood was over.

In my opinion, Noah did not want to be faced with seeing the corpses of his society, once the ark landed. This is why, according to a Rabbi, Noah planted wine grapes upon his exit from the ark. He was experiencing depression from solitude as the only members left on Earth, and used drunkenness to escape the depression. This very same worry is what prompted him to create a window, on his own accord. But prior to seeing what was out there, he sent the raven. Again, the Torah is concealing something, as it did

not tell us why he sent the raven, but it did tell us why he sent the dove.

What is the difference between the two birds? The raven is flesh eating. I believe that Noah was not yet interested in seeing if the land dried up, as he didn't send the dove, for whose purpose this served. But he first sent a flesh eating bird - with a Torah-concealed purpose. I believe that purpose was to discern whether there were bodies near the ark, something Noah did not want to face. If the raven did not return, Noah would then know the raven found food - corpses - and he would be prepared to face the tragic site outside of the ark.

By prompting us to ask new questions regarding a word change or repetition, or concealing an explanation, the Torah teaches us new insights. The Torah is also discrete and thus conceals more distasteful information. □

## THE Rainbow

RABBI MOSHE BEN-CHAIN

If Noah was promised by God that He wouldn't again engage floods to destroy the world and all flesh, what purpose was there for the rainbow to act as a sign? God's word to Noah should have been sufficient.

Upon examination of the passages, we notice that there are a few more questions.

1) If God already addressed Noah, Gen. 9:8. "And God said to Noah and to his sons with him saying", who then is God addressing in 9:12, "and God said this the sign of the treaty....."? If God is already speaking to Noah, He need not repeat in the middle of His conversation, "And God said to Noah". It is superfluous.

2) During God's first address, He mentions nothing about the rainbow, nor the later mentioned "(future) generations of the world", (Gen. 9:12)

3) In His first address, why does God keep repeating "your sons with you" (9:8), "I establish my treaty with you" (9:9), "and all the beasts of the land with you" (9:10)

4) Why does God only introduce the rainbow and "future generations" in His second address?

I believe the answer to be as follows: The first address repeatedly mentions "with you" to indicate that the first address was directed solely towards Noah and his sons. This being the case,

they did not need anything but God's word, which is sufficient for them. This is why there is no mention of the rainbow or "future generations" in that first address to Noah and his sons. They were completely reassured by God's word alone and needed no additional sign. "Future" generations is omitted, as this first address was only to Noah and his sons with him.

The reason why we find God addressing a second time, is to indicate there is a new party to whom He is addressing. God was now addressing the "future generations", those of us after Noah who are in desperate need of assurance that God's oath remains in effect. This is alluded to by God saying a second time in 9:12, "and God said". Here, God is redirecting His speech to us. Not Noah. Therefore, God only commences to mention "future generations" and the rainbow in this second address, directed to those of us who need the assurance that the original oath is firm.

The concept of an "os", a sign, means that the very rainbow which served to signify the commencement of the oath immediately subsequent to the flood, is still visible to us. The fact that it is still an intact heavenly phenomena, serves to prove to us that God's oath to never again destroy all flesh or the Earth, is as real now, as when He declared it. This sign in nature remains, teaching that God's oath remains.

We also notice that when God says in 9:15 that He will remember His oath, no mention of "seeing it" is necessary, as God needs no visual cues to keep a promise. Man however needs security, therefore in 9:16, it makes mention that it will be seen, as this passage refers to man's need.

Why was the oath signified by a rainbow in particular? I believe the Radak alludes to the answer when he recalls that during the flood itself there were no rainbows, as there was complete cloud cover. No rays of sun shone through. Perhaps what the Radak teaches is when we see a rainbow today, we realize that this is only possible if the cloud cover is incomplete, and allows the sun to shine through on the clouds, the moisture thereby refracting the peaking sunlight into its seven component hues - forming the rainbow. We are thereby assured that complete cloud cover and destruction will never reoccur, attested to by the rainbow's evidence of sunlight. □

(continued from page 1)

# Noach

RABBI BERNARD FOX

faultless in his behavior. He followed the Almighty completely. Noach is selected by Hashem to survive the Deluge and reestablish humanity. Hashem addresses Noach and explains the reasons he has been selected. He tells Noach he will be saved because of his righteousness. In speaking to Noach, Hashem mentions only one of the terms previously used to describe Noach's spiritual perfection. Our Sages attach an important lesson from the Almighty's brevity in speaking to Noach. When praising a person in the recipient's presence, we should be mentioning only a portion of the person's virtues. In contrast, outside of the recipient's presence, we should freely identify all of the person's strengths.

