



נח

Noach

Genesis 6:9-11:32

Haftarah Isaiah 54:1-55:5

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ו' ב' חשוון תשפ"ז

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Noach opens with the familiar account of a righteous man commanded to build an ark, preserve life through the flood, and emerge into a renewed world marked by God's covenant and the rainbow as its sign. The Torah section follows Noach's precise obedience, the flood's devastation and recession, the blessings and curses that shape his sons' destinies, and the dispersion of nations at Bavel, closing with the genealogy leading toward Avram. The haftarah picks up the theme of covenant and restoration, with God comforting Yisra'el (Israel) as a once-barren one destined to flourish again under an everlasting promise of peace.

The midrash section weighs Noach's righteousness against his generation, debating whether this praises or diminishes him, and explores details like the ark's tzohar (light source) and structure. It traces Noach's decline after the flood through the planting of the vineyard, contrasts this with Moshe's (Moses') rise, and turns to the confusion and violence at the Tower of Babel, before examining Avraham's early confrontation with idolatry and Nimrod, set against Haran's untested, opportunistic faith.

Finally, the Chassidic teachings reframe Noach's hesitations not as weakness but as a tzaddik's (righteous person's) careful, even protective, relationship to emunah (faith) and Divine decree—showing how humility, silence, and restraint carry their own hidden depths.

The overview and the section summaries in this booklet were written by AI from the texts printed here.



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THE READING · GENESIS 6:9-22

ראשון

First Aliyah



Noah, called just and perfect in his generations and described as walking with God, is commanded to build an ark with precise specifications to survive the coming flood that will destroy a corrupt and violent earth, bringing with him his family and pairs of every living creature along with sufficient food. Noah's unwavering obedience is emphasized: he did according to all that God commanded him, thus he did. AI SUMMARY

⁹ These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

¹⁰ And Noah begot three sons, Shem, Ham, and Yefet.

¹¹ The earth also was corrupt before God, and the earth was filled with violence.

טֹאֵלָה תּוֹלְדֹת נֹחַ אִישׁ צַדִּיק תָּמִים הָיָה
בְּדֹרֹתָיו אֶת־הָאֱלֹהִים הִתְהַלֵּךְ־נֹחַ:

וַיֻּלְדוּ לְנֹחַ שְׁלֹשָׁה בָנִים אֶת־שֵׁם אֶת־חָם וְאֶת־
יָפֶת:

יֵאֱתַשׁ חַת הָאָרֶץ לִפְנֵי הָאֱלֹהִים וַתִּמְלֵא הָאָרֶץ
חָמָס:

RASHI

6:9 THESE ARE THE PROGENY OF NOAH: NOAH WAS A RIGHTEOUS MAN — Since the text mentions him it sings his praise, in accordance with what is said, (Proverbs 10:7) “The mention of the righteous shall be for a blessing.” Another explanation is: since after stating “These are the progeny of Noah”, it does not at once mention the names of his children but declares that he “was a righteous man”, Scripture thereby teaches you that the real progeny of righteous people are their good deeds (Genesis Rabbah 30:6).

6:9 IN HIS GENERATIONS — Some of our Rabbis explain it (this word) to his credit: he was righteous even in his generation; it follows that had he lived in a generation of righteous people he would have been even more righteous owing to the force of good example. Others, however, explain it to his discredit: in comparison with his own generation he was accounted righteous, but had he lived in the generation of Abraham he would have been accounted as of no importance (cf. Sanhedrin 108a).

6:9 NOAH WALKED WITH GOD — In the case of Abraham Scripture says, (Genesis 24:40) “[God] before whom I walked”; Noah needed God’s support to uphold him in righteousness, Abraham drew his moral strength from himself and walked in his righteousness by his own effort (Genesis Rabbah 30:10).

6:9 HE WALKED — This word is in the past tense. The following is the usage of this verbal form: in the “heavy” (כבד) conjugation one grammatical form is used both as future (i. e. the imperative, since the imperative calls for an action to be done in the future relative to the time when the command is given) and as past tense e. g., (13:17) קום התהלך “arise walk” is future (i. e. imperative); התהלך נח “Noah walked” (in this passage) is past; (1 Samuel 12:19) התפלל בעד עבדיך “Pray for thy servants” is future (i. e. imperative) and (1 Kings 8:42) וּבֹא וְהִתְפַּלֵּל אֶל הַבַּיִת הַזֶּה “When he shall come and shall pray toward this house” is past, only that the ו at the beginning of the word changes the tense into the future (it is Vav conversive).

6:11 [THE EARTH] WAS CORRUPT — It means lewdness and idolatry, as (Deuteronomy 4:16) פֶּן תִּשְׁחִיתוּן “lest ye deal corruptly” (the following words show that this refers to idolatry) and as כִּי “for all flesh had corrupted etc.” (in next verse of this chapter where Rashi states that this has reference to lewdness) (Sanhedrin 57a).

6:11 AND THE EARTH WAS FILLED WITH VIOLENCE — means robbery.

¹² And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted its way upon the earth.

¹³ And God said to Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

¹⁴ Make thee an ark of gofer wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

¹⁵ And this is the fashion of which thou shalt make it: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

¹⁶ A window shalt thou make to the ark, and to a cubit shalt thou finish it above; and the door of the ark shalt thou set in its side; with lower, second, and third stories shalt thou make it.

יִבְרָא אֱלֹהִים אֶת־הָאָרֶץ וְהִנֵּה נִשְׁחָתָה כִּי־
הַשָּׁחִית כָּל־בָּשָׂר אֶת־דְּרֹכָו עַל־הָאָרֶץ:

וַיֹּאמֶר אֱלֹהִים לְנֹחַ קֵץ כָּל־בָּשָׂר בָּא לְפָנַי
כִּי־מָלְאָה הָאָרֶץ חָמָס מִפְּנֵיהֶם וְהִנְנִי
מַשְׁחִיתָם אֶת־הָאָרֶץ:

יְ עֲשֵׂה לָךְ תֵּבַת עֲצֵי־גֹפֶר קִנִּים תַּעֲשֶׂה אֶת־
הַתֵּבָה וְכִפַּרְתָּ אֹתָהּ מִבֵּית וּמִחוּץ בַּכֹּפֶר:

טו וְזֶה אֲשֶׁר תַּעֲשֶׂה אֹתָהּ שְׁלֹשׁ מֵאוֹת אַמָּה
אָרְךָ הַתֵּבָה חֲמֵשִׁים אַמָּה רָחְבָּהּ וּשְׁלֹשִׁים
אַמָּה קוֹמָתָהּ:

טז צִנֹּהר | תַּעֲשֶׂה לַתֵּבָה וְאֶל־אַמָּה תִּכְלְנָהּ
מִלְמַעְלָה וּפֶתַח הַתֵּבָה בְּצִדָּהּ תִּשֶׂה תַּחְתִּיִּם
שְׁנַיִם וּשְׁלֹשִׁים תַּעֲשֶׂה:

RASHI

6:12 FOR ALL FLESH HAD CORRUPTED — even cattle, beasts and fowl did not consort with their own species (Genesis Rabbah 28:8).

6:13 THE END OF ALL FLESH — Wherever you find lewdness and idolatry, punishment of an indiscriminate character comes upon the world killing good and bad alike (Genesis Rabbah 26:5).

6:13 FOR THE EARTH IS FILLED WITH VIOLENCE — Their fate was sealed only on account of their sin of robbery (Sanhedrin 108a).

6:13 [I WILL DESTROY THEM] WITH THE EARTH — It is similar to הארץ "from the earth"; other examples of this use of ארץ are: (Exodus 9:29) בִּצְאתִי "when I go forth" ארץ which means "from the city" and (1 Kings 15:23) חָלָה "he suffered" ארץ which means "from his feet". Another explanation of ארץ is: "together with the earth" — for the earth was blotted out and washed away to the depth of a furrow of three handbreadths (Genesis Rabbah 31:7).

6:14 MAKE THEE AN ARK — There are numerous ways by which God could have saved Noah; why, then, did he burden him with this construction of the Ark? So that the men of the generation of the Flood might see him employed on it for 120 years and might ask him, "What do you need this for?" and so that he might answer them, "The Holy One, blessed be He, is about to bring a flood upon the world" — perhaps they might repent (literally, return to God) (Sanhedrin 108b).

6:14 GOPHER WOOD — Thus is its name. Why of this species (גופר)? Because of the (גופרית) "sulphur" by which it was decreed that they were to be blotted out.

6:14 ROOMS — Separate cabins for each kind of cattle and beast.

6:14 WITH כֹּפֶר — This is an Aramaic term for the Hebrew כֹּפֶר "pitch", and in the Talmud (Shabbat 67a) we find the noun כֹּפֶר "pitch". In the case of the ark (cradle) in which Moses was placed, since the waters were not rapid it sufficed that it should be daubed with slime inside and with pitch outside; and a further reason for this was that this righteous person (Moses) should not smell the bad odour of the pitch (Sotah 12a). Here, however, because of the rough waters he had to cover it with pitch inside as well as outside.

6:16 A LIGHT — Some say this was a window; others say that it was a precious stone that gave light to them (Genesis Rabbah 31:11).

6:16 AND TO A CUBIT SHALT THOU FINISH IT UPWARD — Its covering (roof) slanted upwards so that it narrowed at the top to a cubit, in order that the water should run off on both sides.

6:16 THOU SHALT SET [THE DOOR] IN THE SIDE THEREOF — in order that the rain might not penetrate.

6:16 WITH LOWER, SECOND AND THIRD STORIES — Three stories one above the other: the top rooms for the human beings, the middle ones as cabins for the cattle, and the bottom was for the refuse (Sanhedrin 108b).

¹⁷ And, behold, I will bring the flood of waters upon the earth, to destroy all flesh, in which is the breath of life, from under heaven; and every thing that is on the earth shall die.

¹⁸ But with thee will I establish My covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

¹⁹ And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

²⁰ Of birds after their kind, and of cattle after their kind, of every creeping thing of the earth after its kind, two of every sort shall come to thee, to keep them alive.

²¹ And take thou to thee of all food that is eaten, and gather it to thee; and it shall be for food for thee, and for them.

²² So Noah did according to all that God commanded him; thus he did.

וַיֹּאנִי הַנְּנִי מְבִיא אֶת־הַמָּבּוּל מַיִם עַל־הָאָרֶץ
לְשַׁחֵת כָּל־בָּשָׂר אֲשֶׁר־בּוֹ רוּחַ חַיִּים מִתַּחַת
הַשָּׁמַיִם כָּל אֲשֶׁר־בָּאָרֶץ יָגוּעַ:

יְיָ וְהִקְמַתִּי אֶת־בְּרִיתִי אִתָּךְ וּבָאתָ אֵלַיִהָ
אַתָּה וּבְנֶיךָ וְאִשְׁתְּךָ וְנִשְׁי־בְנֶיךָ אִתָּךְ:

יִטְ וּמִכָּל־הָחַי מִכָּל־בָּשָׂר שְׁנַיִם מִכָּל תְּבִיא אֵלַיִ
הַתֵּבָה לְהַחֲיֹת אִתָּךְ זָכָר וּנְקֵבָה יְהִיוּ:

כִּמְהֵעָנֹף לְמִינֵהוּ וּמִן־הַבְּהֵמָה לְמִינָהּ מִכָּל
רֶמֶשׂ הָאֲדָמָה לְמִינָהּ שְׁנַיִם מִכָּל יָבֹאוּ אֵלֶיךָ
לְהַחֲיֹת:

כֹּא וְאִתָּךְ קַח־לְךָ מִכָּל־מְאָכֶל אֲשֶׁר יֵאָכֵל
וְאִסַּפְתָּ אֵלֶיךָ וְהָיָה לְאֹלֵהֶם לְאָכְלָהּ:

כַּב וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים כֵּן
עָשָׂה:

RASHI

6:17 AND I, BEHOLD, I DO BRING — God says, “Now I am prepared to agree with those angels who cautioned Me and long ago said to Me (when I was about to create man), (Psalms 8:5) “What is man that thou art mindful of him” (Genesis Rabbah 31:12).

6:17 A FLOOD — so called because it ruined (בלה) everything; because it cast everything into confusion (בלל), and because it brought (יבל from root הוביל) everything down from the heights to a lower level. And this last explanation underlies the translation of Onkelos who translates it by טופנא (Ar. טוף = Heb. צוף) because the Flood caused everything to float about and brought it (the Ark) to Babel which is a low-lying district. That is the reason why it (Babylon) is called, also, Shinar (שנער): because all those who died through the Flood were shaken out (ננער) into it (Shabbat 113b).

6:18 BUT I WILL ESTABLISH MY COVENANT — A covenant was necessary for the sake of the fruits that they should not rot or decay; and also that the wicked people of that generation should not kill him (Genesis Rabbah 31:12)

6:18 THOU, AND THY SONS AND THY WIFE — Males separately and females separately. From this one may infer that they were not permitted to live together in the Ark as man and wife (Sanhedrin 108b).

6:19 AND OF EVERY LIVING THING — Even of demons (Genesis Rabbah 31:13).

6:19 TWO OF EVERY SORT — Even of the least numerous amongst them there were not less than two—one male, the other female.

6:20 OF THE FOWLS AFTER THEIR KIND— those that had kept to their own species and had not corrupted their way (taking the words to mean, “of the fowls that had kept to their own kind”). All these came of their own accord, but only those which the Ark was allowing to pass in did Noah permit to enter (Sanhedrin 108b).

6:22 THUS DID NOAH — This refers to the building of the Ark (Genesis Rabbah 31:14).

THE READING · GENESIS 7:1-16

שני

Second Aliyah

God commands Noah to bring his family and the animals—clean beasts and birds by sevens, others by twos—into the ark in preparation for the forty-day flood, and Noah faithfully obeys every detail of this instruction. Noah and his household enter the ark with all the creatures as commanded, and the Lord Himself seals them inside, marking the onset of the flood. [AI SUMMARY](#)



¹ And the Lord said to Noah, Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation.

² Of every clean beast thou shalt take to thee by sevens, male and female: and of beasts that are not clean by twos, male and female.

³ Of birds of the air, also by sevens, the male and the female; to keep seed alive upon the face of all the earth.

RASHI

7:1 [THEE] HAVE I SEEN RIGHTEOUS — It does not say “righteous and wholehearted” (as it does at the beginning of the Sedrah); hence we may infer that only a part of a man’s good qualities should be enumerated in his presence (since here God is speaking to Noah and calls him only “righteous”), but that in his absence the whole of his good qualities may be told (since when the Torah speaks about him in the earlier passage it calls him “righteous and wholehearted”) (Eruvin 18b).

א ויאמר יהוה לנח בא-אתה וכל-ביתך אל-
התבה כי-אתך ראיתי צדיק לפני בדור הזה:

ב מכל | הבהמה הטהורה תקח-לך שבעה
שבעה איש ואשתו ומן-הבהמה אשר לא
טהרה הוא שנים איש ואשתו:

גם מעוף השמים שבעה שבעה זכר ונקבה
לחית ארע על-פני כל-הארץ:

7:2 CLEAN—It means those cattle which will in future be permitted to Israel as clean; we thus learn that Noah studied the Torah.

7:2 SEVEN AND SEVEN — so many, in order that he might offer some of them as a sacrifice when leaving the Ark (Genesis Rabbah 34:9).

7:3 OF FOWLS ALSO OF THE AIR — Scripture here means “clean” birds just as the animals in verse 2 are stated to be clean, for what is not explicitly stated may be learned by analogy from what is explicitly stated.

⁴ For in another seven days, I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

⁵ And Noah did according to all that the Lord commanded him.

