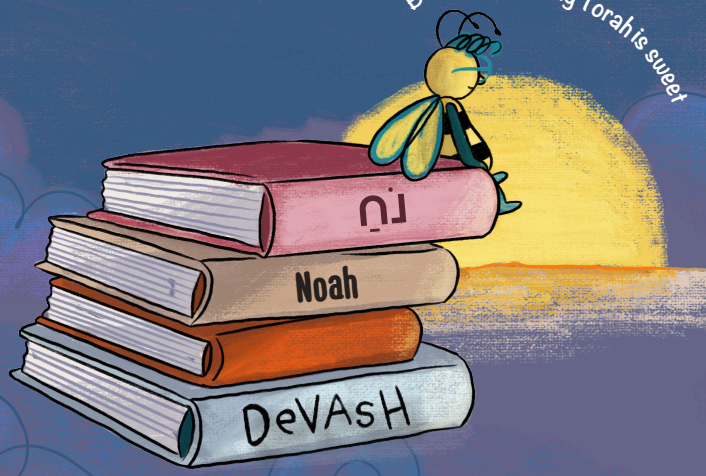


HADAR
Children & Families
VOLUME 3 ISSUE 2

This issue is sponsored by Talya Bock and Rafi Cohen

לִ' תִּשְׁרֵי–וִ' מַרְחֶשְׁוָן תשפ"ז October 11–17, 2026

מָה בַּפָּרָשָׁה • In This Week's Parashah

- All creatures become corrupt, and the world is full of חָמָס (hamas, violence and oppression), so God decides to destroy the world, and commands Noah to build a תֵּבָה (teivah, ark).
- Noah is told to get himself and his family, two of every non-kosher animal, and fourteen of every kosher animal on the teivah.
- It rains for 40 days and 40 nights, creating a flood that destroys everything.
- The flood lasts for 150 days.
- Noah sends out a raven—and then a dove—to see if the water has gone away. The dove returns with an olive branch in its mouth.
- God tells Noah to leave the teivah and repopulate the earth.
- God promises never to destroy the world through a flood again and makes a rainbow the sign of that promise.
- Many generations of people are born, and all the people of the world speak the same language and begin to build a מִגְדָּל (migdal, tower).
- God confuses the people with different languages, so the place is called בָּבֶל (Bavel, confusion), and God scatters them over the earth.



מִדְרָשׁ • Midrash

Who survived the flood?

The Torah explains who was left in the world after the מַבּוּל (mabul, flood):

Bereishit 7:23	בראשית ז:כג
There remained **just** Noah and those with him on the teivah (ark).	וַיִּשָּׁאֵר אַךְ נֹחַ וַאֲשֶׁר אִתּוֹ בַּתֵּבָה:

The word אַךְ (akh, just) has a lot of meanings, but normally is used to exclude something from what is being said. But what is it excluding here? Why couldn't the pasuk have said that "Noah and those with him on the teivah" remained, without using the word "akh" at all?



A midrash notices that this is similar to another pasuk from the Torah (Devarim 3:11):

For **only** Og, king of the Bashan, remained from the giants	כִּי רַק עוֹג מֶלֶךְ הַבָּשָׁן נִשְׁאַר מִיֶּתֶר הָרְפָאִים

There are two similarities:

(1) רַק (rak, only) has a similar meaning to "akh."
(2) Og is also described as "remaining," just like Noah and his family.

So the midrash puts this together and suggests that "akh" in our pasuk means "there is an exception." And who was the exception? You guessed it!

Yalkut Shimoni 56

(Og) sat on a tree under the ladder of the teivah and swore to Noah and his children that he'd be their servant forever (if they would save him from the mabul).

What did Noah do? He drilled a hole in the teivah and would pass food through it every day. This way Og survived also.

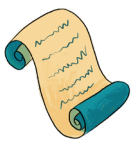
ילקוט שמעוני נו

כִּי יָשַׁב לוֹ עַל עֵץ אֶחָד תַּחַת סֻלָּמוֹ שֶׁל תֵּבָה וְנִשְׁבַּע לְנֹחַ וּלְבָנָיו שֶׁיִּהְיֶה לָהֶם עֶבֶד עוֹלָם.

מָה עָשָׂה נֹחַ? נָקַב חוֹר אֶחָד בַּתֵּבָה וְהָיָה מוֹשִׁיט לוֹ מְזוֹנוֹ בְּכָל יוֹם וָיוֹם, וְנִשְׁאַר גַּם הוּא.

Even though the Torah doesn't mention Og until the end of Moshe's life, in Devarim, this midrash suggests that Og was part of the story from the first years of Bereishit! Other midrashim describe Og popping up in other early stories (like in Bereishit 14:13).

