

# NCYI Youth Groups Parshas Noach

## Parsha Outline

### Noach

- The Flood
- The Covenant
- Curse of Kenaan
- The Tower of Bavel
- Ten Generations to Avraham

[http://www.headcoverings-by-devorah.com/HebEngTaNaKh\\_TorahSummary.htm](http://www.headcoverings-by-devorah.com/HebEngTaNaKh_TorahSummary.htm)

**Sefer Bereishit** is divided into twelve parashiyot (weekly readings). The first two parashiyot cover 1,948 years of history and twenty generations. The third and fourth parashiyot focus only on one hundred years of Avraham's life. The message is - what Avraham stood for is what Creation is all about - what Avraham represented is what concerns the Torah. The Torah therefore dwells on the lives of the forefathers.

The balance of Sefer Bereishit (eight week parashiyot) is devoted to following the course of Avraham's descendants - Yitzchak, Yaakov, and the Twelve Tribes - as they further develop the philosophy and approach to live of their ancestor, Avraham. The ideology developed by Avraham becomes the basis for a unique nation, the further evolution and progress of the nation is presented in the following sefer - Shemot.

*Sefer Bereishit* not only describes the origin of the Jewish people, but traces the origins of all peoples of mankind.

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# Parsha Summaries

Family Parshah

## Noach Roundup

By [Chani Benjaminson](#)

[http://www.chabad.org/parshah/article\\_cdo/aid/320741/jewish/Noach-Roundup.htm](http://www.chabad.org/parshah/article_cdo/aid/320741/jewish/Noach-Roundup.htm)

Ten long generations after Adam and Eve, we meet Noah who is the hero of this week's *parshah*. The people who lived at the time of Noah were not honest -- they stole, robbed, told lies -- you name it, they did it. They were wicked and did not follow in G-d's ways. The only righteous person in the whole generation was Noah. G-d tells Noah that He is planning on destroying the entire world by bringing a great flood.

G-d tells Noah to build an ark -- a *teivah* -- where he and his family as well as any people who will repent could escape from the flood. It takes Noah 120 years to build the ark -- do you know why? G-d wanted to give a chance to the people to repent, so Noah builds the ark very, very slowly, and whenever people pass by his yard and ask him what he is doing, he says: "I am building an ark, because G-d will destroy the world if you do not repent. Repent, there is still a chance! Start behaving honestly and become good people!" But the people laugh at Noah and don't take him seriously.

Sadly, the day comes when G-d tells Noah to go into the ark with his three sons and their wives, as well as to take a male and female of every single type of animal and, of course, food and water for everyone. When Noah seals the ark, drops of rain start to fall, which slowly became bigger and bigger. G-d still wants to give a last-minute chance to the people to repent, to show that them that this is real, but they do not change their minds. The rain becomes a flood which lasts 40 days and 40 nights. The entire world is covered in water, and everything is destroyed.

When the flood is over, the earth is still covered with water and the *teivah* floats around for a long time. After another 150 days, it finally settles on Mount Ararat and Noah sends a raven out of the ark and then a few doves to see if there is dry land yet. Finally after a few weeks a dove comes back with an olive branch in its beak. Noah understands that the earth has dried, and finally G-d commands him to exit the ark. When he leaves, Noah builds an altar and offers sacrifices to G-d to thank Him for sparing his life. G-d swears that He will never again destroy the entire world and uses the rainbow as a sign.

For the next ten generations, everyone speaks the same language and has the same customs. At one point, though, a large group of people get together and decide to build a tower with which they could "reach into the sky" to show that they are as powerful as G-d. At this point, G-d makes all the people speak a different language, so no one can understand one another and there is a great mess. Their project comes to a halt, and the



whether it was time to leave the *teivah*. First he sent a raven, which refused to execute its mission and just circled the ark. He then sent out a dove. On its second attempt the dove went and did not return, signaling that the earth was once again habitable. After one full year in the *teivah*, the earth had dried.

