

NOACH



ALIYA-BY-ALIYA SEDRA SUMMARY



**Rabbi Reuven
Tradburks**
Director of
RCA Israel Region

Parshat Noach describes: the destruction of the world through the Flood, Noach and his family, the story of the Tower of Babel and the introduction of Avraham's family.

The first 2 parshiot in our Torah, Breishit and Noach, are essentially parallel creation stories, or more accurately a creation and a recreation. However, the lessons to be learned are not only in the parallels but in the differences. What is different in this recreation? What does G-d communicate to Noach that He did not communicate to Adam?



1st aliya (6:9-22). Noach is righteous, while the world is filled with evil. Noach is instructed to build an Ark, for while G-d is to destroy

all living beings, He establishes a covenant with Noach to save him. Noach, his family, 2 of each animal and the food are to be brought into the Ark. The aliya ends with "Noach did all that G-d commanded".

The world will be destroyed with water. The Torah describes in the second verse in the Torah, that the first thing to exist in the world was water: "The spirit of G-d hovered over the waters". If you want to indicate that the world is getting a reboot, is starting again, cover it with water, as it was "In the Beginning".

There is a detailed description of the dimensions of the Ark, while there is hardly any description of man's evil that is causing the world to be destroyed. The Torah is more interested in the recreation than it is in the story of man's failure. The title of the Flood story is not the destruction of the world, but the recreation of the world.



2nd aliya (7:1-16). Noach is again described as righteous. Bring 7 of each pure animal, 2 of the impure, and all the birds into the Ark. Noach was 600 years old and brought his family into the Ark. The waters of the springs of the depths were released and the stores of water above were opened. All entered the Ark, as G-d had commanded Noach.

Both aliyot began with Noach's righteousness and end with him doing as G-d commanded. In a word, righteousness is defined.

The water floods the world from below and from above. We have seen water below and above before: in Creation, Ch. 1:6, G-d separated between the waters above and below and made the heavens between.

May the Torah learned from this TT
be in loving memory of and לע"נ

ר' חיים בן זרח ז"ל

Chaim Greenberg ז"ל

נלב"ע ב-ו' מרחשון התשכ"ו

יהודית בת הרב יהושע דב ז"ל

Julia Fink-Greenberg ז"ל

נלב"ע ב-ט' מרחשון התשס"ו

ת.נ.צ.ב.ה.

There He separated the waters; here He is releasing all the water, reversing the Creation.



3rd aliya (7:17-8:14). The Flood covers the earth. All living things die, save Noach and all that are in the Ark. G-d remembers Noach. The waters recede. The Ark rests on Mt. Ararat. Noach sends out the raven. Then Noach sends out the dove to see if the water has receded enough for land to be inhabitable. She returns for she has found no place to rest. After 7 days, she is sent out again and returns with an olive branch. The third time she is sent out, she does not return. Noach removes the covering and sees there is dry land.

There is a lot of detail of water and of time. The rising water, the receding water, how many days it rained, how many days it took to recede. This stands in contrast to the initial creation of the world. In creation, each thing created happened immediately, each day crisp and defined. And after 6 days, the creation ceased. In this recreation, the covering of the world with water took months; the receding of the water took time. Why?

This is the most crucial part of this story. The world was not destroyed – I mean, not back to “tohu v’vohu – to void and empty”.

In loving memory of
our daughter and sister

Judy Yellin a”h

יהודית מאשה ע”ה בת אליעזר וחווה

on her 28th yaahrzeit
9 Marcheshvan

The Yellin and Weingarten families

Don't You Feel that You Finally Deserve a Home by the Sea that You Can Afford?



Contact us for the largest selection of
sea-view properties for sale or rent.



Ashkelon Properties

LIVE OPPOSITE THE SEA

call David at 054-433-2621

davidz@AshkelonProperties.com

www.ashkelonproperties.com



KEREN MALKI

קרן מלכי לזכרה של מלכי רוט רויד
THE MALKI FOUNDATION

www.kerenmalki.org

02-567-0602

Keren Malki empowers families of children with special needs in Israel to choose home care. Donations are tax-approved in Israel, US and UK.

