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Life on Earth became disgusting – both people and animals alike perverted the world. In response, G-d decides to purify the world by destroying all life with a massive flood, simultaneously introducing the concept of a *mikvah*.

Not wanting to go through another seven days of Creation, G-d commands Noah, the only *tzaddik* of that generation, to build a three-story ark. In this ark, Noah would bring his immediate family, as well as two of each kind of non-pure animal and seven pairs of each kind of pure animal. At the young age of six hundred years old, Noah, his family, and the animals board the ark. G-d stopped flooding the earth after forty days, and after eight months, the water receded enough for Noah to see the tops of the mountains.

At this point, Noah takes the initiative to send a raven, of which was no help, and then a dove who finally returned with an olive branch. Noah was thrilled because the olive branch showed him that land was finally appearing! To be safe, he waited another seven days and sent the dove one last time – fed up with Noah's antics, the dove ditched him.

Noah, his family, and all the creatures leave the ark. G-d promises not to destroy the world ever again and designates the rainbow as a sign/proof/evidence of the agreement. Noah then plants a vineyard and becomes drunk, which leads to his family's tragedy, and his son's sin.

Generations after the flood, mankind converges on the plane of Shinar and decides to build the Tower of Bavel. Disappointed that mankind's unity had spawned such a foolish decision, G-d mixes up their languages, creating disunity and ultimately causing them to spread out over the Earth.

After listing a series of subsequent generations, the Torah records the lineage and birth of Avraham.

BELIEVE IN YOURSELF

RABBI AVI HOCHMAN

What did נח see when he left the תיבה, the ark?

When נח left the תיבה, he saw a world that once was, a world destroyed. Pure and utter destruction. Friends that he had--gone! Favorite places of his--gone! Memories--gone! You name it. Gone! No more! What once was, was no longer.

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Saghiv Zehavi continued

"אלא תולדות נח נח איש צדיק תמים... את האלוקים היתהלך נח"

בעלי התוספות מוסיפים על פסוק זה שה'נח' נח מובאת בפסוק 3 פעמים, וזאת כנגד שלושת המידות הטובות שנהג בהם נח, והם: (1) איש צדיק (2) תמים (3) את האלוקים היתהלך.

TABLE TALK
NOAH: AVERAGE OR EXTRAORDINARY?
 BY HADASSAH TIRSCHWELL

These are the generations of Noah. Noah was a good and just man. He was a pure man in his generation. [Genesis 6:9]

Noah is a well known figure in Jewish history, yet the nature of his goodness remains a topic of debate. On one hand, the *passuk* describes Noah as a Tzadik, a good and just man, but then the Torah stipulates with the qualification "in his generation". Rashi quotes two different opinions of the Rabbis, one which states that Noah was a righteous man who would have been an even better person in a more just generation, and another which states that Noah was only viewed as a just man in comparison to the corrupt and thieving people of his generation.

The Zohar [Hashmatot, Bereishit 254b] states "Rabbi Yochanan said, "Come and see the difference between the righteous among the Jews after Noah, and Noah. Noah did not defend his generation, nor did he pray for them, as Abraham did." Still, we know that only Noah and his family were chosen by Hashem to survive the flood which wiped out the rest of the world. These two conflicting opinion show two opposite approaches to Noah's character and worthiness.

What do you think: Was Noah a good and just man

Adapted from Rabbi Ari Kahn 's M 'oray H 'Aish

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