



Snapshot Torah



GUIDE TO THE WEEKLY PARSHA

THIRD EDITION / ISSUE 2

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NOACH

4th Cheshvan 5776

Kohen - First Aliya: Page 34, Chapter 6, verses 9 - 22

- ✚ Hashem commands Noach to construct an ark of specific materials and dimensions in order that Noach, and his family along with every sort of living animal, bird and insect male and female would be saved.

Levi - Second Aliya: Page 36, Chapter 7, verses 1 - 16

- ✚ On completion Hashem orders Noach to begin gathering seven pairs male and female of every clean (kosher) animals and birds along with two pairs male and female of all the other species inhabiting the earth and lead them into the ark.
- ✚ As the rain starts to fall marking the beginning of the flood; Noach himself enters the ark, with his wife, three sons and their wives accompanying him.
- ✚ The rain lasted for 40 days and 40 nights continuously; covering and destroying every living thing left on the planet surface.

Sh'lishi - Third Aliya: Page 38, Chapter 7, verse 17 - Chapter 8 verse 14

- ✚ Once 40 days had past Hashem remembered Noach and all the inhabitants aboard the ark and caused the rain to cease falling and sent a large wind to commence drying up the land.
- ✚ 150 days later the flood waters has subsided enough for the ark to finally rest itself upon the top of mount Ararat.
- ✚ Noach sent out a raven to check if the flood had dried up completely but it came back, He then twice sent out a dove. The first time it came back with an olive branch, but did not return at all the second time. So Noach knew it was now safe enough to disembark.

R'Vi'i - Fourth Aliya: Page 42, Chapter 8, verse 15 - Chapter 9 verse 7

- ✚ Noach built an altar and gave korbanas (Sacrifices) to Hashem as a thank you for saving his and his family's life.
- ✚ Hashem blessed Noach and his sons to become fruitful and multiply in order to repopulate the earth.

Chamishi - Fifth Aliya: Page 45, Chapter 9, verses 8 – 17

- ✚ Hashem makes a pact with Noah that he would never cause a flood to cover the entire world again
- ✚ As a token of the covenant, Hashem formed a rainbow in the sky which would serve as a constant reminder of his pledge.
- ✚ The seven Noahide laws are introduced.

Shishi - Sixth Aliya: Page 46, Chapter 9, verses 18 - 32

- ✚ The lineages of Noach's three sons Shem, Ham and Japheth are recorded in detail.

Sh'vi'i - Seventh Aliya: Page 51, Chapter 11, verses 1 - 32

- ✚ As a united entity, the people began constructing 'The Tower of Babel' which they hoped to reach right up to heaven to be able to connect with Hashem himself.
- ✚ In order to thwart their plans, Hashem confused the people by creating and mixing up their one spoken language into many different ones and dispersed them throughout the entire world
- ✚ Avram (Abram) is born to Terach and is later married to Sarai (Sarah)

Haftorah – YISHAYAH (ISAIAH) Chapter 54 verse 1 to Chapter 55 verse 5

OVERVIEW:

- ✚ The Bais Hamikdash has been destroyed and the land of Israel is feeling barren, because the Jewish inhabitants have been forced out into golus (exile)
- ✚ Yishayah consoles the desolate land and gives his assurance that Hashem will one day permit the Jewish People to return back because of a renewed vigour and love they will show towards him making them worthy honouree's to populate the land of Israel once more and bring it back to its former glory.

GEMATRIA RELATING TO THE SEDRA:

- ✚ Even though Hashem does not specifically tell Noach the reason why he had to bring a devastating flood which would wipe out every living thing on the planet; By the use of Gematria we can learn out from the phrase:
כי מלאה הארץ חמס מפניהם (ki malah ha'aretz hamas mipnyhem) (for the world is full of evil things) which adds up 735 that Hashem is referring to the sin of:
גילוי אראלות (giluy aralot) (incest) which also adds up to 735.
- ✚ The phrase **אֶחָד (Ach Noach)** (but Noach ...) seems to imply that someone who was not living in the ark also survived the flood. Once again Gematria teaches us this person was the giant **עוג (Og)** as his name has the same numerical value of 79 as the words **אֶחָד (Ach Noach)** (but Noach).

WEEKLY DISCUSSION:

The story of Noach and the flood is well known, yet Noach as a person remains elusive. The Torah describes him as a Tzaddik (a righteous man) of his generation, but the torah seems to be implying that because everyone was so wicked in that time. Noach just seemed to be the best of a bad bunch and nothing more. Could that really be true or is there more to the nature of Noach's goodness that meets the eye?

In his commentaries, Rashi, offers two opinions. He writes: "There are among the sages who view Noach positively. Certainly had he been living in a generation of just individuals, he would have been more just. While some view him negatively. Had he been living in the generation of Avraham he would have been considered worthless." Before passing judgment on whose right, we must first understand the generation in which Noach lived amongst. The terms which the Torah uses to describe the generation of Noach include corruption and thievery. It is a society in which moral boundaries have broken down entirely and is now non-existent. According to Midrashim Hashem chose Noach because he never partook in any of these reckless and immoral acts but instead kept himself and his family cocooned away from all the evil happening all around them.

Although the Torah recognizes the greatness of Noach because of this; it's also alluding to the tragedy that befell upon him. Knowing full well of what Hashem planned to do, Noach had responsibilities towards his fellow man by praying on their behalf and going out, trying to get them to repent before it was too late, saving them from the impending destruction of the world. Unfortunately Noah remained passive and failed in his mission to save even one of them

Later on in the Sedra, Midrashim tells that Noach was given a second opportunity to prove his worth when the people decided to construct the tower of Bavel but he failed yet again because he still remained silent and passive and didn't try to dissuade them from building it. This resulted in the tower being destroyed and the dispersion that followed. Aside from Noach, there was another prominent individual who was present at the Tower. His name was Avraham whom when faced with a similar scenario as Noach with the destruction of Sodom and Gomorrah, he did not stand aside and let the Wrath of Hashem take its course. Instead, Avraham tried desperately to defend and pray for the inhabitants to be forgiven in order for their lives to be spared.

This is why the Torah depicts Noah as a Tzaddik of his generation because by comparing him to the virtues of Avraham he would have been described, just as Rashi pointed out 'Worthless' as he just accepted Hashem's decree and never engaged Hashem in a similar dialogue as Avraham did to try and save his generation. With all of his knowledge and experience, had Noach not remained so passive, he could have easily teamed up and joined forces with Avraham to unite all the people together elevating them ever closer to Hashem without the need for a tower; but alas, that never materialized, leaving Avraham and us to face the consequences even today because Noach remained silent