⁶ And Noah was six hundred years old when the flood of waters was upon the earth.

⁷ And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

⁸ Of clean beasts, and of beasts that are not clean, and of birds and of everything that creeps upon the earth,

⁹ there went in two and two to Noah into the ark, male and female, as God had commanded Noah.

¹⁰ And it came to pass after seven days, that the waters of the flood were upon the earth.

דְּבִי לַיָּמִים עוֹד שִׁבְעָה אָנֹכִי מִמָּטִיר עַל־
הָאָרֶץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה וּמַחֲיִיתִי
אֶת־כָּל־הַיָּקוּם אֲשֶׁר עָשִׂיתִי מֵעַל פְּנֵי
הָאֲדָמָה:

וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר־צִוָּהוּ יְהוָה:

וּנְחַ בֶּן־שֵׁשׁ מֵאוֹת שָׁנָה וְהַמִּבּוּל הָיָה מֵיָּמַי
עַל־הָאָרֶץ:

וַיָּבֹא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי־בָנָיו אִתּוֹ אֶל־
הַתֵּבָה מִפְּנֵי מֵי הַמִּבּוּל:

מִן־הַבְּהֵמָה הַטְּהוֹרָה וּמִן־הַבְּהֵמָה אֲשֶׁר
אֵינָנָה טְהוֹרָה וּמִן־הָעוֹף וְכָל אֲשֶׁר־רָמַשׁ עַל־
הָאֲדָמָה:

שְׁנַיִם שְׁנַיִם שָׁלִיִם בָּאוּ אֶל־נֹחַ אֶל־הַתֵּבָה זָכָר
וּנְקֵבָה כָּאֲשֶׁר צִוָּה אֱלֹהִים אֶת־נֹחַ:

וַיְהִי לְשִׁבְעַת הַיָּמִים וּמֵי הַמִּבּוּל הָיוּ עַל־
הָאָרֶץ:

RASHI

7:4 FOR YET SEVEN DAYS — These are the seven days of mourning for the righteous man Methuselah for whose honour the Holy One, blessed be He, had regard, and therefore postponed punishment. Go and calculate the years of Methuselah and you will find that they came to an end (i. e. he died) in the six hundredth year of Noah's life (which coincided with the date of the Flood) (Sanhedrin 108b).

7:4 FOR YET [SEVEN] DAYS — What is meant by עוד "yet", "more"? A further period of time: this period (seven days) additional to the 120 years of respite that was promised (Sanhedrin 108b).

7:4 FORTY DAYS — corresponding to the period of a child's formation, for by their sinning they had troubled their Creator to form embryos of illegitimate children (Genesis Rabbah 32:5).

7:5 AND NOAH DID — This refers to his coming to the Ark.

7:7 NOAH AND HIS SONS — The men separately and the women separately, because they were forbidden to live together as man and wife since the world was living in a state of distress

7:7 BECAUSE OF THE WATERS OF THE FLOOD — (מִפְּנֵי properly means "from before") — Noah, also, was of those people who are wanting in faith: he believed and he did not believe that the Flood would come, and he would not enter the Ark until the waters forced him to do so (Genesis Rabbah 32:6).

7:9 TWO AND TWO — In this number they were all equal — the least number was two.

7:9 THEY CAME TO NOAH — of their own accord (Genesis Rabbah 32).

¹¹ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that same day were all the fountains of the great deep broken open, and the windows of heaven were opened.

¹² And the rain was upon the earth forty days and forty nights.

¹³ In the selfsame day Noah, and Shem, and Ham, and Yefet, the sons of Noah, and Noah's wife, and the three wives of his sons with them, entered into the ark;

¹⁴ they, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort.

¹⁵ And they went in to Noah into the ark, two and two of all flesh in which is the breath of life.

יָבִישׁׁתַּי בְּשָׁנָה שְׁש־מֵאוֹת שָׁנָה לְחַיֵּי־נֹחַ בַּחֹדֶשׁ
הַשְּׁנִי בַשְּׁבָעָה־עָשָׂר יוֹם לַחֹדֶשׁ בָּזָם הָזֶה
נִבְקְעוּ כָּל־מַעְיֵנֹת תְּהוֹם רַבָּה וְאַרְבַּת הַשָּׁמַיִם
נִפְתָּחוּ:

יָבִוּהִי הַגֶּשֶׁם עַל־הָאָרֶץ אַרְבָּעִים יוֹם
וְאַרְבָּעִים לַיְלָה:

יָבִ בְּעֵצָם הַזֶּה הָזֶה בָּא נֹחַ וְשֵׁם־וְחָם וְיִפֶּת בְּנֵי־
נֹחַ וְאִשְׁתּוֹ נֹחַ וּשְׁלֹשֶׁת נְשֵׁי־בָנָיו אִתָּם אֵל־
הַתֵּבָה:

יָבִ הָמָּה וְכָל־הַחַיָּה לְמִינָהּ וְכָל־הַבְּהֵמָה
לְמִינָהּ וְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ לְמִינֵהוּ
וְכָל־הָעוֹף לְמִינֵהוּ כָּל צֶפֶר כָּל־כָּנָף:

טוּ וַיָּבֹאוּ אֵל־נֹחַ אֶל־הַתֵּבָה שְׁנַיִם שָׁנִים מְכֹל־
הַבָּשָׂר אֲשֶׁר־בּוֹ רוּחַ חַיִּים:

RASHI

7:11 IN THE SECOND MONTH — Rabbi Eliezer said, “This is the month Marcheshvan”; Rabbi Joshua said, “This is the month Eyar (Rosh Hashanah 11b).

7:11 WERE BROKEN UP — so that they might give forth their waters.

7:11 THE GREAT DEEP — Measure for measure: they had sinned with רַבָּה רַעַת הָאָדָם “great was the evil of man” (i. e. their sin is described by the word רַבָּה “great”) and they were therefore punished by תְּהוֹם רַבָּה “the great deep” (i.e. the expression “great” is used of the instrument by which they were punished for their great sin) (Sanhedrin 108a).

7:12 AND THE RAIN WAS UPON THE EARTH — But later on (v. 17) it says. “And the Flood was upon the earth”! But the explanation is this: when He poured down the water at first He made it fall in mercy (gently), in order that if the people would repent, it might prove a rain of blessing; but when they did not repent it became a destructive flood (Genesis Rabbah 31:12).

7:12 FORTY DAYS AND [FORTY NIGHTS] — The first day is not included in this number, because its night (i.e. the night that preceded it, since according to Jewish reckoning

a “day” comprises night-time and the following day-time) was not included with it — for it is written (v. 11) “On the same day (i. e. day-time) were all the fountains of the great deep broken up”. (Consequently the forty days ended, according to R. Eliezer, on the 28th day of Kislev (Rosh Hashanah 11b). as the months are counted as regular months, one full (of 30 days) and the next defective (of 29 days), so we have, 12 days of Marcheshvan and 28 days of Kislev.

7:13 IN THE SELFSAME DAY — Scripture teaches you that the people of his generation said: “If we see him enter the Ark we will smash it up and kill him”. The Holy One, blessed be He, thereupon said, “I will let him enter before the eyes of everyone and we shall see whose word prevails” (Genesis Rabbah 32:8).

7:14 [EVERY] BIRD OF EVERY KIND — The word צֶפֶר is in the construct state, viz.. birds of every kind of wing, thus including locusts (Chullin 139b). The word כָּנָף means “wingfeather”, as (Leviticus 1:17) “He shall rend it by the wings thereof”, for even its feathers were offered as a sacrifice. Also here, the meaning is, birds with any kind of semblance of wing.

¹⁶ And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in.

וַיְהִי כִּי יָבִיאוּ אֶת זָכָר וּנְקֵבָה מִכָּל-בֶּשֶׁר בָּאוּ כְּאֲשֶׁר צִוָּה אֱתָם אֱלֹהִים וַיִּסְגֹּר יְהוָה בְּעֶדְיוֹ:



THE READING · GENESIS 7:17–8:14

שלישי

Third Aliyah

The flood overwhelms the earth completely, destroying all life except Noah and those with him in the ark, yet God remembers Noah and causes the waters to recede gradually, as marked by the mountains' reappearance and the sending forth of the raven and dove. Noah's patient, methodical testing of the earth's dryness—culminating in the dove's olive leaf and final departure—reflects the careful unfolding of divine providence even amid devastation, teaching trust in God's timing for renewal. AI SUMMARY

¹⁷ And the flood was forty days upon the earth; and the waters increased, and bore up the ark, and it was raised above the earth.

יְיָיְהִי הַמַּבּוּל אַרְבָּעִים יוֹם עַל-הָאָרֶץ וַיִּרְבּוּ הַמַּיִם וַיִּשְׂאוּ אֶת-הַתֵּבָה וְתָרַם מֵעַל הָאָרֶץ:

¹⁸ And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבּוּ מְאֹד עַל-הָאָרֶץ וַתֵּלֶךְ הַתֵּבָה עַל-פְּנֵי הַמַּיִם:

¹⁹ And the waters prevailed exceedingly upon the earth; and all the high mountains, that were under the whole heaven, were covered.

יִטְוּהַמַּיִם גְּבֻרוֹ מְאֹד מְאֹד עַל-הָאָרֶץ וַיִּכְסּוּ כָּל-הַהָרִים הַגְּבוּהִים אֲשֶׁר-תַּחַת כָּל-הַשָּׁמַיִם:

RASHI

7:16 AND THE LORD SHUT HIM IN — He protected him so that they could not smash up the Ark (cf. 5:13): He surrounded the Ark (thus enclosing it סגר) with bears and lions which killed some of them (Genesis Rabbah 32:8). But the literal meaning of the text is: He shut the door in front of him against the waters. Similarly, wherever בעד occurs in the Scriptures it means כנגד in front of. E. g., (20:18) “The lord had made a closure in front of (בעד) every womb”; (2 Kings 4:4) “Close the door in front of thyself (בעדך) and in front of (ובעד) thy sons”; (Job 2:4) “skin in front of (as a protection for) (בעד) skin”; (Psalms 3:4) “a shield in front

of me ובעדי”: (1 Samuel 12:19) “Pray (בעד) thy servants” which means כנגד in front of (i. e. on behalf of, as a protection for) thy servants.

7:17 AND IT WAS LIFTED UP ABOVE THE EARTH — It was eleven cubits deep in the water like a laden ship that has part of it sunk in the waters (Genesis Rabbah 32:9); the following verses prove that this is the meaning.

7:18 [AND THE WATERS] PREVAILED — by themselves (without any external aid).

²⁰ Fifteen cubits upward did the waters prevail; and the mountains were covered.

²¹ And all flesh perished that moved upon the earth, both of birds, and of cattle, and of beasts, and of every creeping thing that creeps upon the earth, and all mankind:

²² all in whose nostrils was the breath of life, of all that was on the dry land, died.

²³ And He destroyed every living substance which was upon the face of the ground, both man, and cattle, and creeping things, and the birds of the heaven; they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

²⁴ And the waters prevailed upon the earth a hundred and fifty days.

¹ And God remembered Noah, and every living thing, and all the cattle that were with him in the ark: and God made a wind to pass over the earth, and the waters were assuaged;

בַּחֹמֶשׁ עָשָׂרָה אַמָּה' מִלְמַעְלָה גָּבְרוּ הַמַּיִם
וַיִּכְסּוּ הַהָרִים:

כָּאִוִּיגָ'ע כָּל־בֶּשָׂר | הָרִמָּשׁ עַל־הָאָרֶץ בָּעוֹף
וּבַבְּהֵמָה וּבַחַיָּה וּבְכָל־הַשָּׂרָץ הַשָּׂרָץ עַל־
הָאָרֶץ וְכָל הָאָדָם:

כָּכָל אֲשֶׁר נְשָׁמַת־רוּחַ חַיִּים בְּאַפִּיו מִכָּל
אֲשֶׁר בַּחַרְבָּה מָתוּ:

כַּנִּימַח אֶת־כָּל־הַיָּקוּם | אֲשֶׁר | עַל־פְּנֵי
הָאֲדָמָה מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׁ וְעַד־עוֹף
הַשָּׁמַיִם וַיִּמָּחוּ מִן־הָאָרֶץ וַיִּשָּׂא אֶרֶץ־נֹחַ וְאֲשֶׁר
אִתּוֹ בַּתֵּבָה:

כַּיִּגְבְּרוּ הַמַּיִם עַל־הָאָרֶץ חֹמֶשׁ יָם וּמֵאֵת יוֹם:

אִוִּיזָכַר אֱלֹהִים אֶת־נֹחַ וְאֶת כָּל־הַחַיָּה וְאֶת־
כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתֵּבָה וַיַּעֲבֵר אֱלֹהִים
רוּחַ עַל־הָאָרֶץ וַיִּשְׁכּוּ הַמַּיִם:

RASHI

7:20 FIFTEEN CUBITS ABOVE —above the summits of all the mountains when once the waters reached the level of the mountains (Yoma 76a).

7:22 נְשָׁמַת רוּחַ חַיִּים means the breathing of the breath of life.

7:22 WHATSOEVER WAS IN THE DRY LAND [DIED] — and not the fish in the sea (Sanhedrin 108a).

7:23 AND HE BLOTTED OUT — The word וַיִּמַּח is a Kal form and not a Niphal, and it is of the same grammatical form as וַיִּפֶּן and וַיִּבֶן Every verb whose last root letter is ה, such as קָנָה, מָחָה, קָנָה and וַיִּבֶן are prefixed, has Chireq as its vowel beneath the yod.

7:23 אֶרֶץ־נֹחַ means NOAH ONLY. This is its real meaning. But the Midrashic explanation is (Midrash Tanchuma, Noah 9) that he was coughing and spitting blood because of the trouble he had with the cattle and beasts (אֶרֶץ is taken as a limitation, meaning to say that something is defective); others say, that he was once late in bringing food to a lion, so it struck him. Regarding him may the words be applied (Proverbs 11:31), “Behold, even the righteous is paid (for his evil deeds) in this world”.

8:1 AND GOD REMEMBERED— This Divine Name really signifies the God of Strict Justice but it is transformed into Divine Mercy through the prayers of the righteous, whilst the evil practised by wicked people transforms Divine Mercy into Strict Justice, as it is said (Genesis 6:5) “And the Lord (ה') saw that the wickedness of man was great” and (Genesis 5:7) “And the Lord (ה') said, “I will blot out etc.”— yet in these passages the Name (ה') is מֵדַת רַחֲמִים, that signifying Divine Mercy (Genesis Rabbah 33:3).

8:1 AND GOD REMEMBERED NOAH etc. — וַיִּזְכֹּר אֱלֹהִים אֶת נֹחַ וְגו' What did He remember regarding the cattle? The merit that no perversion of their way had been seen amongst them previously to the Flood, and that they lived apart in the Ark.

8:1 AND GOD MADE A WIND (or SPIRIT) TO PASS — A spirit of consolation and relief passed before Him.

8:1 OVER THE EARTH — Because of what was happening on earth.

8:1 AND THE WATERS ASSUAGED — The word occurs again (Esther 2:1), “when the wrath of the king was assuaged (כִּשּׁוּךְ)”, and it means there abatement of anger.

² the fountains also of the deep and the windows of heaven were stopped,

³ and the rain from heaven was restrained; and the waters receded from the earth continually: and after the end of a hundred and fifty days the waters were abated.

⁴ And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

⁵ And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

RASHI

8:2 AND THE FOUNTAINS ... WERE STOPPED — When they were opened, it was stated that all fountains were opened (7:11), whilst here the word all is omitted: the reason is that such of them as were essential to the world were left unstopped, such as the hot springs of Tiberias and their like (Sanhedrin 108a).