This is a difficult lesson to understand. We praise a person in order to communicate our appreciation of the individual's positive qualities. We are required to restrict the breadth of this commendation in the presence of the recipient. It seems that this restriction prevents us from fully expressing our appreciation. It would seem that our debt of appreciation would require the most full expression when the recipient is present! Furthermore, the Torah places great emphasis on honesty. When we limit our praise, we are less than fully truthful. These questions indicate that some overriding consideration is present. What is this consideration?

Torah Temimah suggests an answer to these questions. In order to fully appreciate his answer, we must begin by drawing from personal experience. Try to recall the last time you were present at a testimonial dinner. Often, the various speakers describe the honoree with countless superlatives. What goes through your mind? You may wonder whether the honoree – a mere mortal – can really embody these many forms of perfection. You may conclude that the speakers are engaged in an elaborate process of flattery. The various accolades are not derived from an honest appraisal of the recipient. Instead, they are shamelessly designed to impress the honoree. An irony emerges. The overblown praises have had the opposite of the desired effect upon the audience. The audience begins to wonder where the border lies between reality and exaggeration. The speakers have compromised their credibility. Even the truthful elements of

the praise are suspect. In a private conversation outside of the presence of the recipient, we would not be inclined to be as suspicious. The subject of the wonderful appraisal is not present. We conclude that this assessment cannot be designed to flatter. The recipient is not aware of the praise received. In this case, the person addressing us has more credibility. We are more inclined to judge the praise as sincere. Now, let us return to the testimonial.

How could the speakers preserve their integrity? After all, they are charged with the responsibility of complimenting the virtues of the honoree! How can they discharge this duty without being accused of flattery? This is the issue our Sages are addressing. The speakers must carefully remain within the boundaries of credibility. This requires avoiding exaggeration. This may even demand that the speakers show some reserve. Through limiting their praise, the speakers win the trust of the audience. Limited accolades make a greater impression than overblown praise. This is because the impression of flattery is avoided. In short, credibility dictates that the speakers resist identifying every positive quality of the honoree. This, then, is the lesson of our Sages. In the presence of the recipient, limited praise is more effective. Outside of the presence of the recipient, we are less suspect of flattery. We may be more liberal in our appraisal.

There is another possible explanation of our Sages' message. This explanation requires that we consider interpersonal relations. We know that some individuals feel appreciated. Others feel grossly unappreciated. What is the reason for these different perceptions? There are many possible explanations. Let us consider one of these. We all want to be appreciated. How do we determine if we are fully appreciated? This requires an act of personal appraisal. We compare our self-perception to the way in which others see us. If we conclude that others perceive all of our fine qualities, we are pleased. We are satisfied with our friends. They recognize our positive aspects. However, what occurs if there is a divergence between the self-appraisal and the assessment of others? Assume this self-perception includes

(continued on next page)



(continued from previous page)

# Noach

RABBI BERNARD FOX

numerous positive aspects. Others fail to recognize these virtues. How will this individual react? It is likely that this divergence in perceptions will result in frustration and anger. The individual will feel that he or she is not appreciated. This person will ask why others do not see all his or her virtues. It is also likely this person will eventually become angry. It follows that the happier of these two individuals is the one whose self-appraisal is more modest. This person will also be more capable of living in peace with others. How can we encourage this type of relationship? In short, can we help assure that the individual's self-perception will not be inflated in relation to others' perception of the individual?

Perhaps, our Sages are addressing this issue. They are attempting to establish healthy interpersonal relations. Through praising an individual more fully in the person's absence, an important result occurs. Those hearing the full account of the person's virtues will be impressed. Hopefully, their estimation of the recipient of the praise will be greater than the recipient's own estimation of self-worth. The recipient has never heard the full measure of this praise. Others see in the individual greater virtue than the person perceives in him/her self. The individual will feel appreciated and valued by others. Positive interpersonal relations are fostered.

