



TORAH 4 TEENS

BY TEENS

NCSY ISRAEL



ELIAV & TAMARA SABAN
JERUSALEM CHAPTER
DIRECTORS

CREATING A SPACE FOR LIGHT

This week we read **Parashat Noach**, where the Torah tells the story of a righteous man named *Noach* (נֹחַ). He was commanded to build a תֵּבָה (**ark**) to save his family and two of each animal species, as G-d had decided to destroy the world with a flood because humanity had become violent and corrupt.

In G-d's instructions to Noach about how to build the ark, the Torah says:

“צַהֵר תַּעֲשֶׂה לַתֵּבָה וְאֶל-אַמָּה תְּכַלְכֶּה מִלְמַעְלָה וּפֶתַח הַתֵּבָה בְּצִדָּהּ תִּשָּׂא תַּחְתִּימִים שְׁנַיִם וּשְׁלִשִׁים תַּעֲשֶׂה”

“Make an opening for daylight in the ark, and terminate it within a cubit of the top. Put the entrance to the ark in its side; make it with bottom, second, and third decks” (*Bereishit* 6:16).

Why did G-d specifically tell Noach to make an opening in the ark?

The **Ibn Ezra** explains that “צַהֵר” — *light* — means an opening through which light could enter. **Rashi** and **Chizkuni** add that it may have been either a window or a precious stone that illuminated the ark for Noach, his family, and the animals during their time inside. According to most opinions, this refers to the same window Noach later used to send out the raven and the dove.

The rain fell for 40 days and nights, and the waters raged for 150 days before they began to calm. The opening in the ark allowed light to enter even when the entire world outside was flooded in darkness.

From this, we learn a powerful lesson: just as Noach was commanded to bring light into the ark, we too must bring light into our own lives — into our personal “arks.” We must open ourselves to G-d's light, recognize His hand, and see His goodness even when we feel overwhelmed or lost. We can't just wait for inspiration to arrive; we must actively create that opening for it.

True faith is not a leap into the dark — it's a leap into the light.

Shabbat Shalom!



ELIYAHU ROSKIND
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UNDERSTANDING NOAH'S DESTINY

In this week's parsha, we dive right into Noah's story. But who really is this guy, and why is he so important? He ends up playing a huge role in our history, but was he really

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If we look back at last week's parsha, in **Bereishit 5:29**, Lemech gives his son a prophecy. He names him *Noach*, saying, "He will comfort us from our deeds and the toil of our hands, from the ground which Hashem has cursed." Basically, Lemech is hoping his son will bring comfort and relief to the world. But let's be real — every father wants his kid to be great. So there must be more to Noach's story.

When we look at the generations before him, the Torah lists them very briefly: "Shet lived 912 years, had sons and daughters, and died." "Enosh lived 905 years, had sons and daughters, and died." That's it! But when we get to Lemech, the Torah actually pauses to tell us *why* he named his son Noach. He's the only one in this entire family tree who gives meaning to his child's name. That already tells us Noach is different — his name and story clearly have more depth and purpose.

Later, when Hashem decides to destroy the world because of how corrupt it's become, we suddenly get this short, powerful pasuk: וַיִּחַן "מצא חן בעיני ה'" — "And Noach found favor in the eyes of Hashem." Out of everyone, Hashem singles him out and says, "This one, I like."

Even more amazing — Lemech's words come true. He said Noach would bring comfort (יִנְחֵם), and the Torah uses almost the same root when it says "וינחם ה'" — "Hashem regretted (or was comforted) about man on the earth." It's like the prophecy was fulfilled word for word.

So Noach isn't just another name in the list. He's the one who stood out, who brought comfort to Hashem and to the world.

Shabbat Shalom — may we all find ways to bring comfort and meaning into our own lives, just like Noach did. ■



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