



KMS Family Parsha

LEARN ABOUT THE PARSHA WITH THE KMS YOUTH DEPARTMENT
Compiled By Rabbi Aaron and Elisheva Levitt

חֵן - Noach

10.24.20

PARSHA QUESTIONS

ANSWERS ARE ON THE BACK

- 1) Name 2 people in the Torah whose names spelled backwards are words used by the Torah to describe them?
- 2) Which people were saved on the Tevah?
- 3) How many floors were there on the Tevah and what was on each floor?
- 4) How many animals did Noach take on the Tevah?
- 5) Why did Hashem make Noach build a Tevah? He could have saved him in any way He wanted. (Rashi 6:14)
- 6) How did Noach know that it was safe to come out of the Tevah?
- 7) What was allowed to be eaten after the flood that wasn't allowed to be eaten before the flood?
- 8) How did Hashem punish the people who tried to build a tower to fight against Hashem (Migdal Bavel)?
- 9) Why was the punishment worse for Dor HaMabul than Migdal Bavel? (Rashi 11:9)
- 10) Where in the Torah do 5 two-letter words appear consecutively?

WHAT WOULD YOU DO?

Discussion starter for your Shabbat table..

If you could be an animal which would you choose and why?

DID YOU KNOW?

The Rainbow (Chabad.org)

When a rainbow appears in the sky, it is considered a sign that we have sinned, but G-d has remembered His covenant. Therefore, when seeing a rainbow, it is appropriate to thank G-d for not making another flood. We thank G-d by making a special blessing. The sages of the Talmud disagree about the blessing that should be said. One opinion is that we should say, "Blessed are You...who remembers the covenant," while another opinion prefers, "Blessed are You...Who is faithful to His covenant and stands by His word." The final decision melds the two opinions into the following blessing: "Blessed are You, G-d, Ruler of the world, who remembers the covenant, who is faithful to His covenant, and who stands by His word."

A rainbow is a natural phenomenon with a simple scientific explanation. Since one can assume that the mechanics for rainbows came into being during the six days of creation, the question arises: what exactly happened after the Flood, when the Creator announced that the rainbow would be a sign of the covenant that He'd established with Noah and his sons?

Several explanations have been given:

-Nachmanides posits that the rainbow existed long before the Flood, but after the Flood, the Creator decided to make it a sign that mankind was sinning.

-Rabbi Avraham ibn Ezra and Abarbanel say that, with the Flood, there were physical changes in the world that allowed the rainbow to become visible. According to Ibn Ezra, sunlight became stronger. According to Abarbanel, the atmosphere became thinner.



PARSHA ANSWERS

- 1) נח and ער, son of יהודה. Concerning נח the pasuk says "וְנֹחַ מֵצֵא" (Breishit 6:8). Concerning ער, the verse says "וַיְהִי עֵר בְּכוֹר יְהוּדָה רֶעַ בְּעֵינֵי ה'" (Breishit 38:7)
- 2) Noach, his wife Na'amah, his three sons- Shem, Cham, Yafet, and their wives
- 3) 3 floors: Top- people, Middle- animals, Bottom- garbage
- 4) 7 pairs of kosher animals and one pair of non-kosher animals
- 5) So that it would give the people a chance ask Noach what he was doing and do Teshuva.
- 6) He sent out a crow, and then he sent out a dove three times. The third time the dove didn't come back.
- 7) Meat
- 8) He mixed up the way they spoke into 70 languages so that they couldn't understand each other and moved apart.
- 9) Because at least the people building Migdal Bavel had Achdut - Unity.
- 10) "5:32) (וַיֻּלְדוּ נֹחַ אֶת־שֵׁם אֶת־חָם וְאֶת־יֶפֶת) [Also see Breishit 35:17 and Shemot 17:16]

ELISHEVA'S PARSHA CHALLAH



The rainbow in this week's parsha reminds me of all human kind. We all may be a different "color" but together make a beautiful Jewish nation! Let's work on that togetherness and unity!

DVAR TORAH

Benjamin Zatman - 12th Grade

This week's Parsha, Parshat Noach, tells the story of Noach before and during the flood. At the start of the Parsha it mentions the offspring of Noach, but, in the same pasuk, the Torah includes 3 very interesting words "נֹחַ אִישׁ צַדִּיק", which translate to "Noach was a righteous man."

How come, during a discussion about the children of Noach, it mentions the fact that Noach is a tzadik, a righteous man? It seems out of place. Since every word in the Torah is there for a reason, what can we learn from the inclusion of these words in this pasuk?

Rashi quotes the Midrash, saying that part of one's legacy and "offspring" is a person's good deeds. While this answers our first question, Rabbi Moshe Feinstein learns a number of lessons for how to be a tzadik from this pasuk. Specifically, he suggests that the relationship between parents and their children provides some guidelines for how to approach mitzvot. Rabbi Feinstein says a person should love doing mitzvot the way one loves their own children, and you should perform both of these out of love, and not because you feel obligated to do so. Additionally, do not turn down the opportunity to perform a good deed because you think it is insignificant, just as a parent's love doesn't change based on the kid's ability. People should work hard to perfect their deeds similar to how parents work to help their children.

The beginning of this Parsha reminds us of the power of our deeds, as they become our legacy, and provides a framework for how to approach mitzvot using what we know of the relationship between parents and children.