8:2 ויכלא means was restrained. withheld, as (Psalms 40:12) “Thou wilt not withhold (תכלא) thy mercies” and (Genesis 23:6) “None of us will withhold (יכלה) from thee.”

8:3 AFTER THE END OF ONE HUNDRED AND FIFTY DAYS they began to decrease: that was on the first day of Sivan. How so? The rains ceased to fall on the twenty-seventh day of Kislev — you have three days left in Kislev, and the 29 days of Tebeth make 32, and Shebat, Adar, Nisan and Eyar have together 118, making altogether 150.

8:4 IN THE SEVENTH MONTH — viz., Sivan, which is the seventh from Kislev in which the rains stopped falling.

8:4 ON THE SEVENTEENTH DAY — From here you may infer that the Ark was submerged in the water to a depth of eleven cubits. For it is written (next verse) “In the tenth month on the first day of the month the tops of the mountains were seen” and this was Ab which is the tenth month after Cheshvan — after the rain began to fall. Now the waters were 15 cubits high above the mountains so that they subsided from the first of Sivan to the first of Ab 15 cubits for those 60 intervening days, which is one cubit each four days. Consequently by the sixteenth of Sivan they had subsided only 4 cubits, and since the Ark rested on Ararat on the next day, you may learn that it was submerged eleven cubits in the waters which were then still above the mountain tops (Genesis Rabbah 33:7).

וַיִּסְכְּרוּ מַעֲיִנַת תְּהוֹם וְאַרְבַּת הַשָּׁמַיִם וַיִּכְלָא הַגֶּשֶׁם מִן־הַשָּׁמַיִם:

וַיֵּשְׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הַלֹּךְ וְשׁוֹב וַיִּחְסְרוּ הַמַּיִם מִקְצֵה חֹמֶשׁ יָם וּמֵאֵת יוֹם:

וַתָּנַח הַתֵּבָה בַּחֹדֶשׁ הַשִּׁבְעִי בִשְׁבַע־עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרֵי אָרָרָט:

וְהַרְאָה הָיוּ הָרֵי הַלֹּךְ וְחָסוּר עַד הַחֹדֶשׁ הָעֲשִׂירִי בַּעֲשִׂירִי בְּאַחַד לַחֹדֶשׁ נִרְאוּ רָאשֵׁי הָהָרִים:

8:5 IN THE TENTH MONTH ... WERE THE TOPS OF THE MOUNTAINS SEEN — This was Ab which is the tenth from Marcheshvan when the rain began. If, however, you say that it means Elul, the tenth month from Kislev in which the rain stopped, just as you said (see Rashi on verse 4) that “in the seventh month” means Sivan which was the seventh month after the rain stopped, then I reply that it is impossible to argue so. For you must needs admit that the “seventh” month when the Ark rested can only be counted from the time when the rain stopped, since the 40 days during which the rain fell and the 150 days during which the waters prevailed did not terminate until the first day of Sivan, and if you say that it means the seventh after the rain began to fall, this would not be Sivan. The “tenth month”, however, when the tops of the mountains became visible cannot possibly be counted except from the time the rain began to fall, for if you say that it must be calculated from the time when it stopped, which would be Elul, you would not then find that “in the first month, on the first day of the month the waters dried up from off the earth” (Genesis 8:13). For it was only at the end of 40 days after the tops of the mountains were visible that he sent forth the raven (Genesis 8:6), and he waited periods amounting altogether to 21 days during which he was sending forth the dove, making altogether 60 days from when the tops of the mountains became visible until when the face of the earth became dry; if, therefore, you say that it was in Elul that they were seen, it would follow that the earth became dry in Marcheshvan (60 days after Elul). But it (Scripture) calls it (the month when the waters were dried up; Genesis 8:13) the first month, and that can only be Tishri which is the first month reckoning according to the creation of the world — or according to R. Joshua, it would be Nisan (Genesis Rabbah 30:6).

⁶ And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

⁷ and he sent forth the raven, which went forth to and fro, until the waters were dried up from off the earth.

⁸ Also he sent forth the dove from him, to see if the waters were abated from the face of the ground;

⁹ but the dove found no rest for the sole of her foot, and she returned to him into the ark, for the waters were on the face of the whole earth: then he put out his hand, and took her, and pulled her in to him into the ark.

¹⁰ And he waited yet another seven days; and again he sent forth the dove out of the ark;

¹¹ and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.

וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת־חַלּוֹן
הַתֵּבָה אֲשֶׁר עָשָׂה:

וַיִּשְׁלַח אֶת־הָעֹרֵב וַיֵּצֵא יְצוּא' וְשׁוֹב עַד־יִבָּשׂת
הַמַּיִם מֵעַל הָאָרֶץ:

וַיִּשְׁלַח אֶת־הַיּוֹנָה מֵאֵתוֹ לִרְאוֹת הַקִּלּוֹ
הַמַּיִם מֵעַל פְּנֵי הָאֲדָמָה:

וְלֹא־מָצְאָהּ הַיּוֹנָה מְנוּחַ לְכַף־רַגְלָהּ וַתָּשָׁב
אֵלָיו אֶל־הַתֵּבָה כִּי־מַיִם עַל־פְּנֵי כָל־הָאָרֶץ
וַיִּשְׁלַח יָדוֹ וַיִּקְחָהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־
הַתֵּבָה:

וַיִּחַל עוֹד שִׁבְעַת יָמִים אַחֲרָיִם וַיִּסָּף שַׁלַּח
אֶת־הַיּוֹנָה מִן־הַתֵּבָה:

וַיָּוָבֵא אֵלָיו הַיּוֹנָה לָעֵת עֹרֵב וְהִנֵּה עֹלֵה־זֵית
טָרֵף בִּפִּיהָ וַיֵּדַע נֹחַ כִּי־קִלּוֹ הַמַּיִם מֵעַל
הָאָרֶץ:

RASHI

8:6 AT THE END OF FORTY DAYS from when the tops of the mountains were seen.

8:6 THE WINDOW OF THE ARK WHICH HE HAD MADE — for the light; it does not mean the door of the Ark intended for entry and exit.

8:7 WENT FORTH TO AND FRO — It (the raven) flew in circles round and round the Ark and did not go on its errand for it suspected that he (Noah) intended to injure its mate, just as we learn in the Agada of Chelek (Sanhedrin 108b).

8:7 UNTIL THE WATERS WERE DRIED UP—The real sense of the verse is what it plainly implies (until the waters of the Flood were dried up); but the Midrashic explanation (Genesis Rabbah 33:5) is: The raven went to and fro in the world being kept in readiness for another errand during the time when the rain was withheld and the waters dried up in the days of Elijah, as it is said, (1 Kings 17:6) "And the ravens brought him bread and flesh".

8:8 AND HE SENT FORTH A DOVE at the end of seven days, for it is written, (Genesis 8:10) "And he stayed yet other seven days" — from this statement you may infer that after the first occasion, also, he waited seven days.

8:8 וישלח And HE SENT FORTH — This does not mean merely "sending on an errand", but "sending away", "letting go" — he freed her to go where she liked, and thus he could see whether the waters abated, because if she could find a resting place she would not return to him.

8:10 AND HE STAYED — The word means waiting, as (Job 29:21) "Unto me they gave ear and waited (ויחלו)", and it occurs frequently in the Scriptures.

8:11 PLUCKED IN HER MOUTH — I am of opinion that it (the dove) was a male and that therefore it (the text) speaks of it sometimes as masculine and sometimes as feminine, because really wherever יונה "dove" occurs in the Scriptures it is spoken of as feminine, as (Song 5:12) "[His eyes] are like those of doves beside the water brooks. that are washing themselves (רוחצות fem.) in milk"; (Ezekiel 7:16) "Like the doves of the valleys, all of them moaning" and as (Hosea 7:11) "Like a silly (פֹּתוּחַ fem.) dove"

8:11 טרף means IT HAD PLUCKED OFF — The Midrashic explanation takes it as meaning "food", and interprets בפיה as "speaking" — viz., she said. "Rather that my food be bitter as an olive but from the hand of God, than as sweet as honey and from the hand of mortal men" (Eruvin 18b; Genesis Rabbah 33).

¹² And he waited yet another seven days; and sent forth the dove; which returned not again to him any more.

¹³ And it came to pass in the six hundred and first year, in the first month on the first day of the month, that the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

¹⁴ And in the second month, on the twenty-seventh day of the month, was the earth dried.

יִיחָל עוֹד שְׁבַעַת יָמִים אַחֲרֵים וַיִּשְׁלַח אֶת־
הַיוֹנָה וְלֹא־יָסְפָה שׁוֹב־אֵלָיו עוֹד:

וַיְהִי בְּאַחַת וּשְׁש־מֵאוֹת שָׁנָה בְּרֵאשׁוֹן
בְּאַחַד לַחֹדֶשׁ חָרְבוּ הַמַּיִם מֵעַל הָאָרֶץ וַיִּסַּר
נֹחַ אֶת־מִכְסֵּה הַתֶּבֶה וַיֵּרָא וְהִנֵּה חָרְבוּ פְנֵי
הָאֲדָמָה:

וּבַחֹדֶשׁ הַשֵּׁנִי בְּשִׁבְעָה וָעֶשְׂרִים יוֹם לַחֹדֶשׁ
יָבֹשָׁה הָאָרֶץ:

THE READING · GENESIS 8:15-9:7

רביעי

Fourth Aliyah

After emerging from the ark, Noah offers korbanot (sacrifices), prompting God to promise never again to destroy the world and to establish the enduring order of the seasons, while blessing Noah and his sons to be fruitful and multiply. God then grants humanity dominion over animals and permission to eat meat, but forbids consuming blood and firmly prohibits murder, affirming that every human being is created b'tzelem Elokim (in the image of God). AI SUMMARY



¹⁵ And God spoke to Noah, saying,

¹⁶ Go out of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

טו וַיְדַבֵּר אֱלֹהִים אֶל־נֹחַ לֵאמֹר:

טז צֵא מִן־הַתֶּבֶה אַתָּה וְאִשְׁתְּךָ וּבְנֶיךָ וְנִשְׁי־
בְנֶיךָ אִתָּךְ:

RASHI

8:12 AND HE STAYED — This has the same meaning as וַיִּחָל (Genesis 8:10), only that the latter is the Kal, whereas the word here is the Hithpael: וַיִּחָל means “he waited” וַיִּחָל “he had patience”.

8:13 IN THE FIRST MONTH — According to R. Eliezer this would be Tishri, and according to R. Joshua Nisan (Rosh Hashanah 11b).

8:13 [THE WATERS] DRIED UP — It (the earth) had become like clay, for now its surface had become somewhat hardened.

8:14 ON THE TWENTY-SEVENTH [OF THE MONTH] — The rain had begun to fall in the second month on the seventeenth day (Genesis 7:11): the ten days are those by which the solar year exceeds the lunar year; for the punishment of the generation of the Flood lasted a full (i.e. a solar) year (Genesis Rabbah 33:17).

8:14 WAS [THE EARTH] DRIED — It became hard as is its normal condition.

8:16 'THOU AND THY WIFE etc. — Husband and wife are mentioned together— now He allowed them to resume family life (Genesis Rabbah 34:8).

¹⁷ Bring out with thee every living thing that is with thee, of all flesh, both of birds, and of cattle, and of every creeping thing that creeps on the earth; that they may breed abundantly on the earth, and be fruitful, and multiply upon the earth.

¹⁸ And Noah went out, and his sons, and his wife, and his sons' wives with him:

¹⁹ every beast, every creeping thing, and every bird, and whatever creeps on the earth, after their kinds, went out of the ark.

²⁰ And Noah built an altar to the Lord; and took of every clean beast, and of every clean bird, and offered burnt offerings on the altar.

²¹ And the Lord smelled the sweet savour; and the Lord said in His heart, I will not again curse the ground any more for man's sake; for the impulse of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done.

יִצְאֵם עִיִּם אֶתְּךָ מִכָּל־בֶּשָׂר בְּעוֹף
וּבַבְּהֵמָה וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׁ עַל־הָאָרֶץ
(הוּצָא) [הִצָּא] אִתְּךָ וְשָׂרְצוֹ בָּאָרֶץ וּפְרוּ
וּרְבוּ עַל־הָאָרֶץ:

יְהוָה וַיֵּצֵא־נֹחַ וּבָנָיו וְאִשְׁתּוֹ וְנָשֵׁי־בָנָיו אִתּוֹ:

יִטְכָּל־הַחַיָּה כָּל־הָרֶמֶשׂ וְכָל־הָעוֹף כָּל רוֹמֵשׁ
עַל־הָאָרֶץ לְמִשְׁפַּחְתֵּיהֶם יֵצְאוּ מִן־הַתֵּבָה:

כִּי־בָן נֹחַ מִזֶּבֶחַ לַיהוָה וַיִּקַּח מִכָּל | הַבְּהֵמָה
הַטְּהוֹרָה וּמִכָּל הָעוֹף הַטְּהוֹר וַיַּעַל עֹלֹת
בְּמִזְבֵּחַ:

כִּאֲוִירָח יְהוָה אֶת־רִיחַ הַנִּיחֹחַ וַיֹּאמֶר יְהוָה
אֶל־לְבָבוֹ לֹא־אֶסֶף לְקַלֵּל עוֹד אֶת־הָאָדָמָה
בְּעִבּוֹר הָאָדָם כִּי יֵצֵר לֵב הָאָדָם רָע מִנְּעֻרָיו
וְלֹא־אֶסֶף עוֹד לְהַכּוֹת אֶת־כָּל־חַי כָּאֲשֶׁר
עָשִׂיתִי:

RASHI

8:17 BRING FORTH — The Ketib is הוּצָא and the Keri הִצָּא — הִצָּא means, “tell them to go forth”, הוּצָא means, “if they do not wish (if they refuse) to go forth, you make them go out”.

8:17 THAT THEY MAY BRING FORTH ABUNDANTLY IN THE EARTH but not in the Ark: this teaches that cattle and fowls also were separated, male and female, in the Ark (Genesis Rabbah 34:8).

8:19 AFTER THEIR FAMILIES — They took upon themselves to keep to their specie.

8:20 OF ALL CLEAN CATTLE — He said: “The Holy One, blessed be He, ordered me to take in seven pairs of these only in order that I might offer a sacrifice of them” (Genesis Rabbah 34:9).

8:21 FROM HIS YOUTH — This word is written without a Vav after the ך so that it may be read as מִנְּעֻרָיו which would imply that from the moment the embryo bestirs itself to have an independent existence the evil inclination is given to it (Genesis Rabbah 34:10).

8:21 I WILL NEVER AGAIN ... NEITHER WILL I EVER AGAIN — He repeated the expression that it might serve as a solemn oath, and it is to this that the text (Isaiah 54:9) refers: “For as I have sworn that the waters of Noah [will never again pass over the earth]”. We, however, do not find any explicit oath regarding this, but this passage in which He repeated these words, which may be regarded as an oath. Thus do our Sages explain in Treatise Shevuot 36a.

²² While the earth remains, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

¹ And God blessed Noah and his sons, and said to them, Be fruitful, and multiply, and replenish the earth.

² And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the air, upon all that moves upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

³ Every moving thing that lives shall be food for you; even as the green herb have I given you all things.

⁴ But flesh with its life, which is its blood, you shall not eat.

RASHI

8:22 WHILE THE EARTH REMAINETH ... SHALL NOT CEASE — Of these six seasons each consists of two months, as we have learned (Bava Metzia 106b): Half of Tishri, Marcheshvan and half of Kislev is seedtime; half of Kislev, Tebeth and half of Shebat is the cold-season.

