

Session 67

Noach – The Ark, the Law of Reflection and the Tower of Babel

10 October 2021

<https://www.youtube.com/watch?v=d95eJ8kCKko>

Jeremy

Ok, sorry about that. I'm unmuted now. Sorry, I'm like so excited. I'm just chatting and looking and it's so much for me. But I just can't believe, I'm just looking at Tennessee and then I'm looking at Esther and Thomas from Germany and Aaron just told me he's in Arizona and there's Oklahoma and Norway and Scotland and England and Africa, it's just like unbelievable. This is just so exciting. It's so good, it's so great to be together. I just don't know what to say about myself. Ari, it's good to see you, too, but I see you all the time. So it's like it's all...it's nice to be with you in this environment as well.

But, I wanted to tell you guys I had something that I had prepared and I want to make sure that I get to it, so here we go. Let me just pull this up here really quickly. All right, here we are. You know, the fellowship is just unbelievable, because constantly more and more people are joining. New, more and more faces, more and more opportunities to spread light in new countries. I think we're close to now 50 countries around the world. I don't know what to do with that. We're just now like starting the first year together learning Noach for the second time. It's like now we're actually going deep into it. We're just getting started. Like, more and more faces, more and more souls are being collected.

And there was, you know, I got an email from one member from Namibia, and I have to admit, I didn't know there was a country called Namibia before the Land of Israel Fellowship. That sounds almost like a fake country that you would read in a comic book, but there is a country called Namibia, I just didn't know that. And one of the two members from Namibia wrote me saying that they apologize they can't make the live session. She has a commitment exactly at that time, but she is so grateful to all those who tune in live because when she hears the recording the next day, she can just feel the live energy of our fellowship and she can just sense the difference between a produced studio teaching and a live gathering where we're learning together, where we're praying together, we're interacting together. And she wanted me to thank all of you because you make that possible. And all of your beautiful faces around the world coming together, it is just, I don't know. I like... I know that Isaiah said that the knowledge of God would cover the world like water covers the sea. And somehow there would be this interconnectedness that would bring all believers together. But to actually see it happening and that the internet and all these technologies would somehow be used to let the Torah go forth from Zion and the Word of God from Jerusalem, it's just unbelievable. And so, thank you all for joining us live. This time together for me, it's without a doubt, it's the highlight of my week. It is the wind, it's the ruach, it's the spirit in my sails that keeps me going all the way until Shabbat.

And so I want to just share one more thing. A dear friend of the fellowship, who's a friend of mine for I mean, maybe almost 20 years now, she passed away this last week. And her husband, Fred, is still with us, thank God. And she was one of the first righteous among the nations that I had ever met that lived by the Torah. You know, growing up in an Orthodox Jewish home, living in the Land of Israel, I never even knew that there was such a concept, that there would be people of the nations that would be learning the parsha, living the Biblical calendar, celebrating the feasts. Twenty years ago, I mean, I just didn't know that there was. She was one of the first people, she was a part of a little Torah study group in Texas that met on Shabbat and 20 years ago they were already doing their best to live in line with God's ways and to live a life based on the Torah. And she was such a dear person, so sincere, so sweet, so good, committed. She loved our work in Israel and supported us in the fellowship from the get-go. And you know, this life is not all that there is. This is just one more stop on our journey throughout many existences in different dimensions. And so, she's not with us down here anymore, but I'm sure she's watching and praying with us from above. So, this week's fellowship, I just wanted to dedicate to my dear friend, Wilma Anders, may her soul have an aliyah, because of our holy work here together today.

And so, let's take a moment and unite our thoughts and hearts together through this Land and offer a prayer on behalf of our fellowship and on behalf of all of Israel from the tip of Cape Town, Africa to Oklahoma and Maine, and California, Norway, and Switzerland, Scotland, and England. I mean, all of the people that are here. It's like we're able to bring the whole world together in focus in Zion, in the Land of Israel and then offer up a prayer. It's such a unique opportunity, so let's not miss it.

HaShem, master of the world, thank You for all that You've done. Thank You for all that You do. Thank You for all that You will do. We are Your instruments. Help tune us so that we play Your song in the world. Shine Your light upon us so that we can reflect Your light to our loved ones around us. Our life is our prayer to You. This time together on the first day of the week, we dedicate this time to You. We want You to guide us during our week. We invite You into our lives. Teach us the measurements You want for each of us in our own lives to build our own arks to survive whatever floods come our way. Bless this fellowship and everyone involved in our fellowship. Members and beyond, all the people that know of us that support us, that love us. Bless them, guide them, guide our Land, guide our homes, guard our loved ones. We trust that You will guide us to dry Land, whatever storm comes. We trust that ultimately You will guide us all to Jerusalem. Amen.

So, we are...there needs to be a new word. Fortunate just doesn't cut it. I just feel like we are, you know, there's the history of mankind. And then, we've been through a lot in our history. And then, as we're coming towards these times, towards this transitional period, it's like all of the believers are coming out of the woodworks and coming together in the mountains of King David. And I mean, who else? I don't know anyone else in Israel that gets a chance to daven

with so many friends from so many places around all the world together. It's so special. It's nothing other than Messianic. It's prophetic. I don't know what to do with it. It's just... and it keeps on growing. Like, who knows where this is going to take us? We can, I mean, we could really just after that, we could just end the fellowship right now. We brought all of these countries and all these hearts together in prayer. Our job would be done.

