

PARASHAT NOACH

THE LESSON OF THE DOR HAMABUL

“All beginnings are hard” certainly applies to the beginning of the Torah. Jealousy, desire and honor take a person out of the world. The jealousy of Kain towards Hevel. The desire of Bavel. The honor of the generation of the flood. Noach survives but the only way he survives is by being on the teva. But the teva was non-stop hell, non-stop devotion to pure chesed. He had to feed all the animals. The world was so bad that even the best person was tainted by the selfishness of the dor hamabul and he had to do non-stop chesed for 365 days just to stay alive! The decree on the dor hamabul was sealed because they would steal less than a prutah. Why was it done like this?

The time of Noach relates to modern day America because we know that they thought they were good people and they thought that Noach was a crazy fanatic. We don't really steal, we're not so bad. There's no problem, everybody is all good. But when it crossed over from enjoying oneself to affecting others, it was the straw that broke the camel's back. If you are only out there to get pleasure, you will trample someone else's right. You steal less than a prutah because you want to have an edge over the next person. Selfishness and pursuit of pleasure epitomizes the dor hamabul.

America is a place filled with people running after their desires. If you are running after your desires, you are living for your animal self, thus you destroy the world. “Olam Chesed Yibaneh”. If you are living on the mission statement of the modern society, you don't deserve to exist. But what's so bad about a little pleasure? It says “kedoshim tihyoo”. This is the concept of someone who is disgusting within the permission of the Torah. He doesn't do anything assur but he serves himself. (eating glatt kosher but like an animal). There used to be much less emphasis on enjoying oneself. The idealism has changed, the focus is all about what we want to do. The community controls the rabbi. Noach teaches us that there is punishment and reward. Adam sins and G-d punishes. Moon sins and G-d punishes. Trees get punished, snake gets punished. The tower of bavel, Sedom and Gemorrah, G-d smacks Avraham and the Tzaddikim too. All of Sefer Bereishit is G-d punishing left and right. You do something wrong and G-d punished you!

Any rabbi who tells his community that G-d is all merciful is lying. Chasing women, chasing money. Anytime you find avodah zara and zenut, the tzaddikim and reshaim get punished because it is up to the tzaddikim to stand up and fight the bad. You are the biggest disservice by not doing anything. The chachamim says there is nothing more difficult than arayot and forbidden relations.

Stealing and arayot- a person had a tayva for. There is no kahal at any time that doesn't have people who have violated these sins. Every community has this problem.

Human beings by nature are selfish and have to work to uproot this selfishness. Anything you do to keep away from arayot, you should do. Today you absolutely need these fences to watch your eyes and thoughts. Be leaders of Jewish communities. Even though it hard, its fulfilling. Do things honestly and people will respect you. If your not going to do it, who will?