8:22 COLD-SEASON is more severe than חורף winter.

8:22 WINTER is the time of sowing barley and pulse which are quick (חרף) to ripen. It is half of Shebat, Adar and half of Nisan.

8:22 HARVEST — Half of Nisan, Eyar, and half of Sivan.

8:22 SUMMER — Half of Sivan, Tammuz and half of Ab. This is the time of fig-gathering, the time when they lay them out to dry in the fields. and its name is קיץ “summer-fruittime”, as (2 Samuel 16:2) “And the bread and the summer-fruit (קיץ) for the young men to eat”.

8:22 HEAT — This is the end of the hot season, half of Ab, Elul and half of Tishri, when the world is excessively hot, as we have learned in Treatise Yoma 29a: “The end of the summer is worse than the summer itself”.

8:22 DAY AND NIGHT SHALL NOT CEASE — From this we may infer that they (day and night) ceased during the period of the Flood, for the planetary system did not function, so that there was no distinction between day and night (Genesis Rabbah 34:11).

8:22 SHALL NOT CEASE — None of these shall cease to take their natural course.

כַּעַד כָּל־יְמֵי הָאָרֶץ זָרַע וְקָצִיר וְקָר וְחָם וְקִיץ וְחֹרֶף וַיּוֹם וַלַּיְלָה לֹא יִשְׁבְּתוּ:

א וַיְבָרֶךְ אֱלֹהִים אֶת־נֹחַ וְאֶת־בָּנָיו וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ:

ב וּמוֹרָאֲכֶם וְחִתְּכֶם יִהְיֶה עַל כָּל־חַיַּת הָאָרֶץ וְעַל כָּל־עוֹף הַשָּׁמַיִם בְּכֹל אֲשֶׁר תִּרְמָשׁ הָאָדָמָה וּבְכָל־דָּגֵי הַיָּם בְּיַדְכֶם נָתַנּוּ:

ג כָּל־רֶמֶשׂ אֲשֶׁר הוּא־חַי לָכֶם יִהְיֶה לְאֹכְלָהּ כִּי־רָק יֵשֵׁב נָתַתִּי לָכֶם אֶת־כָּל־:

ד אֶךְ־בֶּשָׂר בְּנִפְשׁוֹ דָּמוֹ לֹא תֹאכְלוּ:

9:2 AND THE DREAD OF YOU, similar to (Job 6:21) “ye see a terror (חתת).” The Agada takes the word as signifying “life”, “vitality” (חיות): So long as a baby, even one day old, has life you do not have to guard it against the attacks of mice, whilst Og, king of Bashan, when dead needs to be guarded against the attacks of mice, as it is said, “And the fear of you and the terror of you shall be [upon the beasts of the field etc.]” When will the fear of you be upon the beasts? So long as you are alive (חתכם) (Shabbat 151b).

9:3 SHALL BE FOOD FOR YOU — For I did not permit Adam Harishon to eat meat, but green herbs alone; but lo you — even as the green herbs that I gave the full use of to Adam Harishon — do I give everything (Sanhedrin 59b).

9:4 FLESH WITH THE SOUL THEREOF [SHALL YE NOT EAT] — He here prohibited to them אבר מן החי the eating of a limb cut from a living animal, that is to say that בשר בנפשו (literally, flesh together with its life) means so long as its life is in it you shall not eat the flesh.

9:4 בנפשו דמו (literally, its blood together with its life) means whilst its (the animal's) life is still in it (the blood).

9:4 Consequently בשר בנפשו לא תאכלו FLESH SO LONG AS THERE IS LIFE IN IT SHALL YE NOT EAT forms the prohibition of אבר מן החי the eating of a limb cut from a living animal. And connecting בנפשו with דמו we obtain the reading also בנפשו דמו ITS BLOOD TOGETHER WITH ITS LIFE SHALL YE NOT EAT which forms the prohibition of partaking of blood of a living animal (Sanhedrin 59a)

⁵ And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

⁶ Whoso sheds man's blood by man shall his blood be shed: for in the image of God made He man.

⁷ And as for you, be fruitful, and multiply; bring forth abundantly in the earth, and multiply in it.

RASHI

9:5 HOWEVER YOUR BLOOD — Although I have permitted you to take the life of cattle yet your blood I will surely require from him amongst you who sheds his own blood (see Bava Kamma 91b).

9:5 YOUR LIFE — Even though one strangles himself (Genesis Rabbah 34:13) so that no blood flows from him yet I will require it from him.

9:5 AT THE HAND OF EVERY BEAST — Because the generation of the Flood sinned and they were therefore freely exposed to become food for wild beasts which would have power over them — as it is said (Psalms 49:21), “He is ruled over by wild beasts like the beasts that perish” (these being the prey of other animals) (Shabbat 151b) — it was therefore necessary to proclaim a punishment against wild animals on their account.

9:5 AT THE HAND OF MAN — At the hand of one who kills with premeditation, when there are no witnesses to the murder, will “I” require it.

9:5 AT THE HAND OF EVERY MAN'S BROTHER — At the hand of a man who loves him like a brother and slays him accidentally will “I” require it, unless he go into banishment (in one of the Cities of Refuge) and pray for forgiveness for his iniquity. For even one who kills another by accident needs atonement: therefore if there are no witnesses to the deed to make him li-

הואך את־דמכם לנפשותיכם אדרש מיד כל־
חיה אדרשנו ומיד האדם מיד איש אחיו
אדרש את־נפש האדם:

ושפך דם האדם באדם דמו יש פך כי בצלם
אלהים עשה את־האדם:

וואתם פרו ורבו שרצו בארץ ורבו־בה:

able to banishment and he does not humble himself, the Holy One, blessed be He, will require it of him, just as our Rabbis explain the text, (Exodus 21:13) “But God causes it to come to hand”, in Treatise Makkot (Makkot 10b): The Holy One, blessed be He, causes them (the man who killed by accident and had not expiated the murder and the man who killed with premeditation) to meet at the same inn. The former in ascending a ladder falls upon the latter and kills him and has therefore — the accident having been seen by men — to go to banishment.

9:6 BY MAN SHALL HIS BLOOD BE SHED — If there are witnesses you kill him. Why? Because in the image of God [made He man] and he has destroyed the Divine image (Genesis Rabbah 34:14)

9:6 HE MADE MAN — This verse is abbreviated and should be “the Maker made man”; there are many similar expressions in the Scriptures.

9:7 AND YE, BE FRUITFUL AND MULTIPLY — According to the real sense, the first time this was said to man (Genesis 9:1) it was said as a blessing (an assurance that they would be fruitful); here it is a command (Ketubot 5a). According to the Midrashic explanation this command is mentioned here after the mention of murder in order to liken one who abstains from having children to one who sheds blood (Yevamot 63b).



THE READING · GENESIS 9:8-17

חמישי

Fifth Aliyah

God establishes an eternal covenant with Noah, his descendants, and every living creature, promising never again to destroy the earth by flood, and sets the rainbow in the clouds as the eternal sign (ot) of this covenant between Himself and all flesh.

Whenever the bow appears, it serves as a perpetual reminder of God's mercy and His binding promise to preserve creation. AI SUMMARY

⁸ And God spoke to Noah, and to his sons with him, saying,

⁹ And behold, I establish My covenant with you, and with your seed after you;

¹⁰ and with every living creature that is with you, of the birds, of the cattle, and of every beast of the earth with you; from all that came out of the ark, to every beast of the earth.

¹¹ And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth.

וַיֹּאמֶר אֱלֹהִים אֶל-נֹחַ וְאֶל-בָּנָיו אִתּוֹ לֵאמֹר:

ט וַיֹּאֲלִי הִנְנִי מַקְיִם אֶת-בְּרִיתִי אִתְּכֶם וְאֶת-זֶרְעֵכֶם אַחֲרֵיכֶם:

י וְאֵת כָּל-נֶפֶשׁ הַחַיָּה אֲשֶׁר אִתְּכֶם בְּעוֹף בְּבִהֶמָה וּבְכָל-חַיַּת הָאָרֶץ אִתְּכֶם מִכָּל יֹצְאֵי הַתֵּבָה לְכָל חַיַּת הָאָרֶץ:

יא וְהִקְמַתִי אֶת-בְּרִיתִי אִתְּכֶם וְלֹא-יִכָּרֵת כָּל-בָּשָׂר עוֹד מִמִּי הַמַּבּוּל וְלֹא-יִהְיֶה עוֹד מַבּוּל לְשַׁחַת הָאָרֶץ:

RASHI

9:9 AND I BEHOLD I — “I am in agreement with you”; He said this because Noah feared to fulfil the duty of propagating the species until the Holy One, blessed be He, promised him that he would not again destroy the world and this promise God made (Midrash Tanchuma, Noah 11). Ultimately He said to him, “If you are still anxious I am willing to give to My promise the permanence and strength of a covenant and I will give you a sign.”

9:10 AND EVERY ANIMAL OF THE EARTH WITH YOU or, **THAT ARE WITH YOU** — those which go about with human beings.

9:10 OF ALL THAT GO OUT OF THE ARK — These words would include creeping things and reptiles.

9:10 [EVEN EVERY] BEAST OF THE EARTH — These words are intended to include dangerous animals which cannot be included in the above description, “every living creature that is with you” — for these do not go about with human beings.

9:11 AND I WILL ESTABLISH — I will give confirmation to my covenant; and in what consists this confirmation? “The sign of the rainbow”, as it goes on explaining at the end.

¹² And God said, This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations:

¹³ I have set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.

¹⁴ And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

¹⁵ and I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

¹⁶ And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

¹⁷ And God said to Noah, This is the token of the covenant, which I have established between Me and all flesh that is upon the earth.

יב וַיֹּאמֶר אֱלֹהִים זֹאת אוֹת־הַבְּרִית אֲשֶׁר־אֲנִי
נֹתֵן בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל־נֶפֶשׁ חַיָּה אֲשֶׁר
אִתְּכֶם לְדֹרֹת עוֹלָם:

יג אֶת־קִשְׁטִי נָתַתִּי בָעָנָן וְהָיְתָה לְאוֹת בְּרִית
בֵּינִי וּבֵין הָאָרֶץ:

יד וְהָיָה בָעָנָנִי עָנָן עַל־הָאָרֶץ וְנִרְאָתָה הַקֶּשֶׁת
בָּעָנָן:

טו וְזָכַרְתִּי אֶת־בְּרִיתִי אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין
כָּל־נֶפֶשׁ חַיָּה בְּכָל־בֶּשֶׂר וְלֹא־יִהְיֶה עוֹד הַמַּיִם
לְמַבּוּל לְשַׁחַת כָּל־בֶּשֶׂר:

טז וְהָיְתָה הַקֶּשֶׁת בָּעָנָן וְרָאִיתִיהָ לְזָכֹר בְּרִית
עוֹלָם בֵּין אֱלֹהִים וּבֵין כָּל־נֶפֶשׁ חַיָּה בְּכָל־
בֶּשֶׂר אֲשֶׁר עַל־הָאָרֶץ:

יז וַיֹּאמֶר אֱלֹהִים אֶל־נֹחַ זֹאת אוֹת־הַבְּרִית אֲשֶׁר
הִקְמַתִי בֵּינִי וּבֵין כָּל־בֶּשֶׂר אֲשֶׁר עַל־הָאָרֶץ:

RASHI

9:12 FOR GENERATIONS FOR EVER — The word לְדֹרֹת “for generations” is written defective (without Vav) (implying that the sign will be necessary only for such generations as are “defective” in faith) because there will be some generations which will require no sign since they were completely righteous, such as the generation of Hezekiah, king of Judah, and the generation of R. Simeon ben Yochai (Genesis Rabbah 35:2).

9:14 WHEN I BRING A CLOUD — When I have it in mind to bring darkness and destruction upon the world.

9:16 BETWEEN GOD AND EVERY LIVING SOUL — Between Divine Justice and you; for otherwise it should have written “between Me and every living thing”. But this is its explanation: when Justice will come to accuse and condemn you I will look upon the sign and remember the covenant (see Genesis Rabbah 35:3).

9:17 THIS IS THE SIGN OF THE COVENANT — He pointed to the rainbow, and said to him, “This is the sign of which I have spoken.”

THE READING · GENESIS 9:18-10:32

שישי

Sixth Aliyah



Ḥam's disrespect toward his father Noah's drunken vulnerability, contrasted with Shem and Yefet's modest and respectful covering of him, determines the blessings and curses that shape the destinies of their descendants. From these three sons descend all the nations of the earth, each spreading into its lands, languages, and families after the flood. AI SUMMARY

¹⁸ And the sons of Noah, that went out of the ark, were Shem, and Ḥam, and Yefet: and Ḥam is the father of Kena'an.

¹⁹ These are the three sons of Noah: and of them was the whole earth overspread.

²⁰ And Noah began to be a husbandman, and he planted a vineyard:

²¹ And he drank of the wine, and was drunk; and he was uncovered within his tent.

²² And Ḥam, the father of Kena'an saw the nakedness of his father, and told his two brethren outside.

וַיְהִיו בְּנֵי־נֹחַ הַיִּצְאָאִים מִן־הַתֵּבָה שֵׁם וְחָם
וְיֶפֶת וְחָם הוּא אָבִי כְנָעַן:

יִשְׁלֹשָׁה אֱלֹהֵי בְנֵי־נֹחַ וּמֵאֵלֶּה נִפְצָה כָּל־
הָאָרֶץ:

בַּיִחָל נָח אִישׁ הָאֲדָמָה וַיִּטַּע כֶּרֶם:

כַּאֲשֶׁר מִן־הַיֵּין וַיִּשְׁכָּר וַיִּתְּגַל בְּתוֹךְ אֹהֱלָה:

כַּבִּיּוֹרָא חָם אָבִי כְנָעַן אֶת עֲרוֹת אָבִיו וַיַּגֵּד
לְשְׁנֵי־אָחָיו בַּחוּץ:

RASHI

9:18 AND HAM IS THE FATHER OF CANAAN — Why is it necessary to mention this here? Because this section goes on to deal with the account of Noah's drunkenness when Ham sinned and through him Canaan was cursed. Now as the generations of Ham have not yet been mentioned and we therefore would not know that Canaan was his son, it was necessary to state here that "Ham is the father of Canaan".

9:20 [AND NOAH] BEGAN — (The word may be connected also with a root meaning "profane") He profaned (degraded) himself, for he should have occupied himself first with planting something different (Genesis Rabbah 36:3).

9:20 A MAN OF THE GROUND — The master (owner, lord) of the ground; similar to Ruth 1:3 איש נעמי "The husband (lord) of Naomi".

9:20 AND HE PLANTED A VINEYARD — When he went into the Ark he had taken with him vine-branches and shoots of fig trees (Genesis Rabbah 36:3).

9:21 AND HE UNCOVERED HIMSELF — This is the Hithpael form.

9:21 HIS TENT — This word is written אהלה (with ה at end instead of ו) so that it may be regarded as an allusion to the ten tribes who were spoken of as Samaria which was called "אהלה" Ohala and who were exiled because of indulgence in wine, at it is said (Amos 6:6) "that drink wine in bowls".

9:22 AND HAM THE FATHER OF CANAAN SAW — Some of our Rabbis say that Canaan saw it and told his father about it, and on that account he is mentioned in connection with this matter and was cursed (Genesis Rabbah 36:7).

²³ And Shem and Yefet took the garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

²⁴ And Noah awoke from his wine, and knew what his younger son had done to him.

²⁵ And he said, Cursed be Kena'an; a servant of servants shall he be to his brethren.