But, thank God, we have an amazing line up today. The most inspiring and lovable people that I know are with us today. Ari is on first and then our scholar in residence, Tehila, is going to be on after him. And then, I have updates and Torah that I want to share. I don't know what Ari is going to say, but Tehila taught me this idea about the story of Noah and the flood on Friday. And Tehila and I were literally talking about it all of Shabbat. So you're absolutely going to love that.

But first, our Rabbi in residence is right here with us live, so I'm going to pass the Zoom. Ari, the Zoom is on you, so you can take it from here.

Ari

Shalom, Jeremy, shalom and amen to that beautiful prayer. Good to see you Robin. Thank you for hands up and yes, it was a painful realization to hear that Wilma Anders left the physical world. May her soul have an aliyah. She was very early on one of the first people we met that really opened our mind to a whole world of Christians, non-Jews that love Israel, that love us, that want to learn Torah. And it was painful to hear that she left the world. I have actually been seriously under the weather today, but I just couldn't let a Sunday go by without us seeing each other. Particularly during these early parashiot in the Torah that are just so packed with goodness. I felt like this past Shabbat in synagogue, I submitted a petition to HaShem that these first six or seven parashiot in the Torah, we should get two or three weeks for them. It's just not fair. You can't do justice in one week.

But, so this is Noach right? And we encounter these early figures in the Torah, the first parsha is already over. We are introduced to Noach and now we dive in. And the characters are in some way, they're like prototypes. We have Noach, he was like a hope for humanity. Yet the Torah says he was tzadik b'dorotav, that he was righteous, but it gives a caveat. That he was righteous in his generation. The implication being that if he was in another generation, like Abraham's, he may not have been considered such a tzadik. He may not have been considered so righteous.

Anyways, one of the great differences between Noach and Avraham, which exposes the difference between their world views really is very pronounced and touched on right here. When Noach was prophetically told that he must build the ark, what does he do? He does it. He builds the ark. He had 120 years to sound the shofar, to notify his fellow human beings and

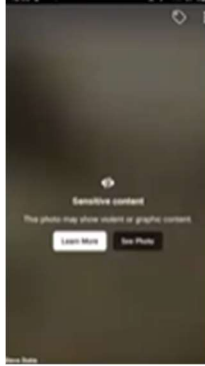
seek to inspire them to do tshuva and to mend their ways. But not a word, right? He said nothing. He didn't even try.

Abraham, however, he entered this, you remember this historic round of negotiations with the Creator of the world? It would seem blasphemous if we don't see that he was praised for it. He was trying to save Sodom, S'dom, which was thoroughly routed with evil. But Noach, well, he just builds his own ark. And my friends, we see what happens in the end when you just try to save yourself, right? You barely even wind up succeeding at that. Noach wound up drunk and debased and humiliated in front of his children. We can have compassion on him. Of course, we should. And understand that he was a tzadik, he had just undergone an extreme trauma, and he must have suffered from the greatest case of survivor's guilt in history, right? He was the only survivor. I mean, his family, his immediate family.

But the question I want to ask is, why? Why didn't he want to warn anyone else? Or why didn't he warn anyone else? Why didn't he speak up? Well, to try to answer this question, let's look towards the end of the Torah portion into these nine powerful verses that can convey the story of the power of the Tower of Babel. I'm babbling myself here. There's so many reasons suggested as to why humanity built the tower. And I think by now you can, we've already expanded our consciousness enough to know that even if they seem conflicting, they can actually express different dimensions of the human psyche. They can be harmoniously true, even if they seem to be opposites in some way.

Anyways, there are those that say that they wanted to continue being evil, right? That they saw what happened when mankind is evil and God sends a flood. So, they came together to build a tower so high that when they were evil this time and God sends a flood, they would be able to climb into the tower and just to take refuge there, right? The flood wouldn't get to them.

But Rav Nagen brings an opinion from the Netziv. And we've talked about this before, but it's just truer now than it's ever been, right? The Netziv says that the tower that mankind wanted to build was like a big brother of sorts, right? The tower was built so high that all of mankind could be seen from its heights. That there was this perpetual surveillance to prevent people from thinking differently, from going to different places and developing different cultures. From thinking differently and being different to ensure that everyone would comply and everyone would think the same way. And I don't know if any of you have seen this, but I was sent this link from a number of different sources and I couldn't believe my eyes. This was a link to Facebook. Now we all know the height of the Facebook tower, right? We've become very aware of this Facebook tower and its eyes really reach to the ends of the earth. And when I hit the link and clicked on it, the image was grayed out. Here's what it looked like, here's what I saw.



Can you see that there? It said it was censored. That it may contain violent or graphic content. Now, I'm not super familiar with Facebook, so I didn't know whether I wanted to see that image and right now, we're still at the place where you can opt into seeing that image. I don't know how much longer that's going to last, whether they'll even let you see the image, but I did click and here's what laid behind that violent, graphic censored content. Look at this, this is what actually, when you press view image, this is what you saw.