Honoring the memory of
Malka Chana Roth ה"ד 1985-2001, killed in the
Sbarro bombing.



MarSea Modest Swim & Casualwear

Marci Rapp

050-424-8359

www.MarSeaModest.com (\$USD)



G-d did not look at the evil of the world – man and animals – and destroy the world. He could have chosen to destroy the world entirely and begin anew with another 6 days of creation. He did not do that. He “recreated” the existing world – saving Noah, saving the world, covering it slowly with the water that existed.

The story of the Torah is G-d’s love of and commitment to man and to the world He created. He saves the world. He saves Noah. But even before this; Adam and Eve sinned and were punished. But not destroyed. Cain killed Abel, the most egregious sin, and is punished; but is not himself killed. G-d is committed to this world and is committed to mankind. He destroys the world naturally, maintaining it, covering it slowly with water and waiting for the water to recede. That very process communicates His commitment to His world and to mankind.



4th aliya (8:15-9:7). Noah is told to leave the Ark with his family and with the animals,

blessing the animals to teem over the land. Noah offered sacrifices on an altar. G-d committed to never again curse land and animals because of man, nor the constellations. G-d blesses Noah and family to be

fruitful and multiply, to fill the earth. They may eat creatures but may not kill man.

The echoes of Creation continue. Noah and the animals receive the same blessings made to the animals and to man in Creation, to be fruitful and multiply. Noah is the new Adam. But with one dramatic difference. G-d pledges that never again will there be a destruction of land, animals or seasons. This was not promised at Creation.

The notion of G-d promising is shocking. **G-d** making promises to **man**? Really? **He** promises to **us**? Could it be that all the horrible evil that man is capable of perpetrating, and has perpetrated in the history of mankind – that in spite of all that evil, He guarantees the world will never deserve to be destroyed? It must be that mankind, in just the way it has been created, capable of evil but capable of good, that creation of mankind is so precious to G-d that He commits to us, regardless of our failings. As such, the story of the Torah is a love story; G-d’s love and commitment to mankind, just the way it is.



5th aliya (9:8-17). G-d tells Noah and his family that He is making a covenant with all living things that the world will never again be destroyed by Flood. The rainbow is a sign of this covenant between us. I will see the rainbow and remember this eternal covenant.

The word “brit”, covenant occurs 7 times in this paragraph of 9 verses. We are so familiar with the rainbow after the flood story that its plain meaning slips by unnoticed. G-d is pledging himself to the world. And, as if to make sure He Himself doesn’t

May the Torah learning from the
Torah Tidbits be in loving memory of

Vivian Chesner a”h

Beloved Mother and Grandmother

וועליה בת דניאל ע”ה

לבי”ע א’ מרחשון

Nechama & Elliot Rosner and Family

forget, He places a sign, a reminder of his pledge.

This rainbow is like the engagement ring in a love story. Noah has got to be looking around, wondering, “is He talking to me? What did I do to deserve this? The Master of the Universe, who just covered the world in water due to man’s failings, He is committing to me? And binding Himself with a rainbow, lest He forget?”

The Creation story crowned man with majesty, created in the image of G-d. The Flood recreation story is a love story, the love of G-d for man, the commitment He has to man. And while a covenant has 2 parties, each of whom pledges to the other, in this covenant nothing is demanded of man. Only He pledges to us.



6th aliya (9:18-10:32). Noah plants a vineyard, becomes drunk and lies exposed in his tent. Cham sees Noah; the other sons cover Noah without looking. Cham is cursed, Shem is blessed, Yefet granted beauty. Noah’s numerous descendents are listed, distinctive in geography and in language.