- If you read the Torah, you may not get the sense that Og was such an important character. Why do you think midrashim keep looking for him in the story?



מִדְרָשׁ • Midrash

How should we treat animals?

According to another midrash, the word אַךְ (akh, just) teaches that something was "excluded" from Noah himself!

R. Yohanan suggests that Noah was late feeding a lion one time on the תֵּבָה (teivah, ark), and the lion attacked him. After that, Noah had a leg injury. So "akh" tells us that Noah's health was lessened (Midrash Tanhuma 58:9).

- What's wrong with feeding the lion late? What does this midrash teach us about how we're supposed to treat those in our care?



שְׁאֵלוֹת הַשָּׁבוּעַ • Parashah Scavenger Hunt

aliyot:
1) Bereishit 6:9 to 6:22
2) 7:1 to 7:16
3) 7:17 to 8:14
4) 8:15 to 9:7
5) 9:8 to 9:17
6) 9:18 to 10:32
7) 11:1 to 11:32

haftarah: Yeshayahu 54:1 to 54:10 for Sefardim and 54:1 to 55:5 for Ashkenazim

The answers to the first seven questions can be found in the matching numbered aliyah in the Torah reading. The answers to questions 8 and 9 are harder and can come from anywhere in the parashah. The answer to question 10 is in this week's haftarah.

Good luck!



1. How long was the תֵּבָה (teivah, ark)?
2. How old was Noah at the time of the מַבּוּל (mabul, flood)?
3. What was the יוֹנָה (yonah, dove) unable to find?
4. When they come out of the teivah, what is the one thing that God forbids Noah and his children from eating?
5. What promise does the rainbow signify?
6. Who belonged to the earth?
7. What were the builders of the tower trying to avoid?
8. How many generations are there from Noah to Avram?
9. How long does the flood last, as measured from the first drop of rain until the land totally dries out?
10. **From the haftarah:** In Devash last month (Parashat Ha'azinu), we talked about the difficult idea of הֶסְתֵּר פָּנִים (hester panim, God's face being hidden). When Yeshayahu mentions hester panim, how long does he say it will last?



* Look for the answers on page 8!

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הַפְטָרָה • Haftarah

About 2500 years ago, the first בֵּית הַמִקְדָּשׁ (Beit HaMikdash, Holy Temple) was destroyed, and the Jewish people were sent out of Eretz Yisrael. This is called גָּלוּת בָּבֶל (galut Bavel, the exile to Babylonia), and it was a painful experience.

The Jewish people needed comfort, and Yeshayahu the prophet helped provide it. Our haftarah contains some of the supportive things he said.

Yeshayahu 54:8-9

In slight anger
I hid My face from you for a moment.
But with everlasting hesed (kindness), I will show mercy for you
—said God your Redeemer.

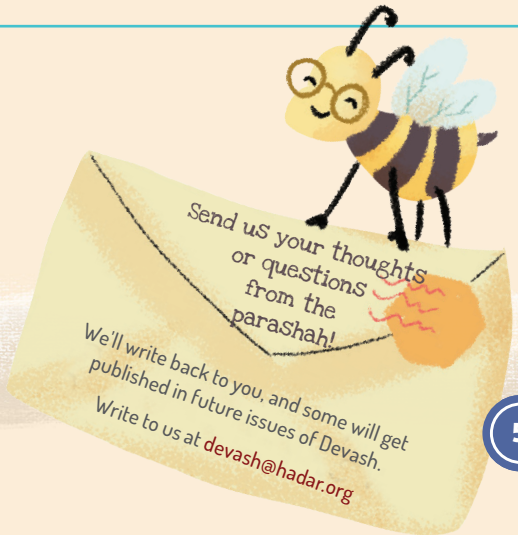
This will be like the waters of Noah to Me.
I swore that the waters of Noah would never again flood the earth.
So too I swear that I will not
be angry with you or rebuke you.

ישעיהו נד:ח-ט

בְּשֶׁצֶף קֶצֶף
הִסְתַּרְתִּי פָנַי רֶגַע מִמֵּךְ
וּבְחֶסֶד עוֹלָם רִחַמְתִּיךְ
אָמַר גֹּאֲלֵךְ ה':

כִּי מֵי נֹחַ זֹאת לִי
אֲשֶׁר נִשְׁבַּעְתִּי
מֵעֲבֹר מֵי נֹחַ עוֹד עַל הָאָרֶץ
כֵּן נִשְׁבַּעְתִּי
מִקְצֹף עָלַיִךְ וּמִגְּעָר בָּךְ:

- What does Yeshayahu describe as being "for a moment," and what does he call "everlasting"? How could this comfort the Jewish people?
- Can you explain the comparison to Noah and the flood? Why would it help the Jewish people after galut Bavel to compare their situation to the Noah story?