I'm not kidding. I'll send you the link if you want. That's right. It says, "stand up for what you believe in, even if it means standing alone." That was the great danger, that was the great danger, being an individual. Being unique. If you dare not dutifully repeat the insane leftist dogmas, what do they say if you just forget speaking up? If you just don't repeat what they want you to say? They say, "silence is violence. You must comply. You must be the same." Those are the times that we're entering right now.

So, why didn't Noach shout from the rooftops? Right? Why didn't he seek to bring people back to HaShem? I think the answer simply because it's hard. Because he didn't want to be defamed and ridiculed and punished. I can't always do it myself. Sometimes, I do rise to the occasion. You can ask Jeremy, it's like, oh, there Ari goes again. But I can't, I don't always have it in me. I've been in bed today, and so, I was on Facebook whereas I usually try to stay away from it successfully, thank God. But it was necessary to be there today because it really opened my eyes to what's really happening in the world. And someone very close to me, family, wrote on their Facebook account that people who refuse the vaccine are terrorists and there should be a vaccine mandate for kids aged five and up. Five and up! And I'm telling you, you wouldn't believe how many people were writing, "yes, absolutely!" Just like chiming in their echo chamber. And I'm sure most normal people were like, "are you out of your mind?" Meaning a vaccine mandate for kids that are five and up? A mandate that you can't refuse.

Jeremy and I, you know, we've actually stayed away from getting into the whole vaccine debate too much because to me, there really is a lot of nuance here. For some people, it may make sense and to others, it may not make sense. But to advocate for the mandatory vaccination of little children is patently arrogant and authoritarian and insane. It's insane! But that's what we're hearing from the tower. That is the message being broadcast from the loudspeaker of the Facebook tower around the world. And you should not speak against it. And if you speak against it, you can be vilified and attacked and shut down. And people are afraid. And I believe that Noach had a message that he knew the world didn't want to hear. And he probably didn't

believe that they would be receptive to it anyways. He was just scared to speak up, so he just built his ark in silence. But Avraham avinu, Abraham, he was a believer, right? He believed not only in HaShem, he believed not only in God, but deep down he believed in the potential of his fellow man. He believed in the inherent goodness of the Divine image in which we were made.

So, this past week, there were six hours that the tower fell down. You know what I'm talking about, right? Facebook, WhatsApp, Instagram. I have to admit my WhatsApp wasn't working. I actually uninstalled it, reinstalled it. I was like, I was like...my eyes were opened to how much anxiety I had just from a momentary lapse in my WhatsApp, God forbid. Instagram crashed. Facebook, WhatsApp, whatever the reason was, it crashed. And it was beautiful. And it was a glimpse into the future and it was a reminder that the surveillance tower that we face today that seems unconquerable. It seems so huge, that there's no way to defeat it. Well, that tower is as vulnerable as its builders are human. And it was a reminder that this is a war that we can win. It was a preview of the day when that tower will come down. And a different building will arise, the Beit Hamikdash, the Holy Temple, in which each nation with its own identities and its own gifts and its own unique characteristics will all come together and worship the one God of Israel in their own uniqueness and in their own special ways.

My friends, bizrat HaShem, please God, may we be the children of Abraham who are not afraid to be different, who are not afraid to be Hebrews, right? What is a Hebrew, an ivri, which comes from the word evar, which means the other side. Abraham was on one side and the whole world was on the other side. We are the children of Abraham and we should have the strength to speak truth to power. Because that power isn't real power. The only real power is the God of Israel. May we never stop believing in HaShem and may we never stop advocating for our fellow man to manifest the image of God in which all of us were made.

Shalom, shalom, my friends, I love you all.

Jeremy

Thank you very much, Ari. It's really wonderful, actually what you brought up. And it just goes to show that these stories that are encoded in the Torah, they're prophetic templates. Like the one characteristic that we know about the tower of Babel is that there was one language. And in fact, the midrash tells us that when Abraham started sharing his ideas, Nimrod wanted to kill Abraham and throw him into a fiery furnace. It was like the idea that there would not be one language, that there wouldn't be one "woke" way of talking or one politically correct way of saying something. That's a prophetic template that is relevant 3,800 years later. Like what can we call that if not Divine wisdom or transcendent wisdom. Transcendent in that it's just somehow relevant in 2021. We are still dealing with the same kernels of root that are rooted in trying to control our speech, trying to make everyone the same. It's just unbelievable.

And, this last week, I spend about 15 to 20 minutes every day with our little team on the farm. Our team right now is made up of three shepherdesses and one shepherd. The one shepherd, he sort of joined the team now. He's been sort of on and off. And he's sort of all over the place and he's definitely a project. But he's pretty much been living, I would say, outside of his home since he was 10 years old. And he's been kind of going from farm to farm since he was 10. He's 15 now and so, somehow, HaShem has sent this...he's not exactly an orphan because he has parents, but I feel like he falls under the spiritual category of orphan. And so, I am thrilled that he has found his place at our farm right now. And he is a tough kid. And he's hard working and he's all over the place. Let's put it that way.