²⁶ And he said, Blessed be the Lord God of Shem; and Kena'an shall be his servant.

²⁷ God shall enlarge Yefet, and he shall dwell in the tents of Shem; and Kena'an shall be his servant.

²⁸ And Noah lived after the flood three hundred and fifty years.

בְּיָקָח שֵׁם וַיִּפֹּת אֶת־הַשָּׂמְלָה וַיִּשְׁמְרוּ עַל־
שָׂכָם שְׁנֵיהֶם וַיִּלְכוּ אַחֲרָנִית וַיִּכְסּוּ אֶת עֲרוֹת
אֲבִיהֶם וּפְנֵיהֶם אַחֲרָנִית וְעֲרוֹת אֲבִיהֶם לֹא
רָאוּ:

כִּדְוִי־יִקָּח נֹחַ מֵיֵינוֹ וַיֵּדַע אֵת אֲשֶׁר־עָשָׂה לוֹ בְּנוֹ
הַקָּטָן:

כֹּה וַיֹּאמֶר אֲרוּר עַבְדְּךָ עַבְדֵּי יְהוָה
לְאֶחָיו:

כֹּו וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי שֵׁם וַיְהִי כְנָעַן עַבְדֵּי
לָמוֹ:

כֹּו יִפֹּת אֱלֹהִים לְיִפֹּת וַיִּשְׁכֵּן בְּאֶהֱלֵי־שֵׁם וַיְהִי
כְנָעַן עַבְדֵּי לָמוֹ:

כֹּה וַיְחַי־נֹחַ אַחֲרֵי הַמַּבּוּל שְׁלֹשׁ מֵאוֹת שָׁנָה
וַחֲמִשָּׁים שָׁנָה:

RASHI

9:23 AND SHEM AND JAPHETH TOOK — (literally, “And Shem took and Japheth”) It is not written here וַיִּקָּחוּ “And they took”, but וַיִּקָּח “And he took”, in order to teach regarding Shem that he devoted himself to this duty with more eagerness than Japheth. Therefore have Shem's sons received the privilege of wearing the cloak that has fringes, and the sons of Japheth were privileged to receive honorable burial, as it is said, (Ezekiel 39:11) “I will give unto Gog (a descendant of Japheth) a place fit for burial [in Israel]”. But as for Ham who despised his father — of his descendants it is said (Isaiah 20:4) “So shall the king of Assyria lead away the captives of Egypt, and the exiles of Ethiopia (these were peopled by the children of Ham) young and old, naked and barefoot and with buttocks uncovered etc.” (Genesis Rabbah 36:6 and Tanchuma 1:2:15).

9:23 AND THEIR FACES WERE BACKWARD — Wherefore is it written a second time (that they turned themselves backward)? It is to tell us that when they came near to him and it was necessary for them to turn round in order to cover him they kept their faces turned away (Genesis Rabbah 36:6).

9:24 HIS YOUNGER SON — The unworthy and despicable one, as (Jeremiah 49:15) “For, behold, I make thee small (קָטָן) among the nations, and despised among men” (Genesis Rabbah 36:7).

9:25 CURSED BE CANAAN — You have brought it about that I cannot beget a fourth son to serve me; cursed, therefore, be your fourth son (see Chap. 10:6) to serve under the descendants

of these elder ones upon whom the duty of serving me will devolve from now on. Why did Ham maltreat him in this manner? He said to his brothers, “Adam Harishon had two sons and one killed the other in order that he might possess the whole world (Genesis Rabbah 36:7): our father already has three sons, and he wishes to have yet another”.

9:26 BLESSED BE THE ETERNAL, THE GOD OF SHEM, who will in days to come carry out his promise to his descendants to give them the land of Canaan.

9:26 AND MAY HE BE — Canaan — their servant serving and paying tribute (Cp. Josh. 16:10).

9:27 MAY GOD ENLARGE JAPHETH — The Targum renders the verb by יִפְתֵּי meaning, “may He extend”.

9:27 AND MAY HE DWELL IN THE TENTS OF SHEM — may He make His Divine Presence (Shechinah) dwell in Israel. According to the Midrashic exposition of the Sages (Yoma 10a) it means: Although God enlarged Japheth inasmuch that Cyrus, who was a descendant of Japheth, built the second Temple, yet the Shechinah did not dwell in it. Where, then, did it dwell? In the first Temple which Solomon, a descendant of Shem, built.

9:27 AND MAY CANAAN BE SERVANT TO THEM — Even when the children of Shem be in exile, children of Canaan will be sold to them as slaves.

²⁹ And all the days of Noah were nine hundred and fifty years: and he died.

¹ Now these are the generations of the sons of Noah: Shem, Ham, and Yefet; and to them were sons born after the flood.

² The sons of Yefet; Gomer, and Magog, and Maday, and Yavan, and Tuval, and Meshekh, and Tiras.

³ And the sons of Gomer; Ashkenaz, and Rifat, and Togarma.

⁴ And the sons of Yavan; Elisha, and Tarshish, Kittim, and Dodanim.

⁵ By these were the isles of the nations divided in their lands; everyone after his tongue, after their families, in their nations.

⁶ And the sons of Ham; Kush, and Mizrayim, and Put, and Kena'an.

⁷ And the sons of Kush; Seva, and Havila, and Savta, and Ra'ma, and Savtekha, and the sons of Ra'ma; Sheva, and Dedan.

⁸ And Kush begot Nimrod: he began to be a mighty one in the earth.

⁹ He was a mighty hunter before the Lord: wherefore it is said, Like Nimrod the mighty hunter before the Lord.

¹⁰ And the beginning of his kingdom was Bavel, and Erekh, and Akkad, and Kalne, in the land of Shin'ar.

RASHI

10:2 AND TIRAS — This is Persia (Yoma 10a).

10:8 TO BE A MIGHTY ONE — Mighty in causing the whole world to rebel against the Holy One, blessed be He, by the plan he devised for the generation that witnessed the separation of the races (דור הפלגה) to build the Tower of Babel (Genesis Rabbah 23:7).

נח

כט וַיְהִי כָּל־יְמֵי־נֹחַ תִּשְׁעַ מאות שָׁנָה
וַחֲמֵשׁ יָם שָׁנָה וַיָּמָת:

א וַאֲלֵהָ תוֹלְדֹת בְּנֵי־נֹחַ שֵׁם חָם וַיֵּפֶת וַיֻּלְּדוּ
לָהֶם בָּנִים אַחֵר הַמִּבּוּל:

ב בְּנֵי יֵפֶת גֹּמֶר וּמָגוֹג וּמָדַי וַיּוֹן וְתֹבֶל וּמִשְׁכֵּךְ
וְתִירָס:

ג וּבְנֵי גֹמֶר אֲשֶׁכְנַז וְרִפָּת וְתוֹגָרְמָה:

ד וּבְנֵי יָוָן אֵלִישָׁה וְתַרְשִׁישׁ כֶּתִים וְדָדָנִים:

ה הַמֵּאֲלָה נִפְרְדּוּ אֵיזֵי הַגּוֹיִם בְּאַרְצֵתָם אִישׁ
לְלִשְׁנֹו לְמִשְׁפַּחְתָּם בְּגוֹיֵיהֶם:

ו וּבְנֵי חָם כּוּשׁ וּמִצְרַיִם וּפּוּט וְכְנַעַן:

ז וּבְנֵי כּוּשׁ סֵבָא וְחַוִּילָה וְסַבְתָּה וְרַעְמָה
וְסַבְתְּכָא וּבְנֵי רַעְמָה שְׁבָא וְדָדָן:

ח וְכוּשׁ יָלַד אֶת־נִמְרֹד הוּא הָחַל לְהִינָת גִּבּוֹר
בְּאַרְץ:

ט הוּא־הָיָה גִבּוֹר־צִיד לִפְנֵי יְהוָה עַל־כֵּן יֵאמָר
כְּנִמְרֹד גִּבּוֹר צִיד לִפְנֵי יְהוָה:

י וְתָהִי רֵאשִׁית מַמְלַכְתּוֹ בָּבֶל וְאַרְךָ וְאַכַּד
וְכַלְנֶה בְּאַרְץ שִׁנְעָר:

10:9 A MIGHTY HUNTER — He ensnared the minds of people by his words, misleading them to rebel against the Omnipresent (Genesis Rabbah 37:2).

10:9 לפני ה' BEFORE THE LORD — intending purposely to provoke Him to His face

10:9 WHEREFORE IT IS SAID — Regarding any man who brazenly acts wickedly — knowing his Master and yet of set purpose rebelling against Him — it is said. "This man is like Nimrod a mighty hunter" (Sifra, Bechukotai, Section 2 1-2).

¹¹ Out of that land went forth Ashshur, and built Nineve, and the city Rehovot, and Kelaḥ.

¹² And Resen between Nineve and Kelaḥ: that is a great city.

¹³ And Miṣrayim begot Ludim, and 'Anamim, and Lehavim and Naftuhim.

¹⁴ And Patrusim, and Kasluḥim, (out of whom came Pelishtim) and Kaftorim.

¹⁵ And Kena'an begot Židon his firstborn, and Het,

¹⁶ and the Yevusi, and the Emori, and the Girgashi.

¹⁷ And the Hivvi, and the 'Arqi, and the Sini,

¹⁸ and the Arvadi, and the Žemari, and the Hamati: and afterwards the families of the Kena'ani were spread abroad.

¹⁹ And the border of the Kena'ani was from Židon, as thou comest to Gerar, unto 'Azza; as thou goest to Sedom, and 'Amora, and Adma, and Ževoyim, unto Lesha.

יֵא מִן־הָאָרֶץ הַהוּא יֵצֵא אֲשׁוּר וַיְבִן אֶת־נִינְוָה
וְאֶת־רְחוֹבֹת עִיר וְאֶת־כֶּלַח:

יב וְאֶת־רֶסֶן בֵּין נִינְוָה וּבֵין כֶּלַח הוּא הָעִיר
הַגְּדֹלָה:

יג וּמִצְרַיִם יָלַד אֶת־לֹודִים וְאֶת־עֲנַמִּים וְאֶת־
לְהָבִים וְאֶת־נַפְתָּחִים:

יד וְאֶת־פַּתְרָסִים וְאֶת־כַּסְלֻחִים אֲשֶׁר יֵצְאוּ
מִשָּׁם פְּלִשְׁתִּים וְאֶת־כַּפְתֹּרִים:

טו וּכְנַעַן יָלַד אֶת־צִידֹן בְּכוֹרוֹ וְאֶת־חֵת:

טז וְאֶת־הַיְבוּסִי וְאֶת־הָעַמֹּרִי וְאֶת־הַגִּרְגָּשִׁי:

יז וְאֶת־הַחִוִּי וְאֶת־הָעֲרֻקִי וְאֶת־הַסִּינִי:

יח וְאֶת־הָאַרְוֵדִי וְאֶת־הַזְּמָרִי וְאֶת־הַחַמָּתִי
וְאַחֲרֵי כֵן נִפְצְרוּ מִשְׁפְּחוֹת הַכְּנַעֲנִי:

יט וַיְהִי גְבוּל הַכְּנַעֲנִי מִצִּידֹן בְּאַכָּה גְרָרָה עַד־
עֲזָה בְּאַכָּה סְדֹמָה וְעַמְרָה וְאַדְמָה וְצִבְיִם עַד־
לְשָׁע:

RASHI

10:11 מִן הָאָרֶץ וְגו' OUT OF THAT LAND WENT FORTH ASSHUR — As soon as Asshur saw that his sons listened to Nimrod, rebelling against the Omnipresent by building the Tower, he went forth out of their midst (Genesis Rabbah 37:4).

10:12 THE GREAT CITY — This refers to Nineveh (not to Calah the last mentioned city nor to Resen), as it is said (Jonah 3:3) "Now Nineveh was an exceeding great city" (Yoma 10a).

10:13 LEHABIM — So called because their faces were fiery as a flame.

10:14 AND PATHRUSIM AND CASLUHIM OUT OF WHOM CAME PHILISTIM — They (the Philistines) were descended from both of them for the Pathrusim and the Casluhim used to live together in promiscuous intercourse, and the Philistines were their offspring (Genesis Rabbah 37:5).

10:18 AND AFTERWARDS WERE SPREAD ABROAD — From these many families were spread abroad (besides those already mentioned. 5:15—18).

10:19 THE BOUNDARY OF THE CANAANITE means the end of his land: wherever גְּבוּל occurs it signifies end and extremity.

10:19 AS THOU COMEST - This word is a noun. I think it is a colloquial expression like that used by a person who says to another: This boundary stretches until you come to such and such a boundary.

²⁰ These are the sons of Ḥam, after their families, after their tongues, in their lands, in their nations.

²¹ To Shem also, the father of all the children of 'Ever, the brother of Yefet the elder, to him were children born.

²² The children of Shem; 'Elam, and Ashshur, and Arpakhshad, and Lud, and Aram.

²³ And the children of Aram; 'Uẕ, and Ḥul, and Geter, and Mash.

²⁴ And Arpakhshad begot Shelah, and Shelah begot 'Ever.

²⁵ And to 'Ever were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother's name was Yoqtan.

²⁶ And Yoqtan begot Almodad, and Shelef, and Ḥazarmavet, and Yerah,

כאלה בני־חם למשפחתם לשנותם בארצותם
בגויהם:

כאולשם ילד גס־הוא אבי כל־בני־עבר אחי
יפת הגדול:

כב בני שם עילם ואשור וארפכשד ולוד
וארם:

כג ובני ארם עוז וחול וגתר ומש:

כד וארפכשד ילד את־שלח ושלח ילד את־
עבר:

כה ולעבר ילד שני בנים שם האחד פלג כי
בימיו נפלגה הארץ ושם אחיו יקטן:

כו ויקטן ילד את־אלמודד ואת־שלף ואת־
חצרמות ואת־ירה:

RASHI

10:20 AFTER THEIR TONGUES, IN THEIR LANDS — Although these were of different tongues and lands they are nevertheless all sons of Ham.

10:21 THE FATHER OF ALL THE CHILDREN OF EBER — (עבר means the “side” or “other side” of a river) — The father of all the children of הנהר, the other side of the River (Euphrates), was Shem.

10:21 [SHEM ...] THE BROTHER OF JAPHETH, THE ELDER — (The Hebrew is ambiguous: “the elder” may refer either to Shem or to Japheth). One cannot from here determine whether Japheth was the elder or Shem. Since, however, it states (10:10) “Shem was a hundred years old ... two years after the flood” you must admit that Japheth was the elder. Because Noah was 500 years old when he first had children (5:32), and the Flood happened in the six hundredth year of his life (7:11), consequently the eldest of his sons was then one hundred years old, whereas Shem reached his hundredth year only two years after the Flood (and therefore Japheth was the elder of the two) (Genesis Rabbah 37:7).

10:21 THE BROTHER OF JAPHETH — It does not state “brother of Ham”, because those two honoured their father whereas Ham put him to shame.

10:25 [THE EARTH] WAS DIVIDED — The languages became confounded and they (the peoples) were scattered abroad from the plain of Shinar, and were dispersed throughout the whole

world. We may learn from this that Eber was a prophet, for he gave his son the name פלג, “division” after an event which was to happen in the future (Genesis Rabbah 37:7). For we learn in Seder Olam that it was during the last of his days that they were dispersed abroad. For if you argue that this happened early in his life (and that therefore he was not anticipating the future in so naming his son, but that the name referred to an event that had already happened), behold, his brother Joktan was younger than he and he had begotten many families previous to the dispersion, as it is said (10:26) “And Joktan begot etc.” and only afterwards is it stated “And the whole earth was etc.” (with reference to the dispersion). If, on the other hand, you argue that the dispersal happened in the middle period of his life, then I reply that the verse surely does not intend to refer to the time when the dispersion took place in an indefinite manner, but to state quite definitely when it was. Hence you may learn that it was in the year of Peleg's death that they were dispersed.