**"And the entire earth had one language with uniform words."**

(Beresheit 11:1)

This pasuk introduces the discussion of the Dispersion. After the Deluge, humankind reestablishes itself. Population increases. However, society is very homogenous. All people share common ancestors, language, and customs. It is not surprising that Noach's offspring chose to live together and settle in a valley in Shinaar. Humanity joins together in constructing a magnificent city with a tower reaching into the heavens. They feel that this project will create social cohesion. The various members of the community will live together in this impressive city. They will not establish individual settlements. The Almighty objects to this plan. He brings about the development of a variety of languages among the families. The people no longer share a common language. Without this uniting influence, the various families drift apart and establish individual communities. Every incident included in the Torah serves a purpose. Some important lesson is taught. What is the message of this episode?

Our Sages offer a number of responses. Maimonides provides one of the most interesting explanations. Maimonides explains that the Torah asserts that the Almighty created the universe. The Torah recognizes that an obvious objection can be raised. It teaches us that we are descendants from common ancestors. If we are descendants from a single set of ancestors, how can we account for diversity? Humanity is composed of radically diverse societies. There are many different languages and cultures. How can this be reconciled with the proposition that we all descend from Noach? Maimonides explains that the episode of the Dispersion is included in the Torah as a response to this question. The Dispersion established the beginnings of human diversity. This incident is included in the Torah to account for this diversity.

"And Hashem dispersed them from there over the face of the earth. And they desisted from building the city." (Beresheit 11:8) What was the objective of Noach's descendants in building their tower? It seems from the

Chumash that the objective of this project was to create a home for all of humanity. The builders hoped that, through creating this home, a single cohesive society could be nurtured. Hashem intervened and disrupted the builders' plans. He instigated conflicts and division among the builders. The cohesiveness of the group dissolved. Sub-groups developed. Each group sought to differentiate itself. This led to the creation of diverse cultures and languages. Why did the Almighty disrupt the work of these social planners? It seems that their objective was admirable. Much of the conflict and hatred throughout history is a result of the perceived differences between nations and peoples. These early social engineers had the foresight to work towards preventing this tragedy. It seems that the history of humanity would be far more civilized had these builders succeeded! The Chumash does not clearly indicate the reason for the Almighty's intervention. Therefore, the commentaries differ widely in their interpretation of this incident.

Sforno suggests that the incident must be understood in its context. The Chumash relates this incident immediately prior to the introduction of Avraham. This alludes to some connection between this incident and the development of Avraham. What is this relationship? These social planners existed at a time in which idolatry was widely practiced. The shared culture of humanity included this religious perspective. If the builders had succeeded, they would have created overwhelming religious uniformity. This uniformity would have encouraged absolute conformity. It would have been very difficult for any individual to question the religious perspective of all humanity. In addition, it would very easy to suppress any would-be critic. The fragmenting of society eliminated this problem. Religious diversity was initiated. This made it possible for a thinker, such as Avraham, to question the theologies of his era. Sforno concludes that the Dispersion was essential to the development of Avraham's monotheistic religion. Gershonides suggests another explanation of the incident. He begins with the assumption that the Almighty created a universe governed by natural laws. In such a universe, there is potential for natural disasters. Hurricanes, earthquakes, floods are all part of the pattern of nature. These disasters can destroy communities and wipe out entire populations. However, humanity survives. This is because, generally, these tragedies are localized. A volcano may erupt destroying an entire island. However, a community five hundred miles away will be relatively unaffected. It is obvious that the survival of humanity depends upon its dispersion. If all humanity were to concentrate in a specific geographic area, survival would be endangered. A single catastrophe could destroy all humankind. In order to prevent such a tragedy, Hashem dispersed humanity over the face of the globe. This assured that natural disaster would not jeopardize all of humankind. □

[1] Sefer Beresheit 7:1. Mesechet Eruvin 18b.

[2] Rav Baruch HaLeyve Epstein, Torah Temimah on Sefer Beresheit 6:9.

[3] Rabbaynu Moshe ben Maimon (Rambam / Maimonides) Moreh Nevuchim, volume 3, chapter 50.

[4] Rabbaynu Ovadia Sforno, Commentary on Sefer Beresheit, 11:6.