Noah seems to follow in Adam’s agrarian footsteps – Adam was placed in the Garden of Eden, Noah plants a vineyard. But the decline of the new man is not long in coming. The generations of Noah are described as different, distinct, separated into nations, into languages and distinct geographic regions. This gives rise to Nimrod, the warrior – distinctions and groupings give rise

Lenny Davidman
**Professional
Planning & Production**
**English Speaking
Pesach Program
at the Dead Sea**
**Events, Congresses &
Tours in Israel**
pesach.LDevents.com
www.LDevents.com
054-557-3101
Lenny@LDevents.com

CHANA WAYSMAN
SPECIALIST DIETITIAN
BFSc&Nutr, MDiet, APD, AN, RD

Wolfson Medical Center
9a Diskin St, Rehavia, Jerusalem
M 0587 525 916
E chana.waysman@gmail.com
W www.slimplicity.wix.com/diet



Macabi and Meuchedet benefits


**You Deserve
a Professional
Vision Exam**
**USING THE MOST ADVANCED
DIAGNOSTIC EQUIPMENT**

- Wide selection of beautiful frames
- Multifocal Experts
- Contact lens fittings
- Satisfaction guaranteed!

02-674-3888
Please call for an appointment

naturally to competition.



7th aliya (11:1-32). The Tower of Babel, an attempt to unite mankind results in a dispersion and proliferation of languages. The genealogy of Noah's descendants continues until Avraham's family is introduced, who journey toward the land of Israel.

The story of the Tower of Babel begins as a desire for unity, ends with people scattered the world over. The desire for unity would seem to be a good thing. However, unity often implies united under me, coercing all to be like me. World history is the history of empires, seeking to make the world a better place by being just like me. The theme of dispersion, of exile which began with Adam being exiled from the Garden of Eden, and Cain exiled to wander the world has its next chapter with the dispersion, the exile of the builders of the Tower of Babel.

The dispersion and exile of the first 2 parshiot of the Torah will be reversed with the call to Avraham to come to the Land of Israel.

HAFTORAH

YESHAYAHU 54:1 - 55:5

This Shabbat the haftorah for *parshat Noach* is taken from chapter 54 in the Navi, *Yeshayahu*. It describes the nation of Israel after the destruction of the Beit Hamikdash. The Navi assures the people that Hashem will forever share his kindness and love with His people and He will continue to protect and sustain the people.

The special connection to *parshat Noach* is contained in pasuk 59:9 which refers to the destruction of Yerushalayim as "...this is like the waters of Noach to me..."

The Navi concludes with the reassurance that Hashem remembers His covenant with the world and His Chosen People. The degree to which we reveal Hashem's presence in our lives is the degree to which Hashem's protection and close concern is realized. It is our responsibility to reveal Hashem. We achieve this by observing His commandments and learning His Torah. ■

A SHORT VORT | BY RABBI CHANUCH YERES

Rav, Beit Knesset Beit Yisrael, Yemin Moshe

בעצם היום הזה בא נח, ושם וחס ויפת בני נח ואשת נח אתם אל התבה (ז"ג)

"On THAT VERY DAY Noah came, with Shem, Cham, and Yafet, Noah's sons, with Noah's wife, into the Ark." (7:13)

This phrase "On That Very Day" is mentioned three different times in the Torah. Why? Once when the Israelites left Egypt, once on the day of Moshe's death and here. What is the importance of the Torah stressing in these places that it occurred on that very day?

The great work, the Sifrei, a work of Midrash Halacha from the Tannaic period, points out that in all three stories, the action taken was met with intense opposition.

Before the Israelites left Egypt, the Egyptians warned them that they would not be allowed to leave. As Moshe's death approached, the Israelites protested that they would not tolerate their leader being taken from them. Here too, when Noah was building the Ark, the people watching, forewarned that if Noah attempts to board the Ark, they will destroy it.

In each occurrence, G-d carried out the actions involved in broad daylight, in the middle of the day, for all to see G-d's will, and the threats came to naught.

