In memory of all those brutally murdered in the war on Israel and the fallen soldiers of the IDF. Praying for the safe return of all the hostages.

בס"ד

2 NOVEMBER 2024 | 1 CHESHVAN 5785 VOLUME 38 | #6

DAF HASHAVUA

נֹחַ | NOACH

SHABBAT ENDS:

London 5.21pm
Birmingham 5.26pm
Bournemouth 5.33pm
Cardiff 5.35pm
Dublin 5.42pm
Edinburgh 5.25pm
Glasgow 5.29pm
Hull 5.21pm
Leeds 5.22pm
Liverpool 5.31pm
Manchester 5.25pm
Nottingham 5.25pm
Sheffield 5.25pm
Southend 5.17pm
Southport 5.31pm
Jerusalem 5.26pm

Shabbat Rosh Chodesh Cheshvan

SIDRA BREAKDOWN

נֹחַ
NOACH

2nd Sidra in:
בְּרֵאשִׁית
BEREISHIT

By Numbers:
153 VERSES
1,861 WORDS
6,907 LETTERS

Headlines:
THE FLOOD AND TOWER OF BABEL

NOACH:
Artscroll p.30
Hertz p.26
Soncino p.34

MAFTIR:
Artscroll p.890
Hertz p.695
Soncino p.944

HAFTARAH:
Artscroll p.1208
Hertz p.944
Soncino p.1188

Sidra Summary

1ST ALIYA (KOHEN) – BEREISHIT 6:9-22
Noach is introduced as a righteous man who "walked with God". He had three sons, Shem, Cham and Yefet. The people have become thieving and corrupt. Noach is told by God that He will destroy the world with a flood and commands Noach to build a wooden Ark with specific dimensions. Noach and his family are to enter the Ark, as well as a male and female of every non-kosher species of animal and bird.

2ND ALIYA (LEVI) – 7:1-16
In addition, seven males and females from each species of kosher animal and bird are to enter the Ark. Noach is 600 years old when the Flood starts. The rain falls gently for the first seven days, then heavily for 40 days and nights.

3RD ALIYA (SHLISHI) – 7:17-8:14
The rising Flood waters cover the highest mountains and wipe out every living creature. The rains strengthen for a further 150 days, after which they stop and the waters start to recede. Ten months after the start of the Flood, the mountain tops become visible again. 40 days later, Noach sends out a raven and then a dove, to see if the Flood waters have receded.

4TH ALIYA (REVI'I) – 8:15-9:7
Upon God's command, Noach, his family and the animals leave the Ark. Noach builds an altar and brings one of every kosher animal and bird as an offering. This pleases God, Who pledges never again to destroy life on Earth.

5TH ALIYA (CHAMISHI) – 9:8-9:17
God establishes His covenant never to destroy the world with another flood, with the rainbow as its sign. Whenever a rainbow appears, it is a 'reminder to God' to keep this promise.

6TH ALIYA (SHISHI) – 9:18-10:32
Noach plants a vineyard, eventually drinking its wine and becoming drunk. Cham enters Noach's tent and disgraces his father; Shem and Yefet then protect Noach's dignity. After Noach wakes up, he realises what has happened and curses Cham and his descendants, but blesses Shem and Yefet. Noach dies at the age of 950. Cham and Yefet's descendants are listed, including Nimrod, a mighty warrior and conqueror.

7TH ALIYA (SHEVI'I) – 11:1-11:32
All people share a common language and live in Babylonia. They decide to build a city with a tower that can reach the heavens – the Tower of Babel. The Midrash says that, led by Nimrod, they wanted to wage war against God. However, God thwarts their plans, dispersing them around the world and introducing different languages so that they can no longer understand one another. Shem's descendants are listed, up to the generation of Avram (later Avraham) and his nephew Lot. Avram marries his niece Sarai (later Sarah), who is not blessed with children.
Point to Consider: *Why does the Torah give no details of Avraham's youth or upbringing?*

MAFTIR – (BEMIDBAR 28:9-15)
The reading for Shabbat Rosh Chodesh is taken from parashat Pinchas and details the additional Shabbat and Rosh Chodesh offerings in the Temple.