But every day, I spend about 20 to maybe 30 minutes, sometimes when we learn some Torah together. This little team of shepherdesses and this young new shepherd that's there. And, as I get to know them, what comes to mind is Rena Quint (<https://www.youtube.com/watch?v=RvL68rrIm-4>) who you can see right here on the fellowship. She's right here, you can see her video. She's right there. Rena Quint is probably one of my family's best friends. I think she's officially my mother's best friend. And she's a survivor from Bergen-Belsen. And she wrote the most amazing book (A Daughter of Many Mothers) that will just absolutely shock your mind how a nine-year-old girl could possibly survive the concentration camps. How many Jewish women had to take care of her. It's so unbelievable. When she first told her story, Yad Vashem didn't believe it. It's like, impossible, how could a nine-year-old survive alone? And here she is, the last generation that literally experienced some type of flood, some type of Armageddon, some type of Jacob's trouble, whatever you want to call the disaster that preceded the establishment of the State of Israel in the template of prophecy.

And then, here I am, I'm sort of a transitional generation. Ari and I are a little bit transitional, that's the way I see myself. You know, there was the people that were born in the desert, in Egypt, they were in slavery, they like had to live in the exile. And then there was the people that were born in the desert and they got to go into Israel, but they're still desert people. But then there was a generation that was born in the Land. In the Land.

And these shepherdesses, they're born in the Land. It's another generation. It's something unbelievable. I just...you know, what happened is, we got sheep. And then there were some people in the fellowship that said, listen, would it be ok if we sponsored goats? Goats, why not? And what we realized is that it's actually a little bit easier to sustain the shepherdesses by selling their cheeses and their milk. The sheep, it's going to be a little bit of a process until that sheep becomes self-reliant. Thank God, there are people that also sponsored food for those sheep. But in the meantime, goats really make delicious milk, especially these special goats. And so, we have one shepherdess that's in charge of the sheep. We have one shepherdess that's in charge of the goats. And they all sort of take turns doing different things. But as I'm

getting to know these Judean young women, it's a different type of Jew. I don't know what else to explain. Let me just...can we show them that little picture video that we made?



Here, these are our new goats and they sort of look like we caught them in En Gedi and we domesticated them. They're so beautiful. They're just marvelous goats and that's one of our shepherdesses there, milking our goats. And that's actually happening on the Arugot Farm now. Six years ago, there was nothing on that mountain and now there are a little flock of seven female goats.

But it's more than that. It took 3,800 years, almost 4,000 years to make this Jewish generation, these Judean young women and young men. Can we just put up that one picture of Nechama with the sheep? The shepherdess with the sheep out in the pasture? Can we...do you have that picture? Can we put that one up on the screen so people can see that?



Oh my God! Who is that? Is that a Jew? I grew up in Atlanta Georgia. I went to Camp Mosheva with girls from Manhattan in New Jersey. They don't look like that. They didn't act like that. What kind of Jewess is that? Look at that! Is that unbelievable?! Is that something out of the Bible? But

it's 2021. What is going on? So, it like took a full revolution, keep that picture up there. A full revolution. There needed to be a people of Israel that was born in the desert, and then we

were exiled because we made these terrible mistakes. And you know, just as God speaks to all of us, slowly, throughout our whole lives, so God is speaking to all of us throughout all of these centuries. And now, the Jewish people that survived Auschwitz, that survived Bergen-Belsen, that somehow survived the exile. And then there was a generation that was brought back to the Land. But this generation here that you see with the sheep, they're born in the Land. But they're born in the Land with 4,000 years of Torah history encoded in their spirit, in their spiritual DNA, and now a new generation is rising up in my life. I've never met such Jews! It's like we are actually witnessing the generation of Mashiach that's being born before our own eyes. It's just the most unbelievable thing.

And so, I was talking to one of them and that one right there that you just saw in that last picture, she's engaged to be married and that's marvelous and that's wonderful. And I said, "well, so do you think you'll be here maybe until March?" And she's like, "What?"

And I said, "You know, just so I can start like you know, we'll sort of make a plan. Like maybe you'll be here until March." And she's like, "what's March?" And I said, "You know, the month, March." And she's like, "I don't know what that is." And I said, "Oh, it's like around Purim time." "Oh, Purim, you mean Adar."

Meaning, she has no sense of the secular calendar. She is living entirely in the mind of the Bible. She's living entirely on Biblical time. She doesn't even know what the word March was. Can you imagine that? It's unbelievable. It's like so holy, so pure, so good. It's like...and CNN's not going to report about that generation that's rising up in the mountains of Judea. Neither will Fox News by the way. It's happening under the radar when no one is looking. Like a sunrise. Slowly, slowly a generation is rising up and it's marvelous. It's unbelievable. They're so good. They don't have smartphones and Facebook and SchmaceBook. They're just a different thing.

And so, we are just so privileged that the amazing thing is, they came to destroy our vineyard and out of this vineyard, all of a sudden, we have now somewhat of an orphan living by us, we have three shepherdesses living by us, we have a small flock of goats, a small flock of sheep, our fellowship has grown. It's like they came to hurt us and HaShem came to strengthen us. They thought that they were going to bring us down and Hashem decided to lift us up. It's just such a life lesson. That when we think that things are bad, it's just another step along the way to bring the good.

And so, with that update about our just...the amazing blossoming and growth that's happening on our farm, I want to now introduce the rabbinate, the professor, the scholar in residence, I don't know what else to call her. The most amazing woman that I know. She has such a Torah to share with us. And once again, just in line with Ari's Torah. How the Torah is this ancient document that is speaking prophecy to us. It is literally speaking ancient wisdom that

transcends all time and circumstances. And it was written for our generation. And so here you go, this is Tehila.