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**Fourth Aliyah:** G-d commanded Noah to leave the *teivah*, along with all his fellow *teivah*-mates. Noah built an altar and offered sacrifices. This pleased G-d, who then promised to never again curse the earth as He had just done. Instead, the regular seasons (which had not functioned during the year of the *mabul*) would continue perpetually. G-d then blessed Noah and his sons: "Be fruitful and multiply, and fill the earth." G-d allowed mankind to eat meat, but prohibited murder, suicide, and the consumption of a limb ripped from a living animal.

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**Fifth Aliyah:** G-d told Noah that he is establishing a covenant to never again bring a flood to destroy the world. G-d designated the rainbow as the sign of this covenant: "And it shall come to pass, when I cause clouds to come upon the earth, that the rainbow will appear in the cloud. And I will remember My covenant..."

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**Sixth Aliyah:** Noah planted a vineyard, made wine, became drunk and fell into a deep drunken slumber -- while naked. Noah's son, Ham, saw his father naked, assaulted him, and informed his two brothers of their father's state. The brothers, Shem and Japeth, modestly approached their father and covered him. When Noah awakened, he cursed Cham's son, Canaan, and blessed Shem and Japeth. This section then names Noah's seventy grandsons and great-grandsons, the antecedents of the "seventy nations," and their adopted homelands.

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**Seventh Aliyah:** This section recounts the story of the Tower of Babel. Noah's descendents gathered in the Babylonian valley and started building a tower, in an attempt to reach the heavens and battle G-d. G-d disrupted their "plan" by causing them each to speak a different language, thus destroying their communications. This caused them to disperse and settle in different lands. The Torah then lists the ten generations of Shem's

descendants. The tenth generation is Abram (later to be known as Abraham), who married Sarai (later to be known as Sarah).

## Overview

[http://ohr.edu/this\\_week/torah\\_weekly/4464](http://ohr.edu/this_week/torah_weekly/4464)

It is ten generations since the creation of the first human. Adam's descendants have corrupted the world with immorality, idolatry and robbery, and G-d resolves to bring a flood which will destroy all the Earth's inhabitants except for the righteous Noach, his family and sufficient animals to repopulate the earth. G-d instructs Noach to build an ark. After forty days and nights, the flood covers even the tops of the highest mountains. After 150 days the water starts to recede. On the 17th day of the 7th month, the ark comes to rest on Mount Ararat. Noach sends out 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 another seven days Noach sends the dove once more; the dove does not return. G-d tells Noach and his family to leave the ark. Noach brings offerings to G-d from the animals which were carried in the ark for this purpose. G-d vows never again to flood the entire world and designates the rainbow as a sign of this covenant. Noach and his descendants are now permitted to slaughter and eat meat, unlike Adam. G-d commands the Seven Universal Laws: The prohibitions against idolatry, adultery, theft, blasphemy, murder, eating meat torn from a live 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. Cham, one of Noach's sons, delights in seeing his father drunk and uncovered. Shem and Yafet, 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 Babel, which results in G-d fragmenting communication into many languages and the dispersal of the nations throughout the world. The Parsha concludes with the genealogy of Noach to Avram.

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## Parsha Songs

[The lyrics are supplied here. For the tunes, please click on the link]

[http://www.chabad.org/parshah/article\\_cdo/aid/573558/jewish/Parshah-Song.htm](http://www.chabad.org/parshah/article_cdo/aid/573558/jewish/Parshah-Song.htm)

**Lyrics:** By Cheryl Knobel and Rivkah Neuman

The people watched Noach while he hammered away  
He worked on the teivah night and day  
Hashem told him to do it, so people would ask  
"What are you building, It's a hard task."

Noach explained that teshuvah you must do  
There are many evil things around us, it's true  
Hashem wants to destroy the world in which we live  
Only through teshuvah, will Hashem forgive

The people didn't listen, they didn't understand  
Then down came the rain throughout the land  
Forty days and nights the mabul came down  
But Noach and his family did not drown!