HAFTARAH (SHABBAT ROSH CHODESH)
The special haftarah for Shabbat Rosh Chodesh is the last chapter of the Book of Yeshaya (Isaiah). The world is God's "throne and footstool". Trying to appease God with insincere offerings will be punished, yet one who is truly "zealous regarding God's word" will be rewarded. Those who love and are loyal to Jerusalem will enjoy the messianic future, in which they will rejoice in the rebuilt city.

In loving memory of Harav Binyamin ben Harav Shalom z"l

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Reflections on Human Nature and the Yetzer Harah (Evil Inclination)

RABBI ELIRAN SHABO

UJC Chaplain, Edinburgh

In the aftermath of the horrific events of 7 October, God's words from Parashat Bereishit, which we read a few days afterwards and again last week, echoed strongly: "And God saw that the wickedness of man was great upon the earth, and every inclination of the thoughts of his heart was only evil all day long" (Bereishit 6:5). Man's inclination (*yetzer*) was evil, and thus, he was deemed worthy of destruction.

In those first days of mourning, shock and loss that we felt last year, God's decision to wipe out humanity seemed justified, even necessary. However, in this week's parasha, after the flood, God promises never to destroy the world again, for the same reason: "For the inclination of man's heart is evil from his youth, and I will never again strike down all living creatures as I have done" (ibid. 8:21). Before the flood, man's evil inclination justified destruction, but afterwards, it became the reason not to repeat such an act.

This apparent contradiction is discussed in the Talmud (*Kiddushin* 30b), where Rav Yitzchak and the Sages debate the nature of the evil inclination. The Sages cite the verse from Noach to highlight how destructive the inclination can be, while Rav Yitzchak references the verse from Bereishit, suggesting that the evil inclination renews itself daily.

Rabbi Yosef Chaim of Baghdad, the 19th-century sage and Kabbalist known as the 'Ben Ish Chai,' writes in his sermon on Parashat Noach and in his work *Ben Yehoyada* on the Talmudic passage mentioned above that the evil inclination is an essential part of man. Therefore, God, so to speak, "regrets" bringing the flood and promises never to do it again. The moral decline before the flood was not caused by man's soul but by the evil inclination, which wages war against the good inclination. According to the Sages, each day, the good inclination is able to overcome the evil one, and this is the best long-term solution. God understood that erasing humanity would not solve the problem; instead, we must confront and channel the evil inclination through *teshuva* (repentance) and the service of God.

We must confront and channel the evil inclination through *teshuva* (repentance) and the service of God.

Decades after Rabbi Yosef Chaim, the French Jewish philosopher Emmanuel Levinas (1906-1995) developed a philosophy of moral responsibility toward others, even when they do not act ethically. In his work *Nine Talmudic Readings*, Levinas argues that the solution lies not in focusing on human failings or the evil inclination, but on the inherent dignity of humanity. Alongside the need to fight evil, the "wicked" person remains human and deserving of life, placing responsibility on society to protect this dignity. Levinas challenged the traditional categories of good and evil, righteous and wicked, but as a Holocaust survivor, he later acknowledged that absolute evil exists, and his belief in mutual respect and humanity does not apply in every situation. It would certainly not apply in the face of the pure evil that has confronted Israel on and since 7 October.

As we face today's struggles, let us remember that every day we have the chance to choose good, repair what is broken, and rebuild a world worthy of God's promise never to destroy it again.

In loving memory of Chaim ben Moshe Bentzion z"l

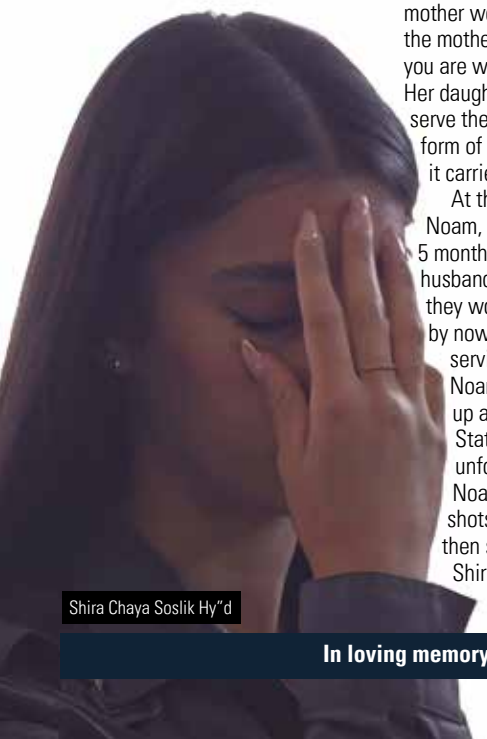
Female Soldiers in Beersheva Rising to the Call of Duty

REBBETZEN NECHAMA DAVIS

Daf Hashavua Editorial Team

Following on from her recent article in the Simchat Torah Daf Hashavua about her visit to a Beersheva army base, Nechama Davis writes about her return to the city to pay a shiva call and visit injured soldiers from this same unit.