[5] Rabbaynu Levi ben Gershon (Ralbag / Gershonides), Commentary on Sefer Beresheit, (Mosad HaRav Kook, 1994), p 98.

# THE FOUNDATION *of the* JEWISH PEOPLE

RABBI REUVEN MANN

## I

The foundation of the system of Judaism is the Exodus, which emancipated the Jews from the enslavement of Pharaoh. It is a Mitzvah to remember the Exodus twice a day which is accomplished in reciting the third paragraph of the Shema. However on the night of Pesach we must do more than merely make reference to the fact that G-d redeemed us from Egypt. We must engage in extensive recitation of the entire narrative pertaining to the Exodus story. The Rambam says in Laws of Chametz and Matza, Chapter 7, Halacha 1: "It is a positive commandment of the Torah to tell stories of the miracles and wonders that were done for our forefathers in Egypt, on the night of the fifteenth of Nissan-as it says: "Remember this day that you exited from Egypt." (Exodus 13,3) We must pay careful attention to the words of the Rambam. Why does he emphasize that one must discuss the miracles and wonders which were done for us in Egypt? He should simply have said that we should recite the story of the Exodus. Of course in doing so we would make mention of the miracles because they are part of the story. The Rambam is conveying that the essence of the story is the super-natural phenomena which occurred. The whole objective of the recounting is to cause us to focus on the miracles that G-d wrought. The question arises: Why is the miraculous element of the story of such paramount importance?

## II

We read in the Ten Commandments: Exodus 20:2 "I Am the L-d your G-d who took you out of the land of Egypt from the house of slavery." This Pasuk incorporate's two commands. 1) to believe in the existence of the Creator and 2) to accept Him as our G-d. The historical event which forms the basis of our obligation to serve G-d is the Exodus. Many

commentators have pointed to the fact that, great as the Exodus was, the creation of the universe seems to be even more consequential to our relationship to G-d. Thus they ask, why doesn't it say "I am the L-d your G-d who created Heaven and Earth."? In his commentary on the Ten Commandments, the Ramban states: (Ramban's Commentary on the Torah-Exodus 20:2) "I AM THE ETERNAL THY G-D. This Divine utterance constitutes a positive commandment. He said, I am the Eternal, thus teaching and commanding them that they should know and believe that the Eternal exist and that He is G-d to them. That is to say, there exist an Eternal Being through Whom everything has come into existence by His will and power, and He is G-d to them, who are obligated to worship him. He said, Who brought thee out of the land of Egypt, because his taking them out from there was evidence establishing the existence and will of G-d, for it was with his knowledge and providence that we came out from there. The exodus is also evidence for the creation of the world, for assuming the eternity of the universe [which precludes a Master of the universe Who is in control of it], it would follow that nothing could be changed from its nature. And it is also evidence for G-d's infinite power, and His infinite power is an indication of the Unity". as He said, that thou [i.e. Pharaoh] mayest know that there is none like Me on the earth". According to Nachmanides there is something unique about the Exodus which renders it more instructive than creation. From time immemorial people have asked: What is the ultimate cause of the world in which we live or, put another way; What is the ultimate reality? There were many philosophers who believed in the eternity of the universe. This essentially means that the world has no cause. It exists because it has to exist. According to this

view there is nothing beyond the laws of nature and the notion of miracles must be dismissed. Historically most philosophers denied this idea and maintained that the Universe did not come into being by itself but had to have a cause. They held that the natural order with its infinite wisdom owes its existence to a Supreme Being who is the cause of all that exists. Judaism of course agrees with the philosophers who maintain that the Universe owes its existence to G-d. However the key area in which we differ is the question of the relationship of G-d to the Universe. Thinkers such as Aristotle and Einstein believed in G-d but denied that He intervenes in human affairs or retains a relationship with man. They maintained that the Universe is a necessary result of G-d's very existence and as G-d is unchangeable so is the world. They also rejected the idea of miracles. The foundation of Judaism is our belief that G-d is eternal and nothing exists beside Him. (He is our L-d there is none else). His relationship to the world is that of the Creator to the created. He brought the world into existence from nothingness (ex nihilo) not because of any extraneous compulsion but purely because of His inscrutable Will. He established the Universe, and the laws of nature by which it operates in accordance with His will. He retains complete control over the Universe and can alter the natural order, and perform miracles in order to achieve His objective in creation. All of the beliefs and practices of Judaism, such as free will, reward and punishment, the efficacy of prayer, etc. are based on this understanding of G-d's absolute power and mastery of His creation. We can now understand the significance of the events surrounding the Exodus. The miracles which completely overturned the natural order demonstrated that there is a Supreme Being who created the world and can make any alterations at Will.