**Parsha Questions & Answers**

Selected from the following website:

<http://chinuch.org>

## Questions by Rabbi Shlomo Spiro

Name \_\_\_\_\_

### Parshas Noach Questions

1. What number Parsha is Noach? \_\_\_\_\_
2. What number generation was Noach from the creation of Adam? \_\_\_\_\_
3. What became corrupt in the world during Noach's time?
  - A) \_\_\_\_\_
  - B) \_\_\_\_\_
4. The people did many Aveiros but they did not deserve destruction until they began \_\_\_\_\_.
5. What does the Torah tell us about Noach? \_\_\_\_\_  
\_\_\_\_\_
6. Hashem told Noach that he would bring a flood, which will destroy all the people on earth except for \_\_\_\_\_  
\_\_\_\_\_
7. What did Hashem tell Noach to build? (the Hebrew name for it?)  
\_\_\_\_\_
8. How many floors were there and what was each one for?  
\_\_\_\_\_

9. How long did it take for Noach to build the ship, and why so long?

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10. How many non-kosher animals did he bring into the ship and how many kosher?

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11. Why so many kosher ones?

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12. How long did it rain for?

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13. What did Noach do after it stopped raining? And what happened?

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14. How many people were in the teiva?

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15. Hashem promised never again to flood the entire world and shows as a reminder for this a \_\_\_\_\_.

16. Noach and his descendants were allowed for the first time since creation to eat \_\_\_\_\_.

17. What are the Seven Laws of Noach?

a) \_\_\_\_\_

b) \_\_\_\_\_

- c) \_\_\_\_\_
- d) \_\_\_\_\_
- e) \_\_\_\_\_
- f) \_\_\_\_\_
- g) \_\_\_\_\_

18. What did Noah plant when he came out of the ship?

\_\_\_\_\_ ]

19. Why is Canaan cursed?

\_\_\_\_\_  
\_\_\_\_\_

20. Fill in the blanks:

Many years later when there were more people in the world, everyone got together with king Nimrod and built a \_\_\_\_\_. They wanted to climb up on it and fight Hashem, thinking that this could prevent another \_\_\_\_\_. At that time everyone in the world spoke the same \_\_\_\_\_ so they were able to communicate and work together. Hashem put a stop to the building of the \_\_\_\_\_ by making the people split in \_\_\_\_\_ different nations who spoke seventy different languages. The people could not understand each other. One man would ask for a shovel and would wait as his friend spent days

climbing all the way up the \_\_\_\_\_ with a.... hammer. There were big fights and the \_\_\_\_\_ could not be built.

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## Parsha Stories

### Noach Family Parshah Lesson

[http://www.chabad.org/parshah/article\\_cdo/aid/320745/jewish/Family-Parshah-Lesson.htm](http://www.chabad.org/parshah/article_cdo/aid/320745/jewish/Family-Parshah-Lesson.htm)

By Rebbetzin [Malka Touger](#)

The recess bell rang and the 5th grade boys rushed out of the classroom. They wanted to continue the ball game that they had begun during the morning break. Simon weaved his way between the desks quickly, catching his jacket on a pile of books and sending them crashing to the floor.

“He’s so careless,” exclaimed Jaky.

“Cares about nothing but the game,” muttered Isaac.

Josh had been busy copying the homework from the blackboard. The sound of falling books caused him to look up with a start. Jaky pointed an accusing finger toward the hall where Simon had dashed out, but Josh wasn’t looking in that direction. He was only concerned about the books that were lying on the floor. He quickly picked them up and put them on the desk.

After school, Simon walked home with Josh. “Thanks for picking up the books for me. I was in a hurry, you know, because of the game,” Simon said.

Josh shrugged. He didn’t think he had done anything special. He saw something that had to be corrected and he did just that.

We should learn from Josh. We don’t need to judge others, find faults, or blame people, when we can simply set things straight.

Books were knocked down? So pick them up, that's all. Don't make a fuss about it.

Josh was following the example set by Noah's two sons: Shem and Japheth. Noah planted a vineyard after he came out of the ark. Later, he drank the wine, which made his head feel heavy and dizzy. His third son, Ham, found him slumped down immodestly.