The thought of all those beautiful, young border policewomen patrolling the streets of Beersheva, trained, armed, ready to protect civilians, made a deep impression on me when I joined a group who visited their base.



Shira Chaya Soslik Hy"d

They are brave soldiers who are devoted to the cause of protecting *Am Yisrael* in Eretz Yisrael. Then, a month later, on 6 October, we heard the devastating news of a terrorist attack at Beersheva Central Bus Station - one killed and four seriously wounded. The 19-year-old woman who was gunned down at point-blank range by the terrorist was one of "our" soldiers, as were the four injured.

It was obvious that those of us who had visited the girls before, for a *Hafrashat Challah* party, would now make the sad journey to Beersheva to visit the *shiva* house and the girls in hospital.

Shira Chaya Soslik Hy"d grew up in a beautiful, warm, loving family, the youngest child by far. The mother would say, "I think you are the mother and I am the daughter; you are wise beyond your years!" Her daughter was determined to serve the country and chose this form of service, knowing full well it carried high risks.

At the *shiva*, we also met Noam, Shira's boyfriend of only 5 months, whom Shira called "my husband". In other circumstances, they would have been married by now, but Noam is currently serving in Gaza. Shira and Noam had arranged to meet up at Beersheva Central Bus Station at the time the attack unfolded. Unbelievably, Noam arrived, heard gun shots, killed the terrorist and then saw that his precious Shira was the victim. At the *shiva* house, we saw the incredible pain of the parents, the siblings, the grandmother and of Noam.

We walked out in a daze, overwhelmed by sadness. Then we were greeted by a calm, "biblical" scene, tens of camels walking around on a long sandy outcrop. It reminded us of famous biblical stories that took place in that part of the country, and how deep our roots are here.

We then moved on to Soroko Hospital to visit "our" injured girls, Amit, Daria, Tanya and Raz, who had shared a room on the base with Shira.

Each of them managed to smile and express optimism that they would eventually recover from the multiple bullet wounds they all suffered. They commented on the miracle of their survival and that they looked forward to our returning to celebrate with them at their *mesibat hoda'ah*, the party of giving thanks to God for their survival.

The warm Sephardi Rabbanit Dadon was also with us, the woman who runs these deeply spiritual and loving *Hafrashat Challah* parties for women soldiers. We had seen with our own eyes how much the girls loved them and that they had ignited a spark in many of them, a deepened connection to God and our people, including our beloved Shira Chaya. At the *shiva*, her brother, Binyamin, spoke of how these events moved her in a whole new direction, to candle lighting, to Tehillim and to Shabbat.

May her soul soar to the highest realms in the Next World.

In loving memory of Harav Yisrael ben Uriah z"l

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War with Aram

Sefer Melachim (Kings) I: Chapter 20

PNINA SAVERY

Ma'ayan and US Educator

Chapter 20 presents an alternative view of Achav (Ahab), king of the northern kingdom of Yisrael (Israel). Idolatrous prophets are absent and Achav follows the advice of a genuine prophet. This indicates that Eliyahu's (Elijah the prophet) actions in chapter 18 were, in fact, successful and that his despair in chapter 19 was misplaced.

Ben-Hadad king of Aram and 32 other kings invade, laying siege to the capital city Shomron (Samaria). Messages are sent back and forth. Initially, Achav capitulates to Ben-Hadad's demands. He believes that he can continue to rule his kingdom whilst paying taxes to Aram as a vassal state. However, Ben-Hadad's real intentions are soon made clear. He intends to destroy the entire kingdom.