10:25 JOKTAN — He was so called (“the little one”) because he was so humble and thought little (ומקטין) of himself; therefore he merited the privilege of rearing all these families (Genesis Rabbah 37:7).

10:26 חצרמות He was so called (Court of Death) after his city. So is the statement of the Agada (Genesis Rabbah 37:8).

²⁷ and Hadoram, and Uzal, and Diqla,

²⁸ and 'Oval, and Avima'el, and Sheva,

²⁹ and Ofir, and Ḥavila, and Yovav: all these were the sons of Yoqtan.

³⁰ And their dwelling was from Mesha, as thou goest to Sefar a mountain of the east.

³¹ These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

³² These are the families of the sons of Noah, after their generations, in their nations: and from these were the nations divided in the earth after the flood.

כז וְאֶת־הַדּוֹרָם וְאֶת־אוּזַל וְאֶת־דִּיקְלָה:

כח וְאֶת־עוֹבַל וְאֶת־אַבִּימָאֵל וְאֶת־שָׂבָא:

כט וְאֶת־אוֹפִיר וְאֶת־חִוִּילָה וְאֶת־יוֹבָב כָּל־אֵלֶּה בְּנֵי יוֹקְטָן:

ל"ו וְהָיוּ מוֹשְׁבֵם מִמֶּשָׁא בְּאַכָּה סְפָרָה הַר הַקָּדָם:

ל"ז אֵלֶּה בְּנֵי־שֵׁם לְמִשְׁפְּחֹתָם לְלִשְׁנָתָם בְּאַרְצֹתָם לְגוֹיָהֶם:

ל"ח אֵלֶּה מִשְׁפְּחֹת בְּנֵי־נֹחַ לְתוֹלְדֹתָם בְּגוֹיָהֶם וּמֵאֵלֶּה נִפְרְדּוּ הַגּוֹיִם בָּאָרֶץ אַחֲרֵי הַמָּבּוּל:



THE READING · GENESIS 11:1-32

שביעי

Seventh Aliyah

Humanity's unified language and ambition to build a city and tower reaching the heavens, driven by a desire to "make a name" and avoid dispersion, led God to confound their speech and scatter them across the earth, giving Babel (Babel) its name. The ensuing genealogy from Shem through Teraḥ traces the lineage leading to Avram, setting the stage for his journey toward Kena'an. AI SUMMARY

¹ And the whole earth was of one language, and of one speech.

א וְהָיוּ כָל־הָאָרֶץ שִׁפְהָ אֶחָת וּדְבָרִים אֶחָדִים:

RASHI

11:1 ONE LANGUAGE — The Holy Tongue (Hebrew) (Midrash Tanchuma, Noah 19).

11:1 AND ONE SPEECH — They came with one plan, saying: "He has no right to select the heavenly regions exclusively for Himself; let us ascend to the skies and make war upon Him". Another explanation (of דברים אחדים which is taken to mean "words re-

ferring to "One"): words regarding the Sole Being (God) in the Universe. Another explanation of ודברים אחדים is: they spoke "sharp" words; they said, "Once in every one thousand six hundred and fifty six years (the period that elapsed from the Creation to the Flood) there is a heaven-shaking, just as there was in the days of the Flood. Come. then, and let us make supports for it" (Genesis Rabbah 38:6).

² And it came to pass, as they journeyed from the east, that they found a plain in the land of Shin 'ar; and they dwelt there.

³ And they said to one another, Come, let us make bricks, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.

⁴ And they said, Come, let us build us a city and a tower, whose top may reach to heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

⁵ And the Lord came down to see the city and the tower, which the children of men were building.

⁶ And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be withheld from them, which they have schemed to do.

בִּוְיָהִי בְּנִסְעָם מִקֶּדֶם וַיִּמְצְאוּ בְּקֶעֶה בְּאַרְץ
שִׁנְעָר וַיֵּשְׁבוּ שָׁם:

וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ הִבָּה נִלְבְּנָה לִבְנִים
וְנִשְׂרָפָה לְשִׂרְפָּה וַתְּהִי לָהֶם הַלִּבְנָה לְאַבֹּן
וַתַּחֲמָר הָיָה לָהֶם לְחֹמֶר:

וַיֹּאמְרוּ הִבָּה | נִבְנֶה־לָּנוּ עִיר וּמִגְדָּל וְרֹאשָׁן
בְּשָׁמַיִם וְנַעֲשֶׂה־לָּנוּ שֵׁם פֶּן־נִפְּוֶץ עַל־פְּנֵי כָל־
הָאָרֶץ:

וַיֵּרֶד יְהוָה לִרְאוֹת אֶת־הָעִיר וְאֶת־הַמִּגְדָּל
אֲשֶׁר בָּנוּ בְנֵי הָאָדָם:

וַיֹּאמֶר יְהוָה הֵן עַם אֶחָד וּשְׂפָה אַחַת לְכָל־
זֶה הַחֲלָם לַעֲשׂוֹת וְעַתָּה לֹא־יִבְצֹר מֵהֶם כָּל־
אֲשֶׁר יִזְמוּ לַעֲשׂוֹת:

RASHI

11:2 AS THEY JOURNEYED FROM THE EAST where they were then dwelling, as it is written above, (Genesis 10:30) "And their dwelling place was ... the mountain of the East". From there they journeyed to search out for themselves a place that would accommodate them all, but they found none except Shinar (Genesis Rabbah 38:7).

11:3 ONE TO ANOTHER — One nation to the other: Mizraim to Cush, Cush to Put. and Put to Canaan (Genesis Rabbah 38:6).

11:3 הִבָּה means, "Prepare yourselves". Wherever the word הִבָּה (come) occurs it has the meaning of "prepare", meaning that they should get themselves ready and unite for some work or plan or burden (undertaking). "Come, get ready": in old French appareiller; English to prepare.

11:3 BRICKS — For there is no stone in Babel which is a plain.

11:3 AND BURN THEM THOROUGHLY — This is how bricks, which in old French are called Tuiles, English tiles, are made: they fire them in a furnace.

11:3 FOR MORTAR to plaster the walls.

11:4 LEST WE BE SCATTERED ABROAD — That He shall not be able by bringing some plague upon us, to scatter us from here.

11:5 AND THE LORD CAME DOWN TO SEE — He really did not need to do this, but Scripture intends to teach the judges that they should not proclaim a defendant guilty before they have seen the case and thoroughly understand the matter in question. This is to be found in Midrash of R. Tanchuma.

11:5 THE CHILDREN OF MAN (ADAM) — But whose children could they have been (except the children of man, i.e. human beings) — perhaps the children of donkeys or camels? But it means the children of Adam Harishon who proved himself ungrateful when he said, (Genesis 3:12) "The woman whom Thou gavest to be with me, [she gave me of the tree etc.].". These people, also, were ungrateful, rebelling against the One who had showered kindness upon them and had rescued them from the Flood (Genesis Rabbah 38:9).

11:6 BEHOLD, THEY ARE ONE PEOPLE — They possess all the advantage of being one people and of having one language common to all of them, and this is what they begin to do!

11:6 הַחֲלָם is infinitive, like אָמַרם "their speaking". עֲשׂוֹתם "their doing" (i.e. "they speak", "they do") — so here: "they begin to do" (Genesis Rabbah 38:9).

11:6 לֹא יִבְצֹר מֵהֶם וְגו' לעשות This is a question (although the ה which introduces an interrogative sentence is absent): SHALL THEY NOT BE RESTRAINED FROM DOING WHAT THEY IMAGINE TO DO? The word יִבְצֹר means "restraining", as the Targum understands it; a similar instance is, (Psalms 76:13) "He restrains (יִבְצֹר) the spirit of princes".

⁷ Come, let us go down, and there confound their language, that they may not understand one another's speech.

⁸ So the Lord scattered them abroad from there upon the face of all the earth: and they ceased to build the city.

⁹ Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth.

¹⁰ These are the generations of Shem: Shem was a hundred years old, and begot Arpakhshad two years after the flood:

¹¹ and Shem lived after he begot Arpakhshad five hundred years, and begot sons and daughters.

¹² And Arpakhshad lived thirty five years, and begot Shelah.

¹³ And Arpakhshad lived after he begot Shelah four hundred and three years, and begot sons and daughters.

זָהָבָה נִרְדָּה וְנִבְלָה שָׁם שְׁפָתָם אֲשֶׁר לֹא
יִשְׁמְעוּ אִישׁ שְׁפַת רֵעֵהוּ:

וַיִּפְּץ יְהוָה אֹתָם מִשָּׁם עַל־פְּנֵי כָל־הָאָרֶץ
וַיַּחְדְּלוּ לִבְנֹת הָעִיר:

ט עַל־כֵּן קָרָא שְׁמָהּ בָּבֶל כִּי־שָׁם בָּלַל יְהוָה
שְׁפַת כָּל־הָאָרֶץ וּמִשָּׁם הִפְיִצָם יְהוָה עַל־פְּנֵי
כָל־הָאָרֶץ:

י אֵלֶּה תּוֹלְדֹת שָׁם שֶׁם בֶּן־מֵאָת שָׁנָה וַיֻּלְּד
אֶת־אַרְפַּכְשָׁד שְׁנַתִּים אַחֵר הַמָּבּוּל:

יא וַיְחִי־שָׁם אַחֲרֵי הוֹלִידוֹ אֶת־אַרְפַּכְשָׁד חֲמִשָּׁ
מֵאוֹת שָׁנָה וַיֻּלְּד בָּנִים וּבָנוֹת:

יב וַאֲרַפְכְּשָׁד חֵי חֲמִשָּׁ וּשְׁלֹשִׁים שָׁנָה וַיֻּלְּד
אֶת־שֵׁלָח:

יג וַיְחִי אַרְפַּכְשָׁד אַחֲרֵי הוֹלִידוֹ אֶת־שֵׁלָח
שְׁלֹשׁ שָׁנִים וָאַרְבַּע מֵאוֹת שָׁנָה וַיֻּלְּד בָּנִים
וּבָנוֹת:

RASHI

11:7 COME, LET US GO DOWN — He took counsel with His Judicial Court because of His exceeding meekness (Sanhedrin 38b)

11:7 COME — measure for measure: they had said “Come, let us build”; He meted out to them correspondingly saying. “Come let us go down” (Midrash Tanchuma, Noach 18)

11:7 וְנִבְלָה means AND LET US CONFOUND The נ is the plural prefix, and the ה at the end is additional to the root as the ה in וְנִרְדָּה.

11:7 THEY MAY NOT UNDERSTAND — One asks for a brick and the other brings him lime: the former therefore attacks him and splits open his brains.

11:8 SO THE LORD SCATTERED THEM ABROAD FROM THENCE—In this world (Sanhedrin 107b). What they had said. (Genesis 11:4) “lest we be scattered abroad” really happened to them. This is what Solomon said, (Proverbs 10:24) “What the wicked fears will come upon him” (Midrash Tanchuma, Noach 18).

11:9 AND FROM THENCE DID THE LORD SCATTER THEM —

This teaches that they have no portion in the world to come (Sanhedrin 107b). Which sin was greater: that of the generation of the Flood or that of the generation of the Dispersion? The former did not stretch forth their hands against God; the latter did stretch forth their hands against God to war against him (surely, then, the sin of the generation of the Dispersion was greater) and yet the former (the generation of the Flood) were drowned and these did not perish from the world! But the reason is that the generation of the Flood were violent robbers and there was strife among them, and therefore they were destroyed; but these conducted themselves in love and friendship, as it is said, “They were one people and had one language”. — You may learn from this how hateful to God is strife and how great is peace (Genesis Rabbah 38:6).

11:10 SHEM WAS A HUNDRED YEARS OLD when he begot Arpakhshad two years after the Flood.

¹⁴ And Shelah lived thirty years, and begot 'Ever:

¹⁵ and Shelah lived after he begot 'Ever four hundred and three years, and begot sons and daughters.

¹⁶ And 'Ever lived thirty four years, and begot Peleg:

¹⁷ and 'Ever lived after he begot Peleg four hundred and thirty years, and begot sons and daughters.

¹⁸ And Peleg lived thirty years, and begot Re'u:

¹⁹ and Peleg lived after he begot Re'u two hundred and nine years, and begot sons and daughters.

²⁰ And Re'u lived thirty two years, and begot Serug:

²¹ and Re'u lived after he begot Serug two hundred and seven years, and begot sons and daughters.

²² And Serug lived thirty years, and begot Nahor:

²³ and Serug lived after he begot Nahor two hundred years, and begot sons and daughters.

²⁴ And Nahor lived twenty nine years, and begot Terah:

²⁵ and Nahor lived after he begot Terah a hundred and nineteen years, and begot sons and daughters.

²⁶ And Terah lived seventy years, and begot Avram, Nahor, and Haran.

יָד וְשָׁלַח חַי שְׁלֹשִׁים שָׁנָה וַיֻּלְּד אֶת-עֵבֶר:

טו וַיְחִי-שָׁלַח אַחֲרֵי הוּלִידוֹ אֶת-עֵבֶר שְׁלֹשׁ שָׁנִים וָאַרְבַּע מֵאוֹת שָׁנָה וַיֻּלְּד בָּנִים וּבָנוֹת:

טז וַיְחִי-עֵבֶר אַרְבַּע וּשְׁלֹשִׁים שָׁנָה וַיֻּלְּד אֶת-פֶּלֶג:

יז וַיְחִי-עֵבֶר אַחֲרֵי הוּלִידוֹ אֶת-פֶּלֶג שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה וַיֻּלְּד בָּנִים וּבָנוֹת:

יח וַיְחִי-פֶלֶג שְׁלֹשִׁים שָׁנָה וַיֻּלְּד אֶת-רְעוּ:

יט וַיְחִי-פֶלֶג אַחֲרֵי הוּלִידוֹ אֶת-רְעוּ תִשַׁע שָׁנִים וּמֵאוֹת שָׁנָה וַיֻּלְּד בָּנִים וּבָנוֹת:

כ וַיְחִי רְעוּ שְׁתַּיִם וּשְׁלֹשִׁים שָׁנָה וַיֻּלְּד אֶת-שְׁרוּג:

כא וַיְחִי רְעוּ אַחֲרֵי הוּלִידוֹ אֶת-שְׁרוּג שִׁבְעַ שָׁנִים וּמֵאוֹת שָׁנָה וַיֻּלְּד בָּנִים וּבָנוֹת:

כב וַיְחִי שְׁרוּג שְׁלֹשִׁים שָׁנָה וַיֻּלְּד אֶת-נָחֹר:

כג וַיְחִי שְׁרוּג אַחֲרֵי הוּלִידוֹ אֶת-נָחֹר מֵאוֹת שָׁנָה וַיֻּלְּד בָּנִים וּבָנוֹת:

כד וַיְחִי נָחֹר תִּשַׁע וְעֶשְׂרִים שָׁנָה וַיֻּלְּד אֶת-תֶּרַח:

כה וַיְחִי נָחֹר אַחֲרֵי הוּלִידוֹ אֶת-תֶּרַח תִּשַׁע עָשָׂרָה שָׁנָה וּמֵאוֹת שָׁנָה וַיֻּלְּד בָּנִים וּבָנוֹת:

כו וַיְחִי-תֶּרַח שִׁבְעִים שָׁנָה וַיֻּלְּד אֶת-אַבְרָם אֶת-נָחֹר וְאֶת-הָרָן:

²⁷ Now these are the generations of Teraḥ: Teraḥ begot Avram, Naḥor, and Haran; and Haran begot Lot.

