

THE COMMUNITY PARSHA SHEET



PARSHAT NOACH

London's Leading Young Professionals Platform and Jewish Communal Centre



RABBI JONATHAN TAWIL
TAL Founder & Director

THE LAZY SON!

How are you feeling this week?

Exhausted!?!?

Why?

Well, where do I start? After a month of waking up early for Selichot, two deep days in prayer at Rosh Hashanah, ten days of repenting followed by a beautiful fast on Yom Kippur, a further few days building a Succah and searching for that perfect Lulav and Etrog, followed by seven days spent outdoors living in a Succah, and two final days dancing with all our energy for Simchat Torah!

Wow! What a manic two months!

So, what's next??

Shall we shut our eyes? Where are we heading to now?

It's interesting to note that the next month Cheshvan is void of any festivals.

After such commotion, we seem to be left with a void. How are we to proceed after such a successful run?

In life, we are faced with many challenges. Sometimes, these challenges start small. We garner the courage and outweigh these. We can do it!

Yet at other times, we are faced by a barrage of challenges one after the other, slowly hitting us and eroding away at our faith.

It is at times like these that we need to dig deep into our heap of faith, be strong and face these challenges with a strong hand.

Our Parasha relates how the whole world was flooded; only Noach, his immediate family and the animals in the Ark survived.

It must have been tough, but Noach exits from the Ark and aims to rebuild.

The Midrash Tanchuma explains that Noach

began and planted a grapevine. On a single day it grew, he harvested it, crushed the grapes, drank from it, got drunk and his embarrassment was publicized.

The Torah relates that whilst his son Cham took advantage of his father's situation, his other brothers Shem and Yefet came to his father's aid and covered his nakedness.

Eventually, when Noach sobered up, Cham was cursed whilst Shem and Yefet were blessed.

Interestingly, Shem received a bigger blessing than Yefet.

Rashi, commenting on this narrative (9:23), notes that the Torah describes Shem and Yefet's response with the singular form "Vayikach (not Vayikchu) Shem VaYefet Et Hasimla", indicating that one of the two brothers played the primary role in this Mitsva.

Citing the Midrash (Tanchuma 15, Bereishit Rabba 36:6), Rashi explains that "Shem exerted himself in the Mitsva more than Yefet." Shem's greater role in this incident, Rashi adds, is reflected in the eternal reward granted to his descendants, Am Yisrael. We are given the Mitsva of tzitzit – corresponding to the garment used by Shem to cover his father. The reward for Yefet, by contrast, was the burial that the nation of Magog – who descend from Yefet (10:2) – will receive in the future (Yechezkel 39:11). Shem's descendants received a greater reward because Shem played a greater role in dressing Noach.

Although Shem and Yefet seemed to act similarly, yet at the end due to their exertion of the action they both received different rewards.

Sometimes, we perform Mitzvot with lacklustre. We don't understand that the extra effort that we put in could be the jackpot – it could end up making all the difference.

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2ND CHESHVAN 5786

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17:34pm

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KIDS ZONE
Quiz & Comic

This newsletter contains Divrei Torah and may contain Sheimot - Please dispose of accordingly

There is a fascinating story of a lazy young man who grew up at home with everything being prepared for him. He never worked, always rising from his bed at 2pm. His mother prepared him brunch daily, catered and pampered him. Yet as he grew older, his father was starting to worry. "What is going to be with you? How are you going to settle down, get married? You need to go out into the real world and work!"

The son, of course, took no notice until one day, the father put his foot down.

"Son, if by tomorrow night you don't go out to work and come back with at least £20, I am throwing you out of this house. No roof over your head and no food!"

The son knew that the father was serious and that night went to sleep worried.

He arose the next day at 2pm as usual. Time was against him. He waded down to the kitchen and begged his mother to give him £20!

"Please mum! If you don't, dad will kick me out. Give me £20! You don't have to tell him, and I will pretend I worked".

The mum had mercy on her child and

handed over £20.

That night, when the dad came back from work, his son happily rushed to him with £20.

The father looked at the money and tore it up.

The son was startled, but didn't say anything.

The father looked to his son and said, "Tomorrow I want at least £20 or you are out!"

The next day, the son found himself in the same situation. He arose at 2pm, ran to the kitchen, begged his mother and received £20. That night, he handed it to this father who again tore it up.

The third day, the son arose and ran to the kitchen. "Mum! Did you tell dad that you paid me £20?" asked the son.

The mother answered with an emphatic "No".

So why does he keep tearing it up, he thought. Nevertheless he continued to ask his mother for £20.

This time, however, the mother said that she had run out of cash, and wouldn't be able to help till next week.

He was in hysterics. Not knowing what to

do, he ran to his local food store and begged for the chance to perform some cheap deliveries for them. They agreed and that night he returned tired with £20. He then handed it over to his father, who proceeded to tear it up.

"DAD, DON'T DO THAT!" screamed the son. The father now turned to his child and said, "AHAH! Finally, NOW I know you worked!"

On the first two occasions, the son never worked for the money and didn't really react when the father tore up the £20. Only on the third occasion did he really react, because it was only on that time that he actually worked hard to gain the money.

Shem went out of his way, put in that extra effort and was eternally rewarded.

We don't realise the reward for every small action; were we to realise, our efforts would change for ever.

