

begins this week at: _____

ends this week at: _____



דף הרשות Parashah Sheet

נו 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!

Onlyנו and his wife נח did what was right and proper, and they taught their sons, ט�, ט� and ט�, to be righteous, too.

Finally ה decided that there was only one thing to be done, and He revealed His plan toנו. 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 נפאל, which will destroy everything and everyone. Only you,נו, and your family, will be saved! You must make

My Name:Year: 6

בכ"ז

פָּרָשָׁה נָמָת

for yourself a wooden תְּבַחַת, an ark, which will float on the water." ה gaveנו specific instructions as to how to build this ark. It was to takeנו 120 years to build.

When the תְּבַחַת was built, ה spoke toנו again. He said to him, "Take on board seven pairs of every type of קָרְבָּן animal, and one pair of the animals that are not קָרְבָּן. You, your wife, your sons, their wives, and all those animals will live in the תְּבַחַת 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."

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

The rain began on י"ה, 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 (אַמְתָּה) above the highest mountain.

It was not comfortable in the תְּבַחַת forנו 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 davenned 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 תְּבַחַת came to rest on הַר אַרְרָט.

Forty days later,נו opened the window of the תְּבַחַת, 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 **תְּבַחַת**. 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 **כִּיּוֹם חַצְוָן** 1657, **הָנָחָת** commanded **נוֹחַ** and his family to leave the **תְּבַחַת**.

נוֹחַ built a **מִזְבֵּחַ** to **הָנָחָת**, and made an offering from every kind of clean animal and clean bird.

הָנָחָת was pleased with the sacrifices and made a covenant (an agreement) with **נוֹחַ**. He promised that there would never be another **מִפְּבוּל** 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 **מִפְּבוּל**, wicked people decided to rise up against **הָנָחָת**. 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 **הָנָחָת** 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, **הָנָחָת** had a simple plan. He divided the people by making them speak all different languages, so that no-one could understand each other. Then **הָנָחָת** spread them all over the face of the earth. The Tower became known as **בָּבֶל** (confusion), because **הָנָחָת** confused everybody with the languages. The generation became known as the **הַפְּלַגָּה**, the Generation of the Dispersion, because they were all scattered by **הָנָחָת**.

Adapted from a sedra sheet by N. Bockey

בְּרִאשְׁתַּת פְּרָקָד
טֶאָלָה תּוֹלְדַת נָחַ נָחַ אִישׁ צָדִיק תְּמִימָם הָיָה בְּדָרְתָּיו אֶת־הָאֱלֹקִים הַתְּהַלְּקָנָה:
 "These are the generations of **נוֹחַ**. **נוֹחַ** was a completely righteous man in his generations. **נוֹחַ** walked with 'הָנָחָת'

לְטָהַרְתָּיו :
בְּדָרְתָּיו – **יְשָׁאָתְךָ מִלְּצֹוֹתֵינוּ** **דָּוְרֵתֵינוּ** **לְפָנֶיךָ**, **כֹּל שָׁכֹן שְׁהָנוּ כִּיּוֹם כְּדוֹר**
לְדִיקִים כִּיּוֹם יְוָתֵר, **וְיְשָׁאָתְךָ מִלְּצֹוֹתֵינוּ** **לְפָנֶיךָ**, **לְפָנֶיךָ מִלְּצֹוֹתֵינוּ**,
וְהָנוּ כִּיּוֹם כְּדוֹרֵנוּ **כֹּל חֲרָבָה לְהָ** **כִּיּוֹם נְחַשֵּׁב לְכָלָסָה**

רְשָׁי teaches us that our Rabbis understand this **פְּסִוִּיךְ** in two ways. The question we must ask is: what do the words "**in his generation**" teach us? Some see this as **praising** **נוֹחַ**. 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 **אַבְרָהָם** he would not have been considered righteous at all.

שְׁבַת שְׁלוֹם!