Ham ran to tell Shem and Japheth, who immediately brought over a blanket. Holding it between themselves, they walked backwards to cover their father, so that they would not see his immodesty.

Why does the Torah tell us that they did not see their father in this condition? Surely we can understand that someone who walks backwards cannot see what is behind him!

The Torah is teaching us that they did not see their father while he was immodest, because they were not interested in finding any wrong in another person. They just wanted to correct a problem.

We should do the same. If we see something that needs to be corrected, let's not make a fuss about it or try to find blame. Let's just take care of it, that's all.

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## LESSONS FROM THE PARSHA

[http://ohr.edu/this\\_week/kinder\\_torah/1882](http://ohr.edu/this_week/kinder_torah/1882)

### The Price of a Lie

**"M**rs. Mazkira, can you please send the next candidate in?"

The secretary turned to the man waiting patiently in the office.

"You may go in now, sir."

The man entered the office. The president of the company sat behind a large oak desk.

"Please sit down and tell me about yourself and your qualifications for the job."

The candidate began to talk about himself. He spoke about his education and his experience.

Then he showed the president some examples of his work. The president was impressed.

"Your chances for this job appear very good. You have a solid background. You have experience. You realize, of course, that you will have to work very hard for the company."

"It will be my pleasure."

“There is one final question that I must ask you. Our company has a policy not to hire anyone who has worked for our main competitor, Rodef Kessef. Have you ever worked for that company?”

The applicant’s heart sank. He was in a quandary. He had worked for Rodef Kessef for a very short period of time. The company was far too competitive for him, so he left after a few weeks. What should he do? If he lied, he would get the job. However, the Torah says, “Distance yourself from a lie,” (Shemos 23:7). He would not commit an aveyra (sin) for all of the money in the world. The choice was clear.

“Yes, Mr. President. I worked for Rodef Kessef for three weeks. We did not get along, so I left.”  
“I see. We will not be able to hire you. I am sure that with your qualifications, you will find a good job. Good bye, and have a good day.”

The applicant left the company and headed home. He was a bit shaken by the experience. He arrived home, knocked on the front door, and walked into the house.

“Shalom, Abba! It’s so good to see you!

How was your day?”

“Challenging. I had a big test at the job interview. I was in a situation where I would have to lie to get the job. Baruch Hashem, I told the truth.”

“Abba, we learned about that on our parashat ha’shavuah class. Lying only leads to losing money.”

“Really, Chaim? Please tell me about it.”

“The Torah writes that Hashem instructed Noach to bring some of all the world’s living beings into the ark (Bereshis 6:19). Rashi comments that this included even spiritual beings. The Daas Zekanim M’Baalei Hatosfos adds that the spirit of shekker (lie) wanted to enter the ark.

Noach said that everyone who entered the ark had a mate. Shekker must also find a mate.

Shekker searched and found pichsa - the spirit appointed to take away people’s money.

‘Marry me,’ he said. ‘What will you give me if I marry you?’ she asked. ‘All of my earnings,’ was his answer. And so, they married and entered the ark.”

“Amazing! Shekker (lying) married pichsa (losing money). That means that any profit made from a lie, must be turned over to the spirit that takes away your money. Therefore, you will never keep any money that you gain from shekker. Pichsa will surely take it away. I never would have profited from that job by lying. I would be left with no money, and a big bad aveyra of shekker.”

“That would have been an expensive lie, Abba.”

“How true, Chaim. You should always speak only words of truth.”

Kinderlach . . .