Tehila

Hey guys, so the portion we just read this week was Noach, of course. Now, all these stories in the opening lineup of the Torah are so significant. Like, when we think about it, as of next week, we're already going to be meeting Avraham and we're going to start getting into the story of the birth of Israel and the giving of the Torah. So, it's really only these two opening Torah portions that are dedicated to teaching us about the world, right? Because after that, things start to become kind of focused and oriented towards Sinai and revelation. So there's just these two portions of stories that are before that. Like, this is what you need to know about the world. How many stories do we even have? We can count them on one hand. There's creation, there's the Garden, there's Cain and Abel, maybe a few short stories in between. Then we have the flood and the Tower of Babel. That's about it. So, packed into this small space are these really powerful and foundational stories that if we properly unpack them, they can teach us a lot about the fundamentals of existing on this planet in this life. So, it won't come as a surprise for us as Bible believers that the flood stories are just about the most universally common story among almost every culture.

It's not surprising to us because it surely would have been a traumatic enough event to have been passed down in different cultures and traditions in different ways that would have left, you know, an imprint. So now, I learned something really interesting on Rabbi Yishai Fleisher's podcast this week right here on the Land of Israel Network. So Rabbi Yishai hosted Rabbi Dr. Joshua Berman on his show and they were discussing parallel stories to the Biblical flood story. And particularly the story that was the most well known in Mesopotamia, the Epic of Gilgamesh. Now Rabbi Berman said that what's most striking about studying the different flood stories is not so much what they have in common, because they have things in common. A person you know, there's a flood and a boat and animals. But what's the most interesting is actually to notice what they don't have in common. Because that's where we're able to tease out the unique Biblical message as it was being presented against the backdrop of an existing pagan worldview. We can better understand what new light that Torah was trying to bring into the world. Because the Torah isn't just telling us stories, it's equipping us with a way of seeing things that's not just...that stands on its own, but it doesn't just stand on its own. It's in a dialogue with the world around us. And it's in a conversation with opposing ways of looking at the world.

So, there's the Epic of Gilgamesh, but there's actually a story that predates Gilgamesh. It's the Acadian story, I hope I'm not mangling his name, but the Acadian story of Atra-Hasis, which is probably extraordinarily well known to the Israelites as well because you see fragments of it repeated in a lot of places all over the Near East. There are a lot of similar elements to the Torah story in this story. The gods wanted to destroy the world. One of the gods lets in this

one person on the secret, that guy builds a boat, he gets saved, brings in the animals, he uses birds to see if the waters have receded.

Now imagine, the Israelites get the Torah. Now this is a story, you know, there's a story of the flood that they all know. It's like common knowledge. It's just kind of like if I said, you know, Cinderella or Snow White. It's a story that everybody knows. But the Torah tells the story in a different version in the correct version to set it straight. In the pagan story, the gods, why did they destroy the world? It says that they were annoyed at humans for making too much noise. It was bothering their sleep. There were just too many humans. As opposed to the Torah story of Noach, where it was their level of moral behavior. What bothered the gods and the pagan story was there's just too many people. They were overpopulating the earth and it was making the earth too noisy. So the gods made a flood, but they leaked the plan to this guy. He made an ark and then when he gets out of the ark, he makes this sacrifice and the gods start chowing down on the sacrifice and they're like, well maybe it's not so bad for there to be some humans because they do all this worshiping and sacrificing and we get food that way. So, then the gods decide that from now on, humans can exist, but we want to make sure there won't be too many of them. So the gods created infertility, the gods created miscarriages, the gods decided that some women will serve as priestesses and not be allowed to get married and have families. And so, they said that way there will be just enough humans to make sacrifices for us to eat, but not too many of them to bother us when we're trying to rest.

How different is that from our Torah portion? When Noach comes out of the ark, HaShem says, "Be fruitful, multiply, fill up the earth." So, on the one hand, there's this popular, existing, accepted world view at the time that the Torah is given that says that the problem that led to the destruction wasn't an ethical problem. It wasn't a behavior problem. It was a quantitative problem. There was too many people. The solution, make sure there aren't too many people. Make sure people don't have so many children. The Torah comes and says, no guys, you have it all upside down. Destruction doesn't come from there being a lot of people. It's a result of moral iniquity. It's not too many of you, but that too many of you aren't behaving properly. And the solution is not to stop raising families, but to raise families to be good, honest people with the right values.

When you think about it, it's so prophetic for our very times. That this is not just an argument between pagans and Israelites, three and a half thousand years ago. Think about how directly this speaks to the cultural wars we're facing today. It's as if the Torah is pointing out to us prophetically that there's always going to be these opposing world views. They might take on different shapes and different names, but they're fundamental. And we need to know where to align ourselves. When we look around today, how often do you hear people in progressive, you know, popular culture, saying that the biggest problem is overpopulation. Don't have children, they cause pollution, they leave a carbon footprint, if only there were less people in the world, the world would be so much better. It's really deep, it's as if nature is the new god in a godless

world. It's even personified as mother nature, like an ancient, maternal god, matriarchal god. Instead of being something created by God, nature becomes god.