²⁸ And Haran died before his father Teraḥ in the land of his nativity, in Ur-kasdim.

כִּוְאֵלֶּה תּוֹלְדֵת תֶּרַח תֶּרַח הוֹלִיד אֶת־אַבְרָם
אֶת־נַחֲוֹר וְאֶת־הָרָן וְהָרָן הוֹלִיד אֶת־לוֹט:

כִּה וַיָּמָת הָרָן עַל־פְּנֵי תֶרַח אָבִיו בְּאֶרֶץ מוֹלְדֹתוֹ
בְּאוּר כַּשְׁדִּים:

THE READING · GENESIS 11:29-32

מפטיר

Maftir



Terach sets out from Ur-kasdim with Avram, Saray, and Lot to journey toward the land of Kena'an, yet he stops short and settles in Charan, where he dies, leaving the family's destined migration incomplete until Avram himself resumes it. Saray's barrenness is noted here, foreshadowing the long road to the fulfillment of the Divine promise of progeny that will unfold through Avram. AI SUMMARY

²⁹ And Avram and Naḥor took wives for themselves; the name of Avram's wife was Saray; and the name of Naḥor's wife, Milka, the daughter of Haran, the father of Milka, and the father of Yiska.

³⁰ But Saray was barren; she had no child.

כִּטְוִיָּקָח אַבְרָם וְנַחֲוֹר לָהֶם נָשִׁים שָׁם אֵשֶׁת־
אַבְרָם שָׂרַי וְשֵׁם אֵשֶׁת־נַחֲוֹר מִלְכָּה בִת־הָרָן
אֲבִי־מִלְכָּה וְאֲבִי יִסְכָּה:

וַיְהִי שָׂרַי עֲקָרָה אֵין לָהּ וָלֵד:

RASHI

11:28 IN THE PRESENCE OF HIS FATHER TERAH — meaning during his father's lifetime (Genesis Rabbah 38:13). The Midrashic explanation is that he died through his father. For Terah accused his son Abram before Nimrod of having smashed his idols to pieces, and he cast him into a fiery furnace. Haran waited and said to himself, "If Abram proves triumphant I will be on his side; if Nimrod wins I shall be on his". When Abram was saved they said to Haran, "Whose side are you on?" Haran replied, "I am on Abram's side". They therefore cast him into the fiery furnace and he was burnt to death. It is to this that the name of the place Ur-Kasdim (fire of the Chaldees) alludes (Gen-

esis Rabbah 38:13). Menachem ben Seruk, however, explains that אור means a valley, as (Isaiah 24:15) "Glorify ye the Lord in the valleys (בְּאוּרִים)", and as (Isaiah 11:8) "the den (מְאוּרָה) of the basilisk". Every hole or deep cleft may be called אור.

11:29 JISCAH — This was Sarah; she was also named Jiscah (from a root meaning "to see", "to look") because she could see the future by holy inspiration, and because everybody looked (gazed) at her beauty (Megillah 14a). The name Jiscah also has reference to princely dignity (נְסִיכוּת) just as the name Sarah (שרה) has an allusion to "ruling" (שָׂרָה).

³¹ And Teraḥ took Avram his son, and Lot the son of Haran his son's son, and Saray his daughter in law, his son Avram's wife; and they went out with them from Ur-kasdim, to go into the land of Kena'an; and they came to Ḥaran, and dwelt there.

³² And the days of Teraḥ were two hundred and five years: and Teraḥ died in Ḥaran.

לֹאִי־קָח תֵּרַח אֶת־אַבְרָם בְּנוֹ וְאֶת־לוֹט בֶּן־הָרָן
בֶּן־בְּנוֹ וְאֶת־שָׂרַי כְּלִתּוֹ אֵשֶׁת אַבְרָם בְּנוֹ וַיֵּצְאוּ
אֹתָם מֵאוּרִכַּדִּים לָלֶכֶת אֶרֶץ כְּנָעַן וַיָּבֹאוּ
עַד־חָרָן וַיֵּשְׁבוּ שָׁם:

לִבְיֹהִינוּ הָיוּ יְמֵי־תֵרַח חֲמִשָּׁה שָׁנִים וּמֵאֵתִים שָׁנָה
וַיָּמָת תֵּרַח בְּחָרָן:

RASHI

11:31 AND THEY WENT FORTH WITH THEM — וַיֵּצְאוּ אֹתָם — Terah and Abram went forth with Lot and Sarai.

11:32 AND TERAH DIED IN HARAN after Abram had left Haran (as related in the next chapter) and had come to the land of Canaan and had been there more than sixty years. For it is written, (Genesis 12:4) "And Abram was seventy five years old when he left Haran", and Terah was seventy years old when Abram was born (Genesis 11:26), making Terah 145 years old when Abram left Haran, so that there were then many years of his life left (i. e. he lived many years after that — as a matter of fact, 60 years, as he was 205 years old when he died). Why, then, does Scripture mention the death of Terah before the departure of

Abram? In order that this matter (his leaving home during his father's lifetime) might not become known to all, lest people should say that Abram did not show a son's respect to his father, for he left him in his old age and went his way. That is why Scripture speaks of him as dead (Genesis Rabbah 39:7). For indeed the wicked even while alive are called dead and the righteous even when dead are called living, as it is said, (2 Samuel 23:20) "And Benaiah the son of Jehoiada the son of a living man".

11:32 IN HARAN — The ו is inverted to tell you that until the time of Abraham, the fierce anger (חרון) of the Omnipotent was kindled against the world.



HAFTARAH • ISAIAH 54:1-55:5

הפטרה

Haftarah

God assures Yisra'el (Israel), likened to a barren one who will yet bear many children, that His faithful love and covenant of peace endure forever despite the brief anger of exile, promising restoration, security, and glory beyond her former state. Just as water and food are offered freely to the thirsty and hungry, God invites His people to return to Him without cost, renewing the everlasting covenant once given to David and extending His glory to the nations. AI SUMMARY

¹ Sing, O barren one, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, says the Lord.

² Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not: lengthen thy cords, and strengthen thy stakes;

³ for thou shalt break forth on the right hand and on the left; and thy seed shall possess nations, and make desolate cities to be inhabited.

⁴ Fear not; for thou shalt not be ashamed: neither be confounded; for thou shalt not be put to shame: but thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

אֲרָנִי עָקְרָה לֹא יִלְדָּה פֶּצְחִי רִנָּה וְצִהָלִי לֹא-
חֲלָה כִּי־רַבִּים בְּנֵי־שׁוֹמֵמָה מִבְּנֵי בְעוּלָה אָמַר
יְהוָה:

ב הִרְחִיבִי | מְקוֹם אֹהֶלְךָ וִירֵיעוֹת מִשְׁכְּנוֹתֶיךָ
יִטּוּ אֶל־תַּחֲשָׁכִי הָאֲרִיכִי מִיתְרֶיךָ וַיִּתְדֹתֶיךָ
חֲזָקִי:

ג כִּי־יִמִּין וּשְׂמָאוֹל תִּפְרָצִי וְזָרְעֶךָ גּוֹיִם יִירָשׁ
וְעָרִים נְשָׁמוֹת יוֹשִׁיבוּ:

ד אֶל־תִּירְאִי כִּי־לֹא תִבּוֹשִׁי וְאֶל־תִּכְלָמִי כִּי לֹא
תִּחְפְּרִי כִּי בִשֶׁת עָלּוּמֶיךָ תִּשְׁכַּחִי וְחִרְפֶּת
אַלְמָנוּתֶיךָ לֹא תִזְכְּרִי־עוֹד:

RASHI

54:1 Sing, you barren woman Jerusalem, who was as though she had not borne.

54:1 you who have not experienced birth pangs Heb. חֲלָה, an expression of childbirth, for the woman in confinement gives birth with pains and writhing.

54:1 for the children of the desolate one The daughter of Edom.

54:2 and let them stretch forth far off.

54:2 lengthen your cords These are thin ropes that hang at the bottom of tents, and that are tied to stakes called 'chevills' in French, which are thrust into the ground.

54:3 shall you prevail Heb. תִּפְרָצִי, shall you prevail.

54:4 your youth Heb. עָלּוּמֶיךָ, your youth.

⁵ For thy Maker is thy husband: the Lord of hosts is his name; and thy redeemer is the Holy One of Yisra'el; The God of the whole earth is he called.

⁶ For the Lord has called thee as a woman forsaken and grieved in spirit; but a wife of youth, can she be cast off? says thy God.

⁷ For a small moment have I forsaken thee; but with great mercies will I gather thee.

⁸ In the overflowing of wrath I hid my face from thee for a moment; but with everlasting faithful love will I have mercy on thee, says thy redeemer, the Lord.

⁹ For this is as the waters of Noah to me: as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be furious with thee, nor rebuke thee.

¹⁰ For the mountains shall depart, and the hills be removed; but my faithful love shall not depart from thee, neither shall the covenant of my peace be removed, says the Lord that has mercy on thee.

¹¹ O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

ה כִּי בַעֲלִיךָ עֲשִׂיךָ יְהוָה צְבָאוֹת שְׁמוֹ וְגֵאֲלֶךָ
קדוֹשׁ יִשְׂרָאֵל אֱלֹהֶי כָל־הָאָרֶץ יִקְרָא:

וּכִי־כָאִשָּׁה עָזוּבָה וְעֶצְוֵבַת רוּחַ קָרָאךָ יְהוָה
וְאִשֶּׁת נְעוּרִים כִּי תִמָּאֵס אָמַר אֱלֹהֶיךָ:

זִבְרָנִי קִטָּן עֲזַבְתִּיךָ וּבְרַחֲמִים גְּדֹלִים אֶקְבָּצֶךָ:

ח בְּשֹׁעַף קִצָּף הִסְתַּרְתִּי פָנַי רָגַע מִמֶּךָ וּבְחֶסֶד
עוֹלָם רַחֲמֶיךָ אָמַר גֵּאֲלֶךָ יְהוָה:

ט כִּי־מִי נָח זֹאת לִי אֲשֶׁר נִשְׁבַּעְתִּי מֵעַבְרִי מִי־
נָח עוֹד עַל־הָאָרֶץ כֵּן נִשְׁבַּעְתִּי מִקִּצָּף עָלֶיךָ
וּמִגֶּעֶר־בָּךְ:

י כִּי הַהָרִים יִמּוּשׁוּ וְהַגְּבָעוֹת תִּמְוִטֶינָה וְחֶסֶדִּי
מֵאֲתָךְ לֹא־יִמּוּשׁ וּבְרִית שְׁלוֹמִי לֹא תִמּוּט
אָמַר מְרַחֲמֶךָ יְהוָה:

יא עֲנִיָּה סֶעֱרָה לֹא נַחֲמָה הִנֵּה אֲנֹכִי מְרַבֵּץ
בַּפּוֹלֵאבֹנֶיךָ וְיִסְדֹּתֶיךָ בַּסַּפִּירִים:

RASHI

54:6 who was rejected When she is rejected at times that her husband is a little wroth with her.

54:8 With a little wrath Heb. שָׂעָף. Menahem (Machbereth p. 179) interprets this as, "with kindling of wrath," and Dunash (Teshuvot p. 20) states, "with a little wrath," paralleling "For a small moment have I forsaken you," and so did Jonathan render.

54:8 and with everlasting kindness that will exist forever.

54:9 For this is to Me [as] the waters of Noah [i.e.,] it is an oath in My hand, and He proceeds to explain His words, "as I swore that the waters of Noah shall never again pass over the earth, etc."

54:10 For the mountains shall depart Even if the merit of the Patriarchs and the Matriarchs is depleted, My kindness shall not depart from you.

54:11 tempestuous one whose heart storms with many troubles.

54:11 I will set with carbuncle I pave your floor with carbuncle stones.

¹² And I will make thy windows of rubies, and thy gates of beryl, and all thy borders of choicest stones.

¹³ And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

¹⁴ In righteousness shalt thou be established: keep away from oppression; then thou shalt not fear: and from terror; then it shall not come near thee.

¹⁵ Behold, they may well gather together, but not by me: whoever shall gather together against thee shall fall for thy sake.

¹⁶ Behold, I have created the smith that blows upon the fire of the coals, and that brings forth an instrument for his work; and I have created the waster to destroy.

יְבֹשֶׁתִּי כְדָכָד שְׁמִשְׁתִּיךָ וּשְׁעָרֶיךָ לְאַבְנֵי
אֶקְדָּח וְכָל־גְּבוּלְךָ לְאַבְנֵי־חֶפֶץ:

יְבֹשֶׁתִּי לְמוֹדֵי יְהוָה וְרַב שְׁלוֹם בְּנֵיךָ:

יְבָצְדָקָה תְּכֻנְנִי רַחֲמֵי מַעֲשֶׁק כִּי־לֹא תִירָאִי
וּמִמַּחֲתָה כִּי לֹא־תִקְרַב אֵלֶיךָ:

טו הֵן גֹּזֵר יְגֹזֵר אָפֶס מֵאוֹתֵי מִי־גֵר אֶתְךָ עָלֶיךָ
יְפֹול:

טז (הו) [הִנֵּה] אֲנֹכִי בְרָאֲתִי חֶרֶשׁ נִפְחֵ בָאֵשׁ
פָּחָם וּמוֹצִיא כְלִי לְמַעֲשָׂהוּ וְאֲנֹכִי בְרָאֲתִי
מִשְׁחִית לְחֶבֶל:

RASHI

54:12 jasper Heb. כְּדָכָד, a kind of precious stone.

54:12 your windows Jonathan renders: your woodwork, and Menahem associated it with (Dan. 7:10): “ministered to Him (לְשִׁמּוֹנָה).” (Menahem, apparently renders: your utensils, i.e., the vessels that serve you.) And some interpret it as an expression of a sun (שֶׁמֶשׁ), windows through which the sun shines, and they make opposite it a barrier of kinds of colored glass for beauty, and Midrash Psalms interprets שְׁמִשְׁתִּיךָ as well as שֶׁמֶשׁ (Ps. 84:12) as “the pinnacles of the wall.”

54:12 of carbuncle stones Heb. אֶקְדָּח. Jonathan renders: of gomer stones. Gumrin is the Aramaic translation of גִּמְרִים, coals. He interprets אֶקְדָּח as an expression similar to (supra 50: 11) “who kindle (קִדְחִי) fire,” and they are a type of stones that burn like torches and that is the carbuncle (karbokle in O.F.), an expression of a coal. Others interpret it as an expression of a drill, i.e., huge stones of which the entire opening of the doorway is drilled, and the doorposts, the threshold, and the lintel are all hewn from the stone.

54:12 of precious stones Desirable stones [from Jonathan].

54:14 go far away from oppression [Although grammatically this is the imperative, here it is the future,] like (supra 52:2) “Shake yourself from the dust.” You will be far away from those who oppress you.

54:14 Printed editions of Rashi contain the following addendum: (go far away from oppression You will stay far from oppressing other peoples in the manner the wicked do, that

they accumulate money through robbery, but you will not need to rob, for you will not fear poverty or straits, or ruin, for it shall neither come nor shall it approach you. [Abarbanel])

54:14 (With righteousness that you will perform, you will be established with an everlasting redemption, and you will be far from people’s oppression for you will not fear; you will not even have terror or fear of them, and you will be far from ruin, for it will not come near you. [Ayalah Sheluchah])

54:15 Behold, the one with whom I am not, shall fear Heb. גֹּזֵר יְגֹזֵר. Behold, he shall fear and dread evil decrees, he with whom I am not, i.e., Esau. ([Mss. read:] the wicked Esau and his ilk.)

