

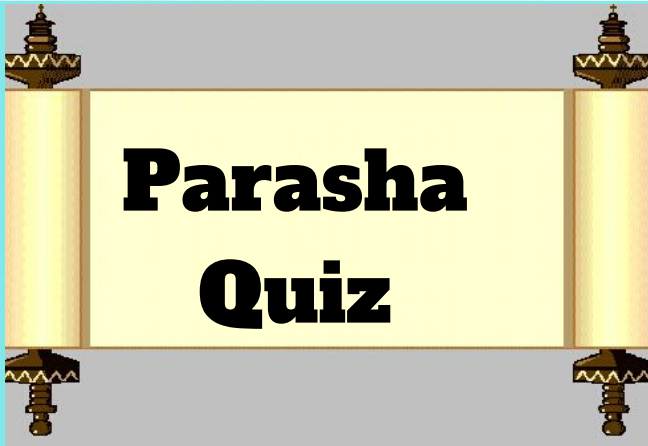


KMS Family Parasha

LEARN ABOUT THE PARASHA WITH THE KMS YOUTH DEPARTMENT

Noach: נח

11.2.19



Elementary:

- 1) Noach's Tevah had 3 levels. What was on each level?
- 2) How many animals of each species went on the Tevah?
- 3) How did Noach know that the Mabul was over and it was safe to come out of the Tevah?
- 4) What symbol appeared in the sky after the flood?
- 5) How did Hashem punish the people trying to build Migdal Bavel?

Middle/High School:

- 1) Aside from Parshat Noach, what other 5 parshiyot are named after people?
- 2) According to Rashi (6:9) what are two different ways we can look at Noach?
- 3) According to Rashi (6:14) why did Hashem make Noach build a Tevah? He could have saved him in any way He wanted.
- 4) According to Rashi (7:7) why did Noach wait until the last second to enter the Tevah?
- 5) According to Rashi (11:9) why was the punishment worse for Dor HaMabul than Migdal Bavel?

What would you do?

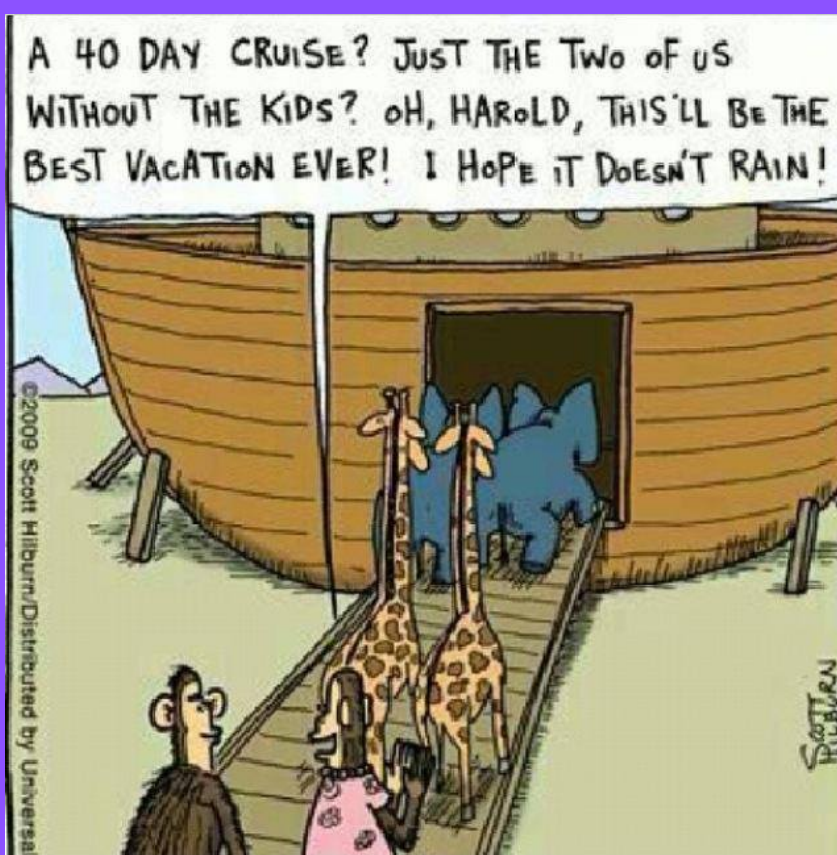
Discussion starter for your Shabbat table..

If you were going on Noach's Tevah but could only pack one suitcase what would you bring?

Did You Know?

The month of Cheshvan is also known as Marcheshvan. Why?
There are 3 possible reasons:

1. Mar in Hebrew means bitter and the month of Cheshvan has no holidays in it (in contrast to Tishrei)
2. The Hebrew word Mar means "a drop of water," as in the verse "like a drop (Mar) from a bucket." It is in this month that Jews in the land of Israel begin praying for rain. Thus, we say Mar as a prayer for rain. Additionally, the Mabul (Great Flood) in the times of Noah began in this month.
3. Some explain that, on the contrary, the Mar in Marcheshvan actually has a positive connotation, as the word Mar can mean the honorific "Master." This honorific is given since this is the month that Shlomo Hamelech finished building the First Beit HaMikdash. Despite the dedication of the First Beit HaMikdash not being in the month of Marcheshvan, the Midrash relates that the Third Beit HaMikdash will be dedicated in this month. Thus, not only will it not be a "bitter" month; on the contrary, it will be a month of rejoicing! May it be speedily in our days!



The Torah records that Noah was a righteous man, and then adds, almost as a throwaway line, "for his times.".... It is surprising that we should go out of our way to highlight anyone's failings, let alone as complicated a character as Noah. Try to imagine the stresses he would have been subjected to on a daily basis: Noah was the lonely man of faith living in a depraved world, full of wickedness. He devoted a good chunk of his life to single-handedly building an ark on G-d's command, all the while suffering threats and humiliation from onlookers. He was the first conservationist, directly responsible for the propagation of plant and animal life after the flood, and had the strength and confidence to pick up the tangled remnants of existence and start rebuilding the world all over again at a relatively advanced age.

And yet, and yet... Noah may well have spent every waking moment of a long and honorable life devoted to G-d, and yet the Torah still records that more could have been done. There is a subtle but crucial distinction between dedicating oneself to G-d's tasks, and dedicating oneself to G-d.... If you view yourself as an employee of G-d with a job to do, as long as you put in the maximum effort while acquitting yourself honorably and responsibly, then, even if you fail, you can still sleep calmly at night. However if one is less concerned with one's personal scorecard and instead focuses purely on G-d's purposes and desires, then one can never surrender nor relax, no matter the difficulties that challenge. When Noah assessed the situation and recognized that his prayers would not improve the situation, did that acceptance excuse him from trying again and again? Certainly no blame can be directed at Noah for the fact that he alone was saved, but we must never make peace with a system where the many are lost and the few are saved.

Who among us can honestly state that they've exhausted every option, explored every path on our life-long mission to save the world? And if the world stubbornly refuses to be changed, does that excuse me from continuing to try? Noah did the best he possibly could, under the circumstances, but the lesson the Torah would have us learn is that as long as another person is in physical or spiritual danger we must not accept the inevitability of fate and content ourselves with self-preservation, but must try and try again, risking life and soul, to help save the world. (Elisha Greenbaum - Chabad.org)