



## Parshat Noach, October 8, 2021

### The Week in Review

by Kaden Harari

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The past week has been one especially jam packed with exploration, discovery, and revelation (literally- תגלית is the organization name) on our Birthright trip. Last Thursday the two buses (Hillel and Tlalim) embarked on their journeys, napping on the first long bus ride. We met the three Israelis who would be joining us on our trip, not possibly comprehending how much they'd teach us with their various perspectives on the same things lying before us. The truth about our exploration, discovery, and revelation was unbeknownst to the group; it soon became clear that we were not merely touring interesting sights to see. In each one of the six days, we have taken active steps forward in understanding the meaning of our identity as Jews, our relationship with Israel, our connection with the people around us. Pictures were taken and jokes were made. Memories were created and bonds were formed. Knowledge was learned and clothes were dirtied. Instead of simply learning about our land from a book, we were privileged enough to get out and “roll around in the dirt,” as our tour guide said. Some appreciated the bus rides, complete with windy roads and breathtaking views, while others ate edible plants whenever given the chance. The daily recaps that were written by a student from each bus barely captured the layers of moments we absorbed and senses we activated. .

As our bus pulled up to Midreshet Lindenbaum Wednesday afternoon, I felt fulfillment that I hadn't felt when we left from that same spot. Contrary to usual Birthright trips that consist of plane rides back home, we recognize the gift we have of being able to continue exploring using the foundation this formative trip has granted us. This impactful experience will contribute to the rest of the year learning our Judaism in our land of Israel, and I'm confident it'll seep beyond just this year and into our individual and collective identities. With pride, we shoulder the responsibility of a link in our nation with thousands of years of history before us and generations to come.







Tel Aviv  
Exploration



Learning Torah  
at Night...

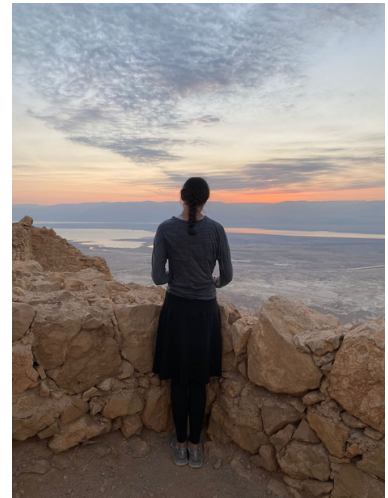
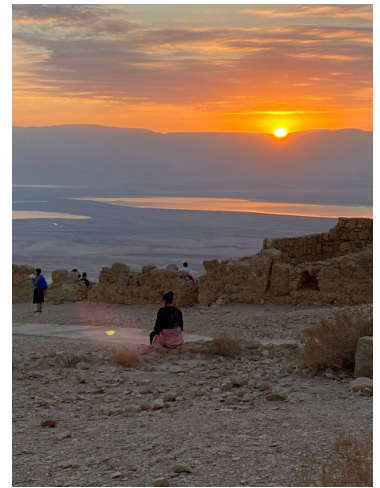


Motzash  
Music Activity





Tefila at  
the Beach



Sunrise  
at Masada







Pre  
Shabbat



Salad  
Trail







Har  
Bental



Nachal  
Snir





Atv'ing



Graffiti Tour  
in Tel Aviv







# Shana Bet Tiyul...









# D'var Torah from our Students

Abby Kogan

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The story of Noach and the ark is one with which we are all pretty familiar. If we close our eyes, we can imagine the story books we read as children coming to life - all the animals coming onto a wooden ark in rows two by two, the storm crashing down and water flooding the earth, the eventual calming of the rain, and the dove leaving through the picturesque window and returning with an olive branch, informing Noach that the waters had subsided and it was time to leave. And, of course, the symbolism of the rainbow after the storm which acts as a covenant between G-d and Noach, and all of mankind, that He will never send a flood to destroy the world again. However, one part of the story always struck me as interesting - the window at the top of the ark. As part of the instructions G-d gives to Noach, he also includes “צֹהַר תַּעֲשֶׂה לַתֵּבָה,” which is interpreted as some sort of opening for light to enter into the ark. I’d like to propose an alternative to the purpose of the window.

Although it might have been there to let light come in, it also serves as a way to see out. Noach and his family were saved from the flood and placed into a safe haven while the rest of the world was destroyed around them. This window allowed Noach to see what was happening outside. Even if we ourselves are not suffering, we must always make sure we have a “window” into the rest of the world. We cannot cut ourselves off from the world because we are not struggling. We cannot turn a blind eye to problems because we are in our own “safe haven.”

It is tempting to shut ourselves in a windowless ark, to say, “I will deal with my own problems” and “whatever’s going on outside doesn’t affect me, so I won’t look.” In today’s day and age, there are so many people on this planet with us, people with different cultures, traditions, and problems. But to say that they are not Jewish, they’re not American, they’re not Israeli, so I won’t involve myself with them - I won’t connect to their plights - is a mistake. All of our arks come equipped with a window and we must make sure that it’s open and we utilize it. In a sense, we are all in the same boat.

Shabbat Shalom!