(continued on next page)

(continued from previous page)

# THE FOUNDATION *of the* JEWISH PEOPLE

RABBI REUVEN MANN

## III

Let us review the basic lessons which are contained in the words: "I am the L-d thy G-d who took you out of the land of Egypt from the house of slavery". A) The Universe is not eternal. B) G-d alone is eternal and created the world (ex nihilo-from nothing). C) G-d retains total control over the entire course of human history. D) G-d created the world for a moral purpose which is rooted in the rejection of evil. i.e. idolatry and the affirmation of the true creator of heaven and earth. Equally important is the point that He intervened in the course of human history to rescue a particular people who were to become His nation. This demonstrates that G-d created mankind for a moral purpose which can only be achieved through adherence to the mitzvos, moral imperatives and truths that are contained in His Torah. It is therefore important to remember that the Jews have a special place in G-d's scheme of things. The Exodus is not just an abstract historical event. It happened to us and gave us our national character and mission. As the Ramban says (*ibid.*): "This is the intent of the expression, Who brought thee out, since they are the ones who

know and are witnesses to all these things". He further states in his Commentary on the Torah-Exodus 13:16: "...And because the Holy One, blessed be He, will not make signs and wonders in every generation for the eyes of some wicked man or heretic, He therefore commanded us that we should always make a memorial or sign of that which we have seen with our eyes, and that we should transmit the matter to our children, and their children to their children, to the generations to come. And He placed great emphasis on it, as is indicated by the fact that one is liable to extinction for eating leavened bread on the Passover, and for abandoning the Passover offering, [i.e., not taking part in the slaughtering thereof]. He has further required of us that we inscribe upon our arms and between our eyes all that we have seen in the way of signs and wonders, and to inscribe it yet upon the doorposts of the houses, and that we remember it by recital in the morning and the evening...[He further required] that we make a sukkah every year and many other commandments like them which are a memorial to the exodus from Egypt. All these commandments are designed for the purpose

that in all generations we should have testimonies to the wonders so that they should not be forgotten and so that the heretic should not be able to open his lips to deny the belief in the existence of G-d. He who buys a Mezuzah for one zuz [a silver coin] and affixes it to his doorpost and has the proper intent of heart on its content, has already admitted the creation of the world, the Creators knowledge and His providence, and also his belief in prophecy as well as in fundamental principals of the Torah, besides admitting that the mercy of the Creator is very great upon them that do His will, since He brought us forth from that bondage to freedom and to great honor on the account of the merit of our fathers who delighted in the fear of His name". In conclusion, we can now understand why the Rambam places such emphasis on recounting the miracles which took place in Egypt. They contain profound teachings about creation, G-d's ongoing relationship to the world and the special role that the Jewish people play in His plan for mankind. May Passover 5764 be a time of reflection on the foundations of Jewish existence and renewed aspiration to achieve the purpose for which we were created. □

**Monitor your store,  
office, business or  
any location...  
from any PC.**

**Multiple Camera Coverage:**

**View Live/Archived Footage:  
Improve Customer Service Levels  
Deter Shoplifting Prevent Crimes  
Increase Employee Productivity  
Reduce Employee/Vendor Theft  
Invalidate False Claims  
Enforce Quality Control  
Limit Your Liabilities  
Record Events for Evidence  
Less Trips to your Business  
Maintain Safer Environment**



**Secure Your Investments**

**Ask for George.  
Tell him you saw this ad.**

**800-258-8028**

**CLIENTS INCLUDE: US ARMY & AIR FORCE  
JACOB JAVITS CENTER DUNKIN DONUTS  
COLUMBIA UNIVERSITY CHELSEA PIERS  
MCDONALDS MARRIOTT HONDA TACO BELL**

**Freedom Systems**

**HOME  
LIGHTING FIXTURES**

**CUSTOM  
DESIGNED  
BY YOU**

**Call Toll Free to speak to  
a designer who can help.**

**1.888.523.1999**

[homelightingfixture.com](http://homelightingfixture.com)



# Two Missions?

RABBI MOSHE BEN-CHAIM

My friend Jessie was studying the story of the Flood, and questioned an apparent repetition in the verses, when comparing Genesis 7:6-10 to Genesis 7:11-16. In both accounts, we read of Noah's age, the commencement of the Flood, that he and his entire family entered the ark, and that the animals came in pairs. Why the repetition?