דַּקָּה שֶׁל דִּיּוּן • One-Minute Debate



Debate: Noah should have tried to save more people by bringing them on the תֵּבָה (teivah, ark).

How to play:

Here are some arguments to get you started, but try to come up with your own. Then debate someone!

For a true one-minute debate, give each side 30 seconds to make its best case.





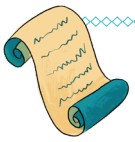
Agree!

- If there was space on the teivah for every type of animal in the entire world, then he could have also found space for more people!
- The Torah doesn't say that Noah warned other people about the flood. Maybe he could have done a little more to help.



Disagree!

- Noah was following God's instructions, and God told Noah exactly who (and what) should be brought on the teivah. No one else was invited.
- Only Noah was righteous and deserved to be saved. Everyone else was being punished for their bad behavior.



מִדְרָשׁ • Midrash

At the end of our parashah, we meet Avraham for the first time (when he's still called Avram). Why does God end up choosing him as the grandfather of the Jewish people? The Torah doesn't say! This midrash suggests some background.

Bereishit Rabbah 38:13

R. Hiyya bar R. Abba explained: Terah was an idol maker. One time, he went out and left Avraham to take care of his store...

A woman came in carrying a dish of flour. She said, "Offer this before the idols." Avraham took a stick and broke the idols. Then he put the stick in the hand of the biggest idol.

When his father came, he said, "Who did this to those idols!?"



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Avraham said, "You won't believe it! A woman came carrying a dish of flour and said to me, 'Offer this before them.' I stood to offer before them, but this idol said, 'I will eat first!' and then another one said, 'I will eat first!' The biggest idol stood up and took the stick and broke them."

Terah said, "Are you kidding me!? Do these idols know anything?!" Avraham said, "Don't your ears hear what your mouth is saying?!"

Terah took Avraham and handed him over to Nimrod, king of Ur Casdim.

Nimrod said, "Let's bow down to the fire!"

Avraham said, "Why not bow down to the water that puts out the fire."

Nimrod said, "Ok, so let's bow down to the water!"

Avraham said, "Why not bow down to the cloud that carries the water."

Nimrod said, "Ok, so let's bow down to the cloud!"

Avraham said, "Why not bow down to the wind that disperses the cloud."

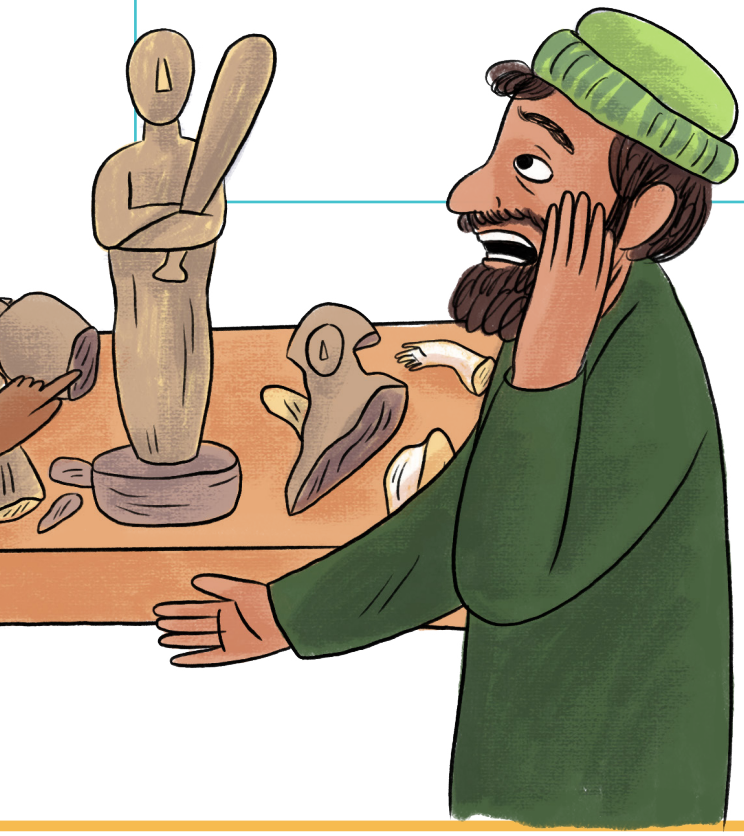
Nimrod said, "Ok, so let's worship the wind!"



Avraham said, "Why not bow down to human beings, who can stand up to the wind."

Nimrod said to him, "Enough with your words! I will only bow down to fire. Now, I will throw you in it and let the God that you bow down to come and save you from it!"

...Avraham went down into the furnace of fire and was saved.