And if nature is god, well then, aren't we indeed making too much noise? Humans are a nuisance if you think of nature as god itself. Because in a world view where there are no demands on you morally, ethically, religiously, in a world that tells young people, do whatever you want. There are no rules, there are no boundaries, right? So then, there's no differentiation between being good or bad. Humans as such are noisy in the sense that we disturb the peace of mother nature no matter how we behave. So the solution is going to be the same solution for everyone and it's the same solution that the Acadian myth tells of. You don't need to change your behavior. Just don't have so many kids and don't bother the gods.

The Torah gives us a different worldview. What drives HaShem to send the flood is the moral shortcomings of people. People are given free choice. You can be valuable to the world or you can damage the world. You're expected to differentiate right from wrong and the people didn't do that and brought the flood. It's not our very existence that's the problem, but what we do with our existence. So now, we surely would want to care for nature. We want...we, you know, we want to make sure that we don't destroy God's creation. But it's out of an understanding that God put us as the guardians of His Garden with responsibility towards other creatures. It's not our existence that makes the problem, but the way we manifest that. God demands goodness from us, responsibility from us. Not just to be quiet so that He can nap in peace. And so, when the flood subsides, God's plan isn't to tell people not to have children, but to say on the contrary, "Noach, you're a righteous person. Go forth, be fruitful, raise a family, there should be more people like you in the world, go for it, populate, fill the world!"

And it's like a prophetic map for the times that we are in, offering us a counter culture response. Oh, that's what you think? That's what is accepted in you know, Western progressive popular culture? We see things differently. I once heard a great story from Rabbi Lawrence Keleman. Someone once asked him why he has a big family. They said, why would you bring children into such an awful world. Look at all the wars and all the horror, the illness and the terrible problems. How could you have a big family in a world like this?

So he said, he gave this great parable. He said, "Imagine that there's an emergency room in a hospital and it's packed with people. They're all so sick, there are people that are sick and people that are wounded and they're bleeding and they're having all these problems. And there aren't enough doctors and everyone's crowded, waiting for someone to help them. And there's no time to take care of all of them. Some guy's running towards the emergency room. And a person sitting next to the emergency room says to him, "oh don't go in there. Are you crazy? Do you know how messed up it is in there? Don't go in there. People are sick, people are injured. Don't get yourself into that mess."

And the guy says, “oh, oh, oh, I’m a doctor. I’m trained for this. That’s why I’m going in.” And the person at the door says, “Oh, well, right this way, go ahead doctor. Of course you should go in. Thank goodness you finally got here.”

So he said, that is the way that people who believe in the Torah look at their families, at their children. We recognize that the world is filled with difficulties and challenges. We don’t deny it. But if your outlook is, we have the instruction book, we have the training to know how to help what will bring healing. What will bring light into a dark world. And of course, right this way, carry on in, run into the emergency room. Because if you’re here to serve, then obviously you’re needed in the emergency room. If your outlook is that you’re not here to serve, you’re just a patient, as it were, like waiting to receive care, then the world really is a crowded place. And it might seem strange to add more people into the emergency room, people who aren’t going to be there to try to fix things.

So, we’re in this cultural war between two different outlooks. It’s not a culture war that started today. It goes back, the Torah is telling us this goes back. It’s imprinted in the fabric of the world. That there’s going to be these two different ways, these two competing ways to see the world. It started then and it continues on today. And through the Torah, we’re given for ourselves and our families and our communities a way to view ourselves as the doctors running into the emergency room, ready to live a life of service of trying to become better and live up to HaShem’s expectations of us.

So, I bless us that we are all, you know, are able to raise our families with that orientation of service and giving. And that we’re all able to bring a little bit more light into this world. So with that, I wish everyone a beautiful, wonderful week. Bye, guys!

Jeremy

She’s awesome. She is. I married her, she’s just the best. Ok, so I want to take it from here. If we see now that the Tower of Babel is talking about the mind control, the language control, the censorship that’s going on, and we here now have the story of Noach which is a blueprint of this cultural battle that’s going to be. I remember my mom telling me one time that there was a Time Magazine that the cover said, “Child Free Living,” where it was like the cool thing to do is to not have children. Child free. It’s like they’re just encouraging people to not have children. And here, Noach is told, be fruitful and multiply. That’s the Torah way. Have families, children are a blessing. And all of this is just wisdom for us to know how to live in the world, how to be in the world, how to bring light into the world. And as we bring light into the world, we bring light into our own lives. And Noach is the prototype, it’s the template.

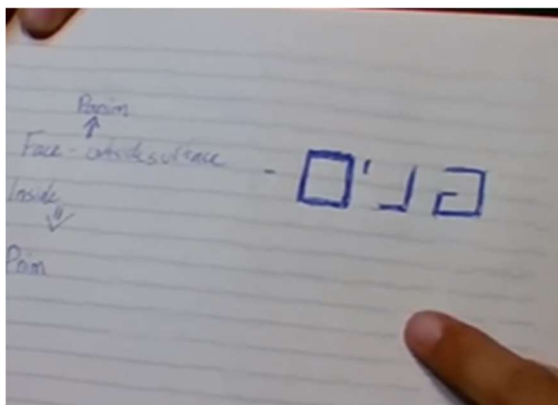
And the word, “Noach” in Hebrew literally means, comfort, it means console, it means relax, it means to chill, it means easy. And imagine that. The most chaotic event in world history. I mean, you take, let’s say, the beginning of the Bible is the story of the flood. Total chaos and

destruction. And then the end of the Bible is Gog u'Magog, total chaos and destruction. And it's like they're book ends here. It's going to start with chaos, it's going to end with chaos. And out of both of those things, what's going to emerge is tikkun, it's fixing. Mashiach is going to bring a new reality to the world, Noach brought a new reality to the world. But imagine, the name of Noach is comfort, relax, easy, in the times of total chaos. And so, that is a blueprint for us.