*We are sometimes tempted to lie. It seems like we will gain something by bending or twisting the truth. Perhaps we will receive some money as a result of our lie. However, that money is destined to leave us. It may be stolen, or lost. We may run into a big repair bill or medical bill, chas v’shalom (Heaven forbid). We may have a big traffic fine or a court case. Pichsa has many ways of making us lose the money from shekker, all of which are unpleasant.*

*Save yourself the aveyra of lying, and the aggravation of losing the money. Kinderlach, keep your neshama (soul) and money intact. Always tell the truth.*

## The Korbon Tomid

“One lamb you shall do (offer up) in the morning and the second lamb you shall do in the afternoon” (Shemos 29:39 and Bamidbar 28:4). These were the two Korbonos Tomid (Perpetual Offerings), offered up every day in the Beis HaMikdash. They were Korbonos Olah – sacrifices that were completely burned up (except for the skin and the gid hanoshe) on the mizbeach (altar) [as mentioned in Vayikra 6:2]. Their offering was a complicated process that is described in the Mishnah (Zevachim 5:4). The sheep was first brought to the Beis HaMikdash, examined for blemishes, and then made holy with a verbal declaration (hakedasha). It was shechted (slaughtered) in the northern area of the azara. The blood was received in a vessel called a mizrak, which was taken to the mizbeach and cast on the edge of the northeastern corner in a way that it would spread to the northern and eastern sides. The Kohen then took the mizrak to the southwestern corner and cast it on the edge in a way that it would spread to the southern and western sides. This was called “two applications that were equivalent to four.” The sheep was then skinned, cut up, rinsed, and salted. Eight Kohanim subsequently placed it upon the fire of the mizbeach to be burned. The Kohen received the skin, and the gid hanoshe was disposed of.

**W**hat benefit did Klal Yisrael receive from this Korbon Tomid? The Medrash relates that there was never a man in Yerushalayim with a sin in his hand. Why?

The morning tomid would atone for sins of the night, and the afternoon tomid would atone for sins of the day. Can you imagine that? A person would be forgiven for his sins every day! A nation without sins has protection from its enemies. A nation without sins has untold blessings. Rabbeinu Bechaye relates that not just Klal Yisrael, but the entire world was upheld and sustained by the Korbon Tomid.

Through this sacrifice, the global food supply was blessed. The blessing began from the Holy of Holies and spread to the four corners of the earth. The Medrash continues, “In this world you offer Lechem HaPanim (Show Bread) and korbonos. In the next world, I will set before you a magnificent table. The idol worshippers will see it and be embarrassed.”

Kinderlach . . .

*Every morning we have the opportunity to offer up korbonos. How? By saying the “korbonos” section of the morning prayers. Those prayers will be considered as if we offered up the actual korbonos, as the verse states, ‘And let our lips substitute for the offerings,’ (Hoshea 14:3). What benefit do we receive from these unique prayers? The korbon tomid brought blessing, security, and forgiveness, to Klal Yisrael, and indeed the entire world. That is truly phenomenal. Kinderlach, do not pass up the opportunity to offer up your daily sacrifices, and reap the myriad of benefits that they bring.*

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## Family Parsha Noach

by [Nesanel Yoel Safran](#)

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## **Noach(Genesis 6:9-11:32)**

### **Easy ... Does It!**

## **From this week's Torah Portion**

It's nice to be with someone who's easy to get along with. This week's Torah portion is about Noah. His name, in Hebrew, means pleasant and easy-going. When we make the effort to get along pleasantly with people, we'll have more friends and a friendlier, happier life.

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## **Story**

*In our story, a kid discovers that acting pleasantly can bring pleasant surprises.*

### **MIRROR IMAGE**

"I hate this place!" Tommy scowled as he slammed the door behind him.

"Hey, was that a tornado that just burst in ... oh, it's just you," his sister, Judy, said with a sly smile. "Why are you so burnt up, anyway?"

"Who *wouldn't* be?" Tommy said with a frown. "I've been in this dumb new school in this dumb new town for almost a whole week and not even one kid wants to be my friend. Even the couple of kids who started talking with me before, now don't even..."

Tommy's outburst was cut short by the ring of the telephone. The boy picked it up:

"Hello?... Yeah, that's me - who's this?... Yeah, I guess I know who you are - what do you want?... What, you gotta go? Okay, bye."

"See what I mean?" Tommy asked Judy, who was flashing him a puzzled look as he clicked off the phone. "Some kid from my class just called me and then he just hung up!"

"Well, I don't blame him." Judy said to her brother's surprise.

"Huh?"