Ben-Hadad settles down with his soldiers, expecting a long siege and no battle anytime soon. They relax and even begin drinking. In contrast, Achav is advised by an anonymous prophet to attack as God "will deliver [them] into your hands today" (I Melachim 20:13). Trusting in the prophet, Achav sends a small unit of soldiers into the enemy camp. Panic ensues and the Jewish army is victorious, largely due to the drunken state of the Arameans. Achav's victory is clearly miraculous. As the prophet earlier stated in the name of God: "you shall know that I am the Lord".

As predicted by the prophet, the Arameans return a year later with a different tactic. They believe that the Jewish God is the God of the mountains only, and thus, if they wage war on the plains, they will be victorious. They muster a massive army and encamp by Aphek. In comparison, the army that Achav gathers looks like "two flocks of goats" (ibid. v.27).

However, the prophet once again appears before Achav with a promise from God: "I will deliver that great army into your hands, and you shall know that I am the Lord" (ibid. v.28). Indeed, they kill 100,000 enemy soldiers in one day. The survivors of the enemy army flee inside Aphek only to have a wall fall upon them. Once again, the miraculous nature of the Israelite victory cannot be ignored.

Ben-Hadad takes refuge inside the town, but his officials convince him to allow them to appeal to Achav's mercy. Achav responds, "Is he still alive? He is my brother!" They negotiate a peace treaty with concessions to Yisrael, and Ben-Hadad returns home. It may seem strange that Achav does not kill the enemy king. Nechama Leibowitz (1905-1997, Israel) suggests that he did this out of class solidarity: he did not want to strike out at a fellow king.

The final part of the chapter involves the prophet approaching Achav in disguise and condemning him for letting Ben-Hadad go free. At first glance this seems strange; Achav was never told he must kill Ben-Hadad. However, by turning the miraculous victory to his own advantage in the peace treaty, Achav is forgetting about God. Ben-Hadad will soon break his side of the treaty, showing Achav that he should have faith in God and not rely on man.

As predicted by the prophet, the Arameans return a year later with a different tactic. They believe that the Jewish God is the God of the mountains only, and thus, if they wage war on the plains, they will be victorious.

In loving memory of Yosef Dov ben Yehoshua z"l

THE TRIBE WEEKLY

NOACH 1-2 NOVEMBER | 1 CHESHVAN

The Message of the Window

EMMANUEL HACKENBROCH

Youth Director, Hadley Wood

Have you ever stopped to imagine what life was like for Noach (Noah) in the Ark? There were three floors. The middle floor was filled with a collection of the world's animals, wild and domestic. Birds of all shapes and sizes, vermin and an endless variety of creepy crawlies – whose pesky descendants we live with nowadays – are testament to how difficult it must have been on the Ark. Then there was a floor of refuse with no other space to put rubbish or any other unwanted things. The humans were on the top floor. In an inescapable living space was Noach, his wife, their three sons and their wives.

And what does God tell him to do? Add a window. It seems like the most obvious and basic thing to add in. Not only will it provide breathing room but also light and a way to see the world around him. So why does God go out of His way to command Noah to add a window?

Rabbi Doron Chitiz is a rabbi and educator in Israel. His brother was Captain Yaron Chitiz Hy"d, who fell in Gaza on Tuesday 26 December 2023. The Shabbat before that Tuesday, Yaron came home and surprised his whole family and they spent the most amazing Shabbat together. When I met Rabbi Chitiz recently, he said that Shabbat was the biggest blessing because the whole family was there, and it was the only time Yaron had come home in the war. The next Tuesday he was no longer with them.

Sometimes when we are locked in our little boxes, we, too, need a window. When we think our world is crumbling and that we are doomed to a fate that is too difficult to bear, God tells us to make a window. When we are presented with difficulties in our lives, we have to remember that there are always opportunities to make a window and have a little bit of positivity and light in what seems to be a bleak situation. This is the message of the window that we learn from Parashat Noach.

Parasha Scramble!

Unscramble these words to find words and phrases linked to our parasha.

1. NACHO
2. FRYTO SAYD DAN FRYTO THINGS
3. NA VOILE NARBCH
4. GO GINK FO SHANAB
5. WROTE FO ABBLE

Answers: 1.Noach 2.Forty days and forty nights 3.An olive branch 4.Og king of Bashan 5.Tower of Babel

THE TRIBE SCRIBE

NOACH: STOPWATCH!

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