This is the lesson that we can take as a bridge from the busy Chagim we have experienced to the seemingly empty month of Cheshvan.

Over the past months, we have experienced real energy. Now it's up to us to take that energy and input it into our daily lives.



RABBI DANNY FISHER

Director - TAL Boys After School Programs

PARSHAT NOACH

In פרשת נח we are introduced to אברהם וימת הרן על בני תרח פסוק , the , אבינו says באור כשדים רש"י that אברהם was thrown into the fire for destroying his father's עבודה זרה.

Rav Moshe Sternbuch asks, if אברהם was able to destroy all his fathers' עבודה זרה and then willingly jump into the fire as a punishment, an act that required huge amounts of נפש מסירת, why doesn't the תורה itself tell us about it. Why is it only told to us in רש"י. The act of אברהם אבינו which מסירת נפש was displayed in אור כשדים was seemingly greater than that in the עקידה. It was himself, with his own free choice who decided to destroy the idols, he himself was willing to take the risk and be killed for it, compared to the עקידה when he was commanded by ה' to offer up his son.

Rav Moshe Sternbuch explains that

there are times when ה's instruction does not seem to make sense to us. During those times it requires more effort on our part to listen and carry out what ה' has commanded us. We see this with the ה' עקידה. אברהם had promised יקרא לך זרע and now He is instructing אברהם to יצחק up to the מזבח as a קרבן, how does this make sense. Furthermore it was אברהם אבינו who taught the world that ה' is the source of רחמים, yet the instruction of ה' עקידה seems just the opposite. ה' אברהם spent years teaching the world that ה' doesn't desire human sacrifice, yet he was about to do just that.

It is easy to see that from a human's perspective, the instruction of the עקידה does not make sense. Yet herein lies the test, and this was where the most amount of נפש מסירת was required. It says "שלא מחשבותי מחשבותיכם" ה' thoughts are not like our thoughts. The act of אברהם אבינו made complete sense to אברהם אבינו, it was

obvious what was required if him and yes it demanded some effort. However the very fact that the עקידה seemed to contradict everything that ה' had personified up until now, the very fact that it seemingly did not make intellectual sense is what made it so great an act. That is why it required so much more נפש מסירת.

My grandparents were Holocaust survivors who miraculously came through the war with their אמונה intact. Even after this, they found themselves trapped behind the iron curtain during a time in history when people unfortunately worked on Shabbos, for if not they would be without a job. My grandfather ב' had the strength to withstand this huge test and never worked on Shabbos knowing that he was risking his income and livelihood. He never questioned or doubled guessed what was required of him and remained steadfast in his service of Hashem.

Good Shabbos



WEEKLY PARSHA OVERVIEW

Parshat Noach

It is now ten generations since the creation of the first man. Adam's descendants have corrupted the world with immorality, idolatry and robbery, and Hashem resolves to bring a flood which will destroy all the earth's inhabitants except for the righteous Noach, his family and sufficient animals to re-populate the world. Hashem instructs Noach to build an ark in which to escape the flood. After forty days and nights, the flood covers the entire earth, including the tops of the highest mountains. After 150 days the water begins to recede. On the 17th day of the 7th month, this ark comes to rest on Mount Ararat. Noach sends forth a raven and then a dove to ascertain if the waters have abated. The dove returns. A week later, Noach again sends the dove, which returns the same evening with an olive leaf in its

beak. After seven more days, Noach once again sends forth the dove, which this time does not return. Hashem tells Noach and his family to leave the ark. Noach brings offerings to Hashem from the animals which were carried in the ark for this purpose. Hashem vows never again to flood the entire world and gives the rainbow as a sign of this covenant.

Noach and his descendants are now permitted to eat meat, unlike Adam. Hashem commands the Seven Universal Laws: The prohibitions against idolatry, adultery, theft, blasphemy, murder and eating the meat of a living animal, and the obligation to set up a legal system. The world's climate is established as we know it today.

Noach plants a vineyard and becomes

intoxicated from its produce. Ham, one of Noach's sons, delights in seeing his father drunk and uncovered. Shem and Yefet, however, manage to cover their father without looking at his nakedness, by walking backwards. For this incident, Canaan is cursed to be a slave. The Torah lists the offspring of Noach's three sons from whom the seventy nations of the world are descended.

The Torah records the incident of the Tower of Bavel, which results in Hashem fragmenting communication into many languages and the dispersal of the nations throughout the world. The Torah portion concludes with the genealogy from Noach to Avram.

Rabbi Sinclair,
Seasonsofthemoon.com

Q

1. Which particular sin sealed the fate of the flood generation?
2. Why did Hashem tell Noach to build an ark, as opposed to saving him via some other method?
3. The ark had three levels. What function did each level serve?
4. What indication do we have that Noach was familiar with the Torah?
5. Why did Hashem postpone bringing the flood for seven days?

A

1. 6:13 - Robbery.
2. 6:14 - So that people would see Noach building the ark and ask him what he was doing. When Noach would answer, "Hashem is bringing a flood," it might encourage some people to repent.
3. 6:16 - The top level housed the people, the middle level housed the animals, and the bottom level, the refuse.
4. 7:2 - Hashem told him to take into the ark seven of each kosher-type animal, and two of each non-kosher type. "Kosher" and "non-kosher" are Torah concepts.
5. 7:4 - To allow seven days to mourn the death of Metushelach.