54:15 whoever mobilizes against you Heb. מִי גֵר. Whoever mobilizes against you for war. Alternatively, מִי גֵר [means:] whoever contends with you (וְנִתְגַּדֵּר). And our Rabbis explained it as referring to the proselytes (גֵּרִים), [i.e.,] to say that we will not accept proselytes in Messianic times. And even according to the simple meaning of the verse it is possible to explain: whoever became sojourners with you in your poverty, shall dwell with you in your wealth. Comp. (Gen. 25:18) “In the presence of all his brethren he dwelt (נָפַל).”

54:16 Behold I am He Who created a smith who devises a weapon, and I am He Who has created a destroyer that destroys it. That is, to say: I am He Who incited the enemy against you; I am He Who has prepared retribution for him.

54:16 and produces a weapon for his work For necessity. He completes it according to all that is necessary.

¹⁷ No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord and the recompense of their righteousness appointed by me, says the Lord.

¹ Ho, every one that thirsts, come to the water, and he that has no money; come, buy, and eat; come, buy wine and milk without money and without price.

² Why do you spend money for that which is not bread? and your labour for that which satisfies not? hearken diligently to me, and eat that which is good, and let your soul delight itself in fatness.

³ Incline your ear, and come to me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure loving promises of David.

⁴ Behold, I have made him a witness to the peoples, a leader and commander of nations.

⁵ Behold, thou shalt call a nation that thou knowst not, and nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Yisra'el; for he has glorified thee.

י כָּל־כְּלִי יוֹצֵר עָלֶיךָ לֹא יִצְלַח וְכָל־לָשׁוֹן
תְּקוּם־אֹתְךָ לְמִשְׁפָּט תִּרְשָׁעִי זֹאת נִחְלַת
עַבְדִּי יְהוָה וְצִדְקָתְךָ מֵאֵתִי נֶאֱמַר יְהוָה:

א הוֹי כָּל־צִמָּא לֵכּוּ לַמַּיִם וְאִשֶּׁר אֵין־לּוֹ כֶּסֶף
לֵכּוּ שִׁבְרוּ וְאָכְלוּ וּלְכּוּ שִׁבְרוּ בְּלוֹא־כֶּסֶף
וּבְלוֹא מַחִיר יֵין וְחֶלֶב:

ב לָמָּה תִשְׁקְלוּ־כֶסֶף בְּלוֹא־לֶחֶם וּיְגִיעַכֶּם
בְּלוֹא לְשִׂבְעָה שְׁמְעוּ שְׁמוֹעַ אֵלִי וְאִכְלוּ־טוֹב
וּתְתַעֲנַג בְּדֹשָׁן נִפְשְׁכֶם:

ג הִטּוּ אָזְנוֹכֶם וּלְכּוּ אֵלַי שְׁמְעוּ וּתְחִי נִפְשְׁכֶם
וְאִכְרַתָּה לָכֶם בְּרִית עוֹלָם חֶסֶד־יְדוּד
הַנְּאֻמָּנִים:

ד הֵן עַד לְאוֹמִים נִתְּתִיו נָגִיד וּמִצִּוָּה לְאֻמִּים:

ה הֵן גּוֹי לֹא־תִדְעַל תִּקְרָא וְגוֹי לֹא־יִדְעוּךָ אֵלֶיךָ
יָרוּצוּ לְמַעַן יְהוָה אֱלֹהֶיךָ וּלְקִדּוֹשׁ יִשְׂרָאֵל כִּי
פֶּאֶרְךָ:

RASHI

54:17 Any weapon whetted against you Any weapon that they will whet and sharpen for you, i.e., to battle with you.

54:17 whetted Heb. יוצר, an expression similar to (Jos. 5:2) "sharp knives (חֲרִבוֹת־צָרִים)," also (Ps. 89:44) "You have also turned the edge of his sword (צור חרב)."

55:1 Ho! All who thirst Heb. הוי. This word הוי is an expression of calling, inviting, and gathering, and there are many in Scripture, [e.g.,] (Zech. 2:10) "Ho! Ho! and flee from the north land."

55:1 go to water to Torah.

55:1 buy Heb. שִׁבְרוּ. Comp. (Gen. 42:3) "To buy (לִשְׁבֹּר) corn," buy.

55:1 wine and milk Teaching better than wine and milk.

55:2 Why should you weigh out money Why should you cause yourselves to weigh out money to your enemies without bread?

55:3 the dependable mercies of David For I will repay David for his mercies.

55:4 a witness to nations A prince and a superior over them, and one who will reprove and testify of their ways to their faces. ([Mss., however, read:] One who reproaches them for their ways to their faces.)

55:5 Behold, a nation you do not know you shall call to your service, if you hearken to Me, to the name of the Lord that is called upon you.



מדרש

Midrash

5 chosen for the booklet

BERESHIT RABBAH 30:9 · ON GENESIS 6:9

35

Was Noah only good compared to his terrible generation?

BERESHIT RABBAH 31:11 · ON GENESIS 6:16

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What lit Noah's ark through a year of darkness

BERESHIT RABBAH 36:3 · ON GENESIS 9:20

37

A person's title can rise or fall based on their deeds

PIRKEI DERABBI ELIEZER 24:11 · ON GENESIS 11:8

38

Why did the Tower of Babel builders turn violent?

BERESHIT RABBAH 38:13 · ON GENESIS 11:28

38

Real faith is tested, not just claimed after the fact

ON GENESIS 6:9

Was Noach only good compared to his terrible generation?

Bereshit Rabbah 30:9

Noach's righteousness is weighed against his generation, and the sages dispute what this implies about him. Rabbi Yehuda reads it as limiting praise: Noach was righteous only by comparison to his thoroughly wicked contemporaries, much like a one-eyed man called "abundant light" among the blind, or the least-spoiled barrel in a ruined cellar. Rabbi Neḥemya reads it as magnifying his praise: since Noach remained righteous despite the corrupting influence of his generation, he would have been even greater among the righteous, like a fragrant balsam that still perfumes the air even in a graveyard, or a virgin who stays pure amid licentious company. AI SUMMARY



"In his generations" – Rabbi Yehuda and Rabbi Neḥemya, Rabbi Yehuda said: [Only] in his generations he was considered righteous, but had he been in Moses' generation or in Samuel's generation, he would not have been considered righteous. In a marketplace of completely blind people, they call those who are blind in one eye, 'the one of abundant light.' This is analogous to one who had a wine cellar. He opened one barrel and found that it was [spoiled and turned to] vinegar. A second was the same; a third, he found it turning sour. They said to him, '[Do not drink it;] it is turning sour.' He said to them, 'Is there any better than it?' They said to him, 'No.' So too, in his generation he was considered righteous, but had he been in Moses' generation or in Samuel's generation, he would not have been considered righteous.

Rabbi Neḥemya said: If in his generation he was righteous; had he been in Moses's generation or in Samuel's generation all the more so. This is analogous to a bowl of balsam oil that was sealed with a tight-fitting lid. It was situated in a graveyard and its fragrance wafted through the air. Had it been outside the graveyard, how much more so! This is analogous to a virgin who was in a marketplace full

of immoral women and she did not get a bad reputation; had she been in a marketplace of upright women, all the more so! So too, had he been in Moses' generation or in Samuel's generation all the more so.

What lit Noah's ark through a year of darkness

Bereshit Rabbah 31:11

The sages debate the meaning of the tzohar (bright item) Noah was commanded to place in the ark, with Rabbi Abba bar Kahana identifying it as a window and Rabbi Levi as a luminous precious stone that signaled day and night by its dimness or brightness. Further detail is given regarding the ark's internal structure—its many compartments, the tapering upper cubit, and its three stories divided among refuse, the pure animals with Noah and his sons, and the impure animals—while Rabbi Yitzhak derives from the side-placed entrance a practical halachah (law) that a large room's doorway should be set to the side rather than the center. The passage closes by noting that the word taaseha ("you shall craft it") implies that the ark itself participated in its own construction. AI SUMMARY



“You shall make a bright item for the ark, and to a cubit you shall complete it at the top, and the entrance of the ark you shall place at its side; with lower, second-level, and third stories you shall craft it” (Genesis 6:15). “You shall make a bright item [tzohar] for the ark” – Rabbi Hūnya, Rabbi Pinḥas, Rabbi Ḥanin, and Rabbi Hoshaya did not disagree about this. Rabbi Abba bar Kahana and Rabbi Levi did disagree. Rabbi Abba bar Kahana said: It was a window. Rabbi Levi said: It was a [luminous] precious stone.

Rabbi Pinḥas said in the name of Rabbi Levi: All twelve months that Noah was in the ark, he needed neither the light of the sun during the day nor the light of the moon at night; rather, he had a precious stone that he had suspended. When it was dim he knew that it was day, and when it shined brightly he knew that it was night.

Rabbi Huna said: We were once fleeing from enemy troops in a cave in Tiberias, and we had lamps with us. When they were dim, we knew that it was day, and when they shined brightly, we knew that it was night. “And to a cubit you shall complete it at the top” – Rabbi Yehuda and Rabbi Neḥemya, Rabbi Yehuda says: There were three hundred and sixty compartments in it [the ark], each one ten cubits by ten cubits, and two four-cubit aisles with chambers

on one side and the other side, and again chambers on one side and the other side, and two cubits [for two additional aisles] on either side. Rabbi Neḥemya said: There were nine hundred compartments in it, each compartment being six cubits by six cubits, and three aisles, each four cubits, with chambers on one side and on the other side, and two cubits [for two additional aisles] on each of the sides. According to the opinion of Rabbi Yehuda it is difficult and according to the opinion of Rabbi Neḥemya it is difficult.

Rabbi Yehuda and Rabbi Neḥemya, Rabbi Yehuda says: Like the cubit below, so was the cubit above – “and by the cubit you shall complete it at the top.” Rabbi Neḥemya said: It was [built] like a kind of vault continuously inclining as it ascended, until it reached its single cubit, as it is stated: “and to a cubit...” “And the entrance of the ark you shall place at its side” – Rabbi Yitzhak said: The Torah gives you instruction about practical matters: If a person builds a large room that is ten by ten cubits [or more], one should place its doorway entrance off to the side.

“Lower, second-level, and third stories you shall craft it” – the lower ones [compartments] were for refuse, the second-level ones were for him, his sons and the pure animals, and the upper ones were for

the impure animals. Some exchange this: The lower ones were for the impure animals, the second-level ones for him, his sons and the pure animals, and the

upper ones for the refuse. How would he do this? There was a partitioned opening and he would sweep it to the side.

“You shall craft it [taaseha]” – it [the ark], too, assisted [in building] itself.

ON GENESIS 9:20

A person's title can rise or fall based on their deeds

Bereshit Rabbah 36:3

Noah, entering the vineyard rather than planting something constructive, descended from the dignity of being called a “righteous man” to the lesser status of “man of the soil” — a decline shared by Cain and Uziyahu, each enthusiastic about the soil yet ultimately unproductive. By contrast, Moshe (Moses) rose in stature, moving from “an Egyptian man” to “the man of God,” showing that one’s ultimate designation reflects one’s deeds. The planting of the vineyard itself was fraught with spiritual danger, as the demon Shemadon warned Noah against trespassing into his domain, foreshadowing the peril of wine that follows. AI SUMMARY



“Noah, man of the soil, began, and he planted a vineyard” (Genesis 9:20). “Noah, man of the soil, began [vayaḥel]” – he became profaned and unholy [ḥulin]. Why? “And he planted a vineyard.” Should he not have planted something else, that was constructive, a fig tree branch or an olive tree branch? Instead, “he planted a vineyard.” From where did he have it [the grapevine shoot]? Rabbi Abba bar Kahana said: He brought in [to the ark] vine branches and saplings, fig branches, and olive branches. That is what is written: “Gather it for you” (Genesis 6:21) – a person gathers an item only if he needs it.

“Man of the soil” – there were three people who were enthusiastic about the soil, but ultimately nothing constructive came from them. They are: Cain, Noah, and Uziyahu. Cain – “Cain was a tiller of the soil” (Genesis 4:2); Noah – “a man of the soil”; Uziyahu – “he had farmers and vine growers in the mountains and on the fertile lands, as he was a lover of the soil” (II Chronicles 26:10). “Man of the soil” –

he remade the surface of the soil; because of him the soil was watered; he filled the entire surface of the soil. “Man of the soil” – he was a farmer, [called “man of the soil”] after his farming activities.

Rabbi Berekhya said: Moses was more beloved than Noah. Noah, after he was called “a righteous man” (Genesis 6:9), was called “a man of the soil.” But Moses, after he was called “an Egyptian man” (Exodus 2:19) was called “the man of God” (Deuteronomy 33:1).

“He planted a vineyard” – when he was about to plant a vineyard, the demon Shemadon encountered him. He said to him: ‘I have a partnership with you. However, be careful that you do not enter into my domain, and if you enter my domain, I will harm you.’

Why did the Tower of Babel builders turn violent?

Pirkei DeRabbi Eliezer 24:11

At the moment of the dispersion of the builders of the Tower of Babel, Hashem confused their speech so that each person could no longer understand his fellow's language. Unable to communicate, they drew their swords against one another in confusion and rage, and half the world perished in that slaughter. Only afterward did the Lord scatter the survivors over the face of the earth, fulfilling the words of Genesis

11:8. AI SUMMARY



And they wished to speak one to another in the language of his fellow-countryman, but one did not understand the language of his fellow. What did they do? Every one took his sword, and they fought one another to destroy (each other), and half the

world fell there by the sword, and thence the Lord scattered them upon the face of all the earth, as it is said, "So the Lord scattered them abroad on that account, upon the face of all the earth" (Gen. 11:8).

ON GENESIS 11:28

Real faith is tested, not just claimed after the fact

Bereshit Rabbah 38:13

Abraham, placed in charge of his father Terach's idol shop, demonstrates through his destruction of the idols—and later in his confrontation with Nimrod's escalating hierarchy of fire, water, clouds, and wind—the absurdity of idolatry and the truth of belief in the One who transcends all natural forces. Haran, by contrast, commits to neither conviction but merely waits to see who prevails, declaring loyalty to Abraham only after witnessing his survival in the furnace; his lack of genuine faith leaves him unable to survive the same test, and he dies before his father. The midrash thus contrasts true, tested conviction with opportunistic, untested allegiance, explaining the verse "Haran died in the presence of Terach his father." AI SUMMARY



"Haran died in the presence of Teraḥ his father in the land of his birth, in Ur of the Chaldeans" (Genesis 11:28). "Haran died during the lifetime of Teraḥ his father" – Rabbi Ḥiyya grandson of Rav Ada of Yafo: Teraḥ was an idol worshipper [and a seller of

idols]. One time, he went away to some place, and he installed Abraham as salesman in his stead. A person would come seeking to buy. He [Abraham] would say to him: 'How old are you?' He would say to him: 'Fifty or sixty years old.' He would say to him: 'Woe

to this man who is sixty years old and seeks to prostrate himself before something that is one day old.' He would be ashamed and leave.

One time, a certain woman came, carrying a dish of fine flour in her hand. She said to him: 'Here, offer it before them.' He arose, took a club in his hand, shattered all the idols, and placed the club in the hand of the largest among them.

When his father came, he said to him: 'Who did this to them?' He said to him: 'I will not lie to you, a certain woman came, carrying a dish of fine flour in her hand. She said to me: Here, offer it before them. I offered it before them. This one [idol] said: I shall eat first, and another one said: I shall eat first. This big idol, who was standing among them, got up and took the club and shattered them.' He [Teraḥ] said to him: 'What, are you mocking me? Are they sentient