Last year, we spoke about building our ark. We said the first story of humanity, after the Garden, it ends pretty ugly. And that's teaching every little school child, everyone, get ready. Build an ark. Because the flood is always going to come. And that's very wise. That's maybe how the Jewish people survived 2,000 years of exile. Because we're always preparing for the flood. We always have an ark. The first building of our ark is in our character, in our attributes, in our inner world. And then we have our families, our marriages, our children, then we have our communities around us. All of that is our base. All of that is our ark.

But, I want to talk this year about something that's a little bit more on the inside. How do we build our inner arks? How do we live a Noach life, a life of comfort, a life of consolation, of relaxation, of easiness in times of a flood? Like that's such an obvious contrast. So, what does that mean for us?

So the Hebrew language, I put it right here on my notebook. Let's see if I can pull this up for you here. The Hebrew language here...oh no, does it not show? No!!! Zoom, you stupid technology. Oh no! Al right, I'm not able to show it to you! Stupid Chinese technology. All right. So the Hebrew word is panim. Let's just try to remember that. Pey nun yud mem. Panim. Remove the background? That will work? So, hold on one second. Let me remove my background. It's important enough. We're having a technical difficulty, but we're going to figure out how to do this. Hold on one second. None. Ahhh! Let's see if that works.



Ok, can you guys see that? It's like upside down here. This is the word in Hebrew, written backwards. Panim. Now that word can be read in two different ways. It can either be read as panim. That means face or the outside of something, the exterior of something. But the same exact word, p'nim, means the inside of something. So the same exact word panim and p'nim mean the exact opposites.

I'm going to put the farm back behind us. There we go. So that's what Hebrew is doing there is establishing a law for us. It's establishing us the rules of the game. Hebrew is what defines reality. And so, what it's telling us is the Law of Reflection and for those of you that have your

journals, this a very important thing to keep right now in your journal. The Law of Reflection. Chok ha'histakfut (חוק ההשתקפות). The Law of Reflection states that your outer world, your panim, your outer world will always be a reflection of your inner world. That's it. Meaning, when you feel chaos outside and your life is confusing and there's all this chaos that's going on, the best thing that you can do is just make order of your outside environment. Clean up your bedroom, clean up your kitchen, clean up your living room, and as you actually make order of your panim, of your outside, it will reflect back to your inside. And if you just notice it, the days that I'm just all over the place, everything around me is all over the place. And as I organize my outside, I organize my inside. And the more organized my inside it, it reflects on the outside. And that is a law in the Hebrew language, that panim and p'nim is the same. It's like the Law of Reflection. It's like looking at a mirror. And then, what do we have here? Noach. Noach ...can we put up that, the first description or one of the first descriptions of Noach.



It says, "and Noah found favor in the eyes of God. And so, in Hebrew it says, Noach found chen, chen is grace. Noach is Noach's name. He found grace in the eyes of God. But look at that. Noach found grace, he found his own reflection. Noach and chen are reflective. They're letters that are backwards. As if Noach looked into a mirror and saw himself with his letters backwards. Noach found his reflection and then God is

saying, I'm teaching you a law now Noach, I'm teaching you the Law of Reflection. I am about to bring a flood. What you need to do now is organize your environment around you. Get your family together, get your wife, get your children, get their families, and build an ark.

What does that look like? It has this many cubits, it has this many sections, it has this height, it's this many floors, it's like very organized. It's like the ark and the tabernacle are the only times in the Bible where there's such exact dimensions of how to build it. Because the Torah is teaching us how do we make order in our lives in times of absolute chaos for Facebook and Twitter and all of the chaos that Ari was talking about? How do we do that? Oh, we gotta make order, make order in our lives. That's the Law of Reflection.

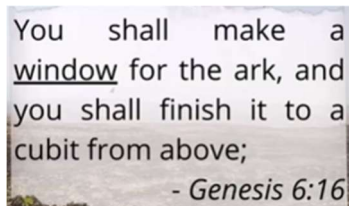
And so here we can see something else though. Not only do we have the Law of Reflection where Noach is told, listen for you to survive the flood, you need to build an ark, but the ark needs to be exact. It needs to be clean, it needs to be orderly. Make order in your immediate exterior environment and you will find order in your interior world, in your inner world. And that's why I think, the first meme that became famous from Jordan Peterson, it went viral was like these college kids, like we're going to make a revolution, we're going to change the government, we're 18 years old and we're going to change the world. And then he said, could you just clean your room? Just clean your room. You can't even clean your room. You're going to change the government and financial institutions of the world? Just clean your room. And it went viral because it was just such a smart brilliant response to their stupidity of these like

arrogant college kids that are going to change the institutions of the world, so just clean your room.