"After the unpleasant way you spoke to him, why shouldn't he hang up?" she explained.

"Unpleasant? I just spoke the way I always do," Tommy protested.

"Exactly," Judy grinned and shook her head.

"What do you mean by *that*?" Tommy scowled.

"Think about it. Anyway, I've got to go," she said, slinging her carry bag over her shoulder. "I've got a play date with some nice new friends I made in school - by acting *nice* to them and not mean." She waltzed out the door, leaving Tommy confused, miffed and lonelier than ever.

The bored boy plopped down onto the sofa and began reading his latest comic book that he'd read a dozen times already, when he heard a knock at the back door.

He threw down his comic book, stomped to the door and opened it.

"Yeah? What do you want?" he scowled, looking at a kid about his size, who had an annoyed, angry look on his face. Then he looked again. It was him! *But...how...?*

Then Tommy broke into a wide smile. Since their house was new and he hadn't been paying attention, he'd opened up closet door by mistake and he'd seen his own image in the mirror behind it!

He heard more knocking - at the *real* back door.

As Tommy walked over to get it, Judy's words began to sink in. After all, he sure did look pretty mean and unpleasant when he saw himself in the mirror - no wonder no one wanted to be his friend. And he sure did look a lot nicer and friendlier after he'd smiled...

Keeping that smile on his face, Tommy opened the door.

"Oh, hi. How are you?" he asked pleasantly to the kid on the other side, who he thought he recognized from school.

The kid smiled back. "A few of us are having a pick-up soccer game in the park down the block - wanna join us?"

"Sure!" Tommy smiled, glad his 'look in the mirror' had taught him how to *make* friends - and not *break* them.

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## Discussion Questions

Ages 3-5

Q. How did Tommy feel when his sister first told him he should act nicer if he wanted to make friends?

A. He didn't think it made any difference.

Q. How did he feel in the end?

A. He realized that acting nice instead of mean made a big difference.

### **Ages 6-9**

Q. What life-lesson do you think Tommy learned that day?

A. He'd been unaware that his unpleasant demeanor and way of speaking was putting people off and making it hard for him to make friends. But, after seeing himself in the mirror, he understood that acting pleasantly was just what he needed to do.

Q. Why do you think it's easier to make friends when we act pleasantly?

A. Simply put - a pleasant person is much nicer to be around, so obviously he will attract more friends than someone who isn't.

### **Ages 10 and Up**

Q. Do you think someone who is not naturally easy-going and pleasant can change his way of being?

A. While it will be more of a challenge than to someone to whom it comes naturally, still, God gives us the ability - with hard work and dedication - to improve this and all character traits.

Q. Why do you think that Tommy's peek in the mirror had more of an effect on him than his sister's earlier words?

A. Often, we can be unaware of our true character. While Tommy was able to shrug off and deny his sister's accurate evaluation - he couldn't deny what he saw with his own eyes.

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## **Parsha Games**

### **Animal Matching**

**Props:**

- Robe
- A bird (put it in one of the robe's pockets)
- An olive branch (or anything green)

**Activity:** Casually put the olive branch on one side of the room. Noach puts on the robe, and goes to his "ark" on the other side of the room. The rest of the kids are animals. Whisper the name of an animal into each kid's ear, making sure to give out two of each kind. Explain that Noach can only allow animals onto his ark if they come in twos. Without speaking, the kids need to find their partner by acting like their animal. Once the animals match up, Noach can let them onto the boat.

When everyone is on the ark, announce that it's almost time to leave. Ask Noach how he can tell when the flood is over. Tell him to reach into his pocket, and behold, a dove comes out. A volunteer can take the dove and walk around the room searching for the olive branch. Once he finds it and brings it back the ark, everyone can come out.

**Variation for younger groups:** Everyone gets a free pass onto the ark. The only catch is, they all need to tell you what animal they would be, and act like that animal as they come into the ark. Have the group search for the olive branch together, and when it's found, tell everyone to follow the bird as it flies back to their seats.

*Courtesy of* [parshaactivities.com](http://parshaactivities.com)