



דף הפרשה
Sedra Sheet

My Name:Year: 6



נח was a righteous and perfect man. Everybody else in the world had become wicked. People had begun to forget ה' and had been praying to idols. ה' became very angry.

In many ways, the people were acting more like animals than humans; and on top of everything else, they were stealing from each other, left, right and centre!

Only נח and his wife נחמה did what was right and proper, and they taught their sons, שם, חם and יפת, to be righteous, too.

Finally ה' decided that there was only one thing to be done, and He revealed His plan to נח. He said, "I have been patient, but enough is enough. The people are getting worse and worse.

"I am going to send a flood - a מַבּוּל, which will destroy everything and everyone. Only you, נח, and your family, will be saved! You must make

for yourself a wooden תֵּבָה, an ark, which will float on the water." ה' gave נח specific instructions as to how to build this ark. It was to take נח 120 years to build.

When the תֵּבָה was built, ה' spoke to נח again. He said to him, "Take on board seven pairs of every type of בְּיָסוּר animal, and one pair of the animals that are not בְּיָסוּר. You, your wife, your sons, their wives, and all those animals will live in the תֵּבָה until it is safe to come out onto dry land again.

"I am going to send the rain in another seven days, and it will rain for forty days and forty nights."

נח did everything that ה' had commanded him. He was six hundred years old when the flood began.

The rain began on י"ז תמוז, 1656 years after the Creation of the world. Although the rain began gently enough, it soon

became very stormy, and the waters began to rise. The water rose more than fifteen cubits (אַמּוּת) above the highest mountain.

It was not comfortable in the תֵּבָה for נח and his family. They had to work around the clock to feed and look after all those animals. The whole time they were there, they did not get a single unbroken night's sleep. The smell was unbearable, too! Can you imagine it with all those animals and no open windows?

They all davened all the time, and worked very hard. Because of this, they became even greater צדיקים, and were even more worthy of being saved.

Eventually, the waters started to go down, and the תֵּבָה came to rest on הַר אֲרָרָט.

Forty days later, נח opened the window of the תֵּבָה, and sent out a raven, to see whether the waters had gone down enough

for them to get out. The raven, however, found nowhere to rest its feet, and returned to the תְּבֵרָה. He sent out a dove 7 days later. The dove, too, could find nowhere to rest. After another 7 days, he sent the dove again. This time, it returned carrying an olive branch.

Finally, after another week, he sent out the dove a third time, but this time the dove did not return. The land had dried out at last.

On ב'יז ח'שן, 1657 ה' commanded נח and his family to leave the תְּבֵרָה.

נח built a מִזְבֵּחַ to ה', and made an offering from every kind of clean animal and clean

bird.

ה' was pleased with the sacrifices and made a covenant (an agreement) with נח. He promised that there would never be another מַבּוּל covering the whole earth again, destroying everything in its path. The sign of this covenant is the rainbow. Whenever we see a rainbow, we remember this promise.

Only three hundred years after the מַבּוּל, wicked people decided to rise up against ה'. This time they decided to build a city, with a tower so tall, that it reached Heaven. They wanted to show that they could fight against ה' if they wanted to. It

was easy for them all to work together: everyone spoke one language (Hebrew) and were all friends.

In order to stop what they were doing, ה' had a simple plan. He divided the people by making them speak all different languages, so that no-one could understand each other. Then ה' spread them all over the face of the earth. The Tower became known as בְּבִל (confusion), because ה' confused everybody with the languages. The generation became known as the דּוֹר הַפְּלִגָּה, the Generation of the Dispersion, because they were all scattered by ה'.

בְּרֵאשִׁית פָּקוּ ו'

ט אֵלֶּה תּוֹלְדוֹת נֹחַ נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה בְּדוֹרֹתָיו אֶת־הָאֱלֹקִים הִתְהַלֵּךְ־נֹחַ:

" These are the generations of נח. נח was a completely righteous man in his generations. נח walked with ה' "

רש"י :

he had been that if [they say] how much more so! as praise it who explain of our Rabbis there are some

בְּדוֹרוֹתָיו – יש מרצותינו דורשים אותו לטובה, כל שכן שאלו היה

he was that in negatively it who explain and there are some even more righteous he would of in a generation

צדור לדיקים היה לדיק יותר, ויש שדורשים אותו לנגחי, לפי דורו היה

generation his generation considered he would not in Avrohom's generation but had he been righteous

לדיק, ואלו היה צדורו של אברהם לא היה נחשב לפלוס:

[a tzaddik] at all

רש"י teaches us that our Rabbis understand this פסוק in two ways. The question we must ask is: what do the words "**in his generation**" teach us? Some see this as **praising** נח. He was able to remain a **צדיק** even though he was surrounded by wicked people. Certainly if he were to have been in a righteous generation he would have been *even more* righteous himself.

Others see this as a **negative** comment. He was **only** considered righteous in his own generation but had he lived in the generation of אברהם he would not have been considered righteous at all.

Good Shabbos! **שֶׁבֶת שְׁלוֹמ!**

My child discussed the sedra: well very well excellently (please circle)

Signature: _____