Shabbat Shalom

STATS

2nd of 54 sedras, 2nd of 12 in B'reishit
Written on 230 lines in a Torah, rank: 15
18 Parshiyot; 5 open, 13 closed; rank: 12
153 p'sukim - ranks 4th Largest in B'reishit - tied w/ Vayishlach
1861 words - ranks 11 (6th in B'reishit)
6907 letters - ranks 13 (6th in B'reishit)
Drop in ranking for words and letters is due to No'ach's very short p'sukim. No'ach ranks 49th in words/pasuk and 51st in letters/ pasuk in the Torah.

MITZVOT

None of the TARYAG mitzvot are from No'ach, yet there are mitzvot in the sedra, specifically (but not only) references to the Noahide laws. So too is P'RU URVU repeated to No'ach - it is counted as a mitzva from B'reishit, when it was commanded to Adam.

SHIUR SPONSORS

Sunday, October 23rd - Rabbi Bienenfeld's shiur was sponsored לע"נ **Avraham Yehuda ben Menachem z"l** whose yahrzeit was 28 Tishrei by his wife Edith Rosenberg and the Brachfeld family

Tuesday, October 25th - Rebbetzin Shira Smiles shiur was sponsored in loving memory of **Hinda bat Shneur Zalman a"h** - mother of Linda Zacks on her 7th Yahrzeit

Tuesday, Oct 25th - Rebbetzin Shira Smiles shiur was sponsored by **Betty & Melvin Sineowitz** on the occasion of their grandson's marriage - Mazel Tov to Esther Rochel Davidman & Michael Yaakov Sinowitz, May they build a Bayit Ne'eman b'Yisroel

Rebbetzin Shira Smiles shiur is sponsored for the 2022 academic year by **Dr. & Mrs. Menachem Marcus** in memory of their parents **Rose & Dr. Emanuel Marcus** רייזל בת יוסף מאיר ומרדכי בן משה מרקוס ז"ל and **Rosi & Ernest Strauss** לימוד בת אברהם ודניאל בן דוד שטראוס ז"ל

Rabbi Goldin's shiur is sponsored for the 2022 academic year by **Dr. & Mrs. Menachem Marcus** in memory of beloved aunts **Irma Haas a"h and Hilde Myer a"h**

Rabbi Manning's shiur has been sponsored for the 2022 academic year לעילוי נשמת ברנה בת בנדית ע"ה ודליג בן קלמן ז"ל

Rabbi Kinche's shiur has been sponsored for the 2022 academic year לעילוי נשמת מרים בת אברהם ע"ה ושם טוב בן שלמה ז"ל

Rabbi Taub's weekly Thursday Parshat HaShavua Shiur is sponsored by **The Jewish Legacy Foundation**

Rabbi Breitowitz's Sunday shiur for the 2022 academic year has been sponsored in Loving Memory of **Rachel bat Yehuda Aryeh & Hensha a"h**

Finding Meaning after Loss



- Death of a loved one
- Retirement
- Aliyah-related issues
- Health/Wellness
- Relationship loss
- Shoah-related issues
- Other life transitions

Telephone, ZOOM, and in-person meetings available

Call:

Dr. Batya Cohen, D.S.W.

Certified Grief Educator, Parent Counselor,
and Columbia University-trained
psychotherapist

(02) 676-0460

054-847-1572



SHLOMO SEALING & ROOF

Advanced sealing system
Repair of tiled roof

- > Licensed sealer
- > 23 years of experience
- > Warranty on every job

We specialize in sealing roof and building walls, constructing and repairing roof tiles, constructing and repairing drainpipes, sealing balconies, basements and pools.

Our company uses only SII - certified approved by Ministry of Health.

Among our clients: the Jerusalem municipality, Bezeq, Ben Gurion Airport, house committees and more.
visit and consultation - no strings attached
FAIREST PRICE GUARANTEED!

Email: gagotshlomo@gmail.com

Shlomo: 050-266-9766

Office: 052-774-3343