But then he took it further, and he said, listen, really start off by cleaning your room. And what he was touching on is the Law of Reflection that we're taught through the story of Noach. That Noach said, listen the chaos is going to come. All of us are going to have it. People are going to get sick, we're going to lose our jobs, Corona or who knows what? And in those times, the best thing to do is to make order in our immediate, immediate surroundings. And then, from that, you can go out, out, out, out, just build an ark. But it's to build an ark on the inside and the inside is a reflection of the outside.

Now there's another thing that is absolutely beautiful about the story of Noach's ark. Because on one hand, you could understand the story of Noach's ark and say, "you know what? I'm going to be Amish. I'm going all the way. Bye world, I'm going to build an ark, and I'm going to go move out to Amish country. I'm going to move to the Judean mountains and I'm just going to leave the world behind. See you later."

But then, Noach is told something very beautiful. He's told how to build the ark, and it specifically says that he needs to do something. Can we put up that quote in the middle of the story?



So here we have Genesis chapter 6, verse 16. So, in English, it says you shall make a window. But the Hebrew word there is not necessarily window. The Hebrew word is tzohar (צֹהַר). Make a tzohar. So, what is that Hebrew word, tzohar? So, the midrash gives two interpretations. And those two interpretations are actually the balance that we need in our own lives. How do we build an ark?

So one interpretation brought down is they say it's a window. It says make a window in the ark. Don't just totally seal yourself off from the world, but leave an opening. Have contact with that world. Let some of that world in and you can actually light out into that world. Don't just make an ark that doesn't, that's not open to the world. Even if there's chaos around you. It's ok. Our job is to have a window in the ark.

But then, there's another interpretation that says tzohar is in fact a beautiful gem, like a diamond or a sapphire. It says put on the side of your ark a beautiful gem. And that gem is going to be like a window that reflects in some of the light and shines off light to the others. Now what's the difference? Like, why are the rabbis even talking about this? Like, ok, make a window, make a window. What do we care if it's a window or a gem? What's that about? It's teaching us something so deep. It's saying, well one is saying listen, make a window. Fearless.

Just open it up, let the world come in and you go out. And then, they're saying, no, no, no, the midrash says, it's not just a window, but it's a gem. That gem serves as a filter. Don't just open yourself up to the world. I don't have Facebook. Ari's on Facebook. I don't even have Facebook. I have a Facebook page that people post things for me. Tabitha posts things on Facebook. You can't reach me on Facebook. I don't talk to Facebook. I have a gem that doesn't let Facebook into my life. If I want to talk to people, they can WhatsApp me and they can email me. I don't do Facebook. I've put a gem there and I don't just have a window open to the rest of the world.

And so, that is the balance that each person needs to decide. And it could be sometimes that gem needs to be a sapphire where very, very little is coming in and very little is going out. There sometimes need to be times where we really hunker down and we just go on the inside. Like protection, exactly Miriam. And then sometimes, we need to open it up a little bit and bring out light to the world. And even let some of the world into our ark and let them experience Shabbat and let them experience what we're experiencing. Let them taste of the Torah. But, as we build our ark, that verse is saying, don't forget about the world. There needs to be a window there. Is the window just open, or is there a beautiful gem that is somehow a filtering system? But either way, there needs to be a window. We can't just say, all right, the world is evil, the world is bad, I'm locking myself in my ark. Bye. I'm going Amish. No, that's not the Biblical way. The children of Abraham are constantly involved like the doctors of the world. Our job is to heal, our job is to bring light. But the question is, how much do we let in and how much do we let out? And that needs to be a prayer that each family kind of opens their heart to the guidance, but that needs to be a question that we're asking ourselves.

And so, may we all, you know, find the Law of Reflection. And may we see our outside world, it may reflect our inside world, but not just in the attributes and how we talk and how we kind of express ourselves. Obviously like our demeanor. That's obviously coming from the inside, but I actually... our outside world, our homes, our cars, that immediate environment. If we take care of that and we clean it up and we organize it, it actually organizes our own minds, organizes our spirits, it makes us feel Noach. It teaches us how to be in comfort, even in chaotic times. It gives us like a safe space where even if there's a lot of floods around us, on the inside, there's a place where we can be Noach, we can be relaxed, we can be calm, we can be easy if we make that environment easy.

So, HaShem should bless all of us, that it looks like the world is just going bonkers. It's just getting crazier by the day. And so, we should be blessed with the guidance of Noach. That we should find chesed, we should find grace in God's eyes, in the eyes of the people around us. And in that reflection, as we sort of fix our surroundings, we sort of fix everyone else around us. And as we light up our own lives, we light up the people around us. And then, we know exactly the window that's right for our lives and for our families. How much light to let in and how

much light to let out. And I think that that will be the path that will take us through these waters all the way to dry lands and all the way to Jerusalem.

So, thank you all and we'll see you again next week. Shalom

Well...wait! I want to give a blessing. Turn the music off, I'm not done yet. Thank you! Oh! I have like one opportunity to bless the entire world. Ben, don't take that away from me. All right, you should all, every single one of you be blessed from Zion, from this place.

Aaronic blessing (Hebrew)

Shalom, my friends.