- What is Avraham trying to communicate to Terah?
- What does Terah think of idols? Does it make sense? How does he respond when he can't answer Avraham's questions?
- How does Avraham's perspective on the world make him the perfect choice to be the first Jew?
- Why does Terah hand over Avraham to the king?

מִדְרָשׁ • Midrash

What are our priorities?

A midrash tells us that the bricks the people made for the מִגְדַּל בָּבֶל (migdal Bavel, tower of Bavel) were more important to them than human life.

פרקי דרבי אליעזר כד:ו

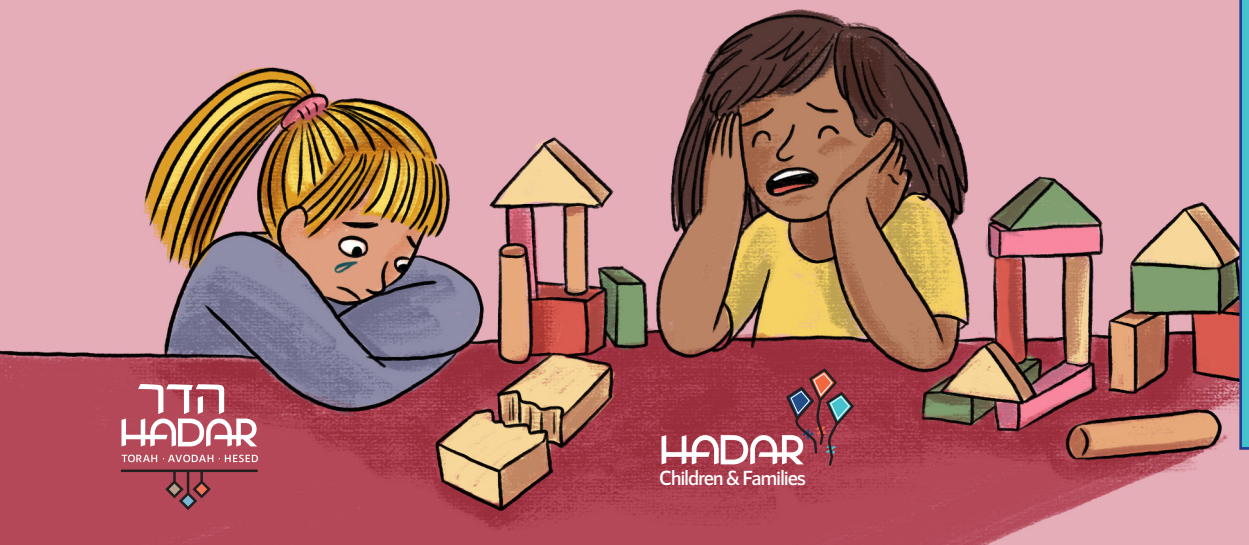
וְאִם נָפַל אָדָם וָמֵת לֹא שָׂמִים אֶת לִבָּם עָלָיו. וְאִם נָפְלָה לְבֵנָה אַחַת הָיוּ יוֹשְׁבִין וּבוֹכִין וְאוֹמְרִין: אוֹי לָנוּ אֵימָתַי תַּעֲלֶה אַחֶרֶת תַּחְתֶּיהָ.

Pirkei De-Rabbi Eliezer 24:6

If a person fell and died while working, no one paid any attention. But if a brick fell and broke, the people sat down and cried: "Alas! When will another come and take its place?!"

- What's surprising in this story about the builders' behavior?
- Between people and bricks, what can be replaced and what can't? What's irreplaceable in your life?
- What lesson is this midrash trying to teach us?

The Baal HaTurim (800 years ago) suggests there might be a hint in the pesukim to explain why the midrash connects the bricks to people dying. He notices that the bricks are considered "לְאָבֶן (**le-aven**, as stones)" (Bereishit 11:3). That word only appears one other time in the entire Tanakh, where it's talking about someone's heart becoming like stone, meaning that person died (Shmuel Alef 25:37).





Parashah Scavenger Hunt Answers:

1. 300 amot (about 450 feet—the length of 1.5 football fields!) (6:15)
2. 600 (7:6)
3. A place to rest (8:9)
4. בָּשָׂר בְּנַפְשׁוֹ דָמוֹ (basar be-nafsho damo, meat with blood in it)—pieces taken from live animals (9:4)
5. That there will never again be a flood that wipes out the world (9:13-16)
6. Noah (9:20)
7. Being scattered all over the world (11:4)
8. 10 (11:10-27)
9. From the 17th day of the second month (7:11) until the 27th of the second month the following year (8:14)—a lunar year of 12 months plus 10 days, which is just about a full solar year!
10. Just a moment (Yeshayahu 54:8)