However, as would be expected upon closer examination, we find many distinctions between these two accounts:

Genesis 7:6-10	Genesis 7:11-16
7:6: "And <b>Noach was 600</b> years old..."	7:11: " <b>In the 600th year</b> of Noach's life..."
7:7: "And Noach entered... <b>due to the Flood</b> "	7:13: " <b>On that very day</b> , Noach entered..."
7:8: "From the <b>pure</b> animals"	7:14: "And all animals <b>according to their species...</b> "
7:9: "Two of each came to Noach, <b>male and female...</b> "	7:15: "Two of each came.... <b>all that possessed life...</b> "

Why these distinctions? Not only in the description of the Flood event itself do we find discrepancies, but previously, in G-d's original command, there too we find two, distinct accounts.

In verses 6:18-22 we find G-d commanding Noach to enter two of each species - with no mention of "pure and impure" animals, but simply, to sustain their "species". G-d also commands Noach to take food for his sustenance. Only later in verses 7:1-2, do we read, "And G-d said to Noach, 'come, you and your entire household to the ark, because you I have seen as righteous before Me in this generation. From all the pure animals take seven each, man and his wife, and from the animals that are not pure, two, man and his wife.' There is a clear distinction between G-d's two commands. First, G-d addresses the issues of "species" and "Noach's sustenance". Later, in a separate address, G-d refers to the "pure and impure" animals, His appellation "man and wife" is seen (regarding animals), and also, we read of Noach's "righteousness." (The Rabbis teach us that the seven pure animals were required, as Noach was to offer sacrifices with them. What does this teach us?)

The alignment of Noach's fulfillment of G-d's word and the pure animals, is indicative. Similarly joined, (previously in G-d's command) is G-d's aligning of Noach's righteousness, and the mention of pure animals. In another other matter, we find a correlation between G-d's command that Noach take food, and the reference to animals as species, not as pure or impure. It appears there are two distinct goals in the Flood.

I would suggest that G-d had two plans; 1) the survival of human and animal life, and, 2)sustaining man as a servant of G-d.

I say this, as G-d addresses Noach two distinct times. His first address refers to animal life as a "species", and He urges Noach to take food for all. Here, G-d outlines the first goal in the plan of the flood, i.e. that human and animal life continue, "as an ends in itself". This is a subtle point, but quite interesting: G-d desired - for whatever reason - that life continue, aside from the second goal that man perfect himself. Why else would G-d address this aspect, separate from the second address? Only afterwards do we read that G-d noted Noach's righteousness, and referring to animals as pure and impure. What is this element of "purity" to teach us? This is what the Rabbis stated, that the animals have a future purpose of sacrifice, which is dependent upon animal purity. G-d aligns Noach's righteousness and animal purity to teach of a second goal in the ark, i.e., that man exist to serve G-d. Sacrifice is the service of G-d.

There are two distinct goals in the ark; 1)sustaining all life, 2)enabling man's perfection. The reason this is startling, is that we read (Psalms, 115:16)"The heavens, are heavens to G-d, but the Earth He gave to the sons of man." This indicates that the Earth is solely for the goal of man's perfection. If this is so, how can there be a separate goal in the ark of sustaining life, independent of man's perfection? How can there be two goals? There should be only one goal for the Earth: man's perfection!

On this verse in Psalms, Radak writes the following:

*"And those lacking knowledge think, that man's dominion in the Earth, is akin to G-d's dominion in the heavens, but they do not speak properly. For the kingship of G-d, over all does He reign. Rather, the explanation of 'but the Earth He gave to the sons of man'(is) that man is like an appointee of G-d in the Earth, over all therein, and all is at the word of G-d."*

It appears that Radak denounces the view that the Earth has a singular goal - that it exists solely for man. Yes, G-d did instruct man to "subdue" the Earth (Gen. 1:28), but neither this statement, nor the verse in Psalms, indicates a 'singular' purpose of the Earth. These two verses teach a purpose, not of the Earth, but of man, i.e., that this Earth be used by him in his pursuit of perfection. However,...the Earth may have another purpose (although including mankind) aside from man's goal of perfection. It sounds contradictory, but it is not.

(continued on next page)

(continued from previous page)

# Two Missions?

**RABBI MOSHE BEN-CHAIM**

Mankind may exist under two frameworks; 1) as a reflection of G-d's wisdom, and 2) for his own perfection. It appears to me that this explains the two accounts of G-d's command that the ark be built and life be spared. The first account teaches the objective that life be spared - for the sake of life itself. The second account teaches that due to Noach's righteousness, aside from the sustaining of life for itself, man will be spared for the "second" purpose, that he perfect himself. There are two goals in the existence of life; 1) that life exists as a reflection of G-d's wisdom, and 2) that man perfect himself. One goal is not dependent upon the other. Life, including man, may exist, even if man does not perfect himself, provided he does not corrupt his ways too far.

Radak says man is merely "appointed" over the Earth. What is the status of an "appointee", an overseer? This means that the Earth was created by G-d, and He then appoints man over this creation, perhaps indicating that the Earth was created for one purpose, even without man, and only afterwards was man given subsequent rule. And if man may lose his position, the Earth appears to still serve some purpose. I do not know to which other goal Earth ascribes, but we do read that the angels' praises of G-d include their praises of G-d's Earth. This means that the angels - what ever they may be - give purpose to the Earth, as the Earth is a means though which they laud the Creator. Without man, the Earth still serves a purpose.

There is another account which I feel may be related. In the Musaf prayer of Yom Kippur, the angels question the death of the Ten Martyrs as follows, "This is the Torah, and this is its reward?" To this, G-d replies, "If I hear another sound, I will turn the universe into water." G-d says that He will destroy the universe if the angels do not accept the death sentence of the Ten Martyrs. How do we understand this dialogue? Perhaps, this teaches that if the angels do not accept G-d's unfathomable wisdom, as expressed in this case, then the universe forfeits its purpose. G-d's destruction will ensue, as the universe serves no purpose. This is in line with our answer, that aside from man's purpose of perfection, the universe serves to attest to G-d's wisdom. Man's existence, as part of the universe, may serve a purpose, other than his own. G-d said that the universe will be destroyed if the angels are not silent. This means that if there is not some being which accepts G-d's unfathomable wisdom, only then does the universe serve no purpose. But provided the angels accept G-d's rule, the universe serves some purpose.

In the verses quoted above, we read of the second account recording the Flood, but divorced from 'mankind' as the goal. Although he is included in the description of the events surrounding of the Flood, Noach is not referred to as a 'subject' of the Flood, but merely as a reference for the time line. Animals are not referred to as "pure" - a term applicable only in relation to man - but as "species", something divorced from man.

We see two accounts of the Flood, both, in G-d's command, and in the description of the Flood as it occurred: In G-d's first command, animals are only referred to as "species", and Noach is simply told to take food for survival - as if to underline one goal: the survival of life. In G-d's second address, (7:1 states again, "And G-d said...") Noach's righteousness is first mentioned, and so is the "purity" element of the animals. It appears as thought there is a second goal: man's perfection. When describing the Flood itself, in its first account, (Genesis 7:6-10) animals are referred to as "pure and impure", pointing to man's future sacrifices, man's perfection . In the second account, (Genesis 7:11-16) animals are referred to as "species", and in this account, Noach's righteousness is omitted.

Could it be that the Earth - including man - also exists for some goal, other than mankind's own perfection? Can both man and the universe exist, not just for man, but for another goal, that G-d's wisdom be reflected not only through the cosmos, but through all Earthly, plant life, minerals, animals...and man? I do not know, but the aforementioned distinctions incline me to believe this may be so. □

**welcome to**  
**NYDesign.com**

Better marketing means increased sales.  
Email: nolang@nydesign.com

**ADVERTISE HERE:**  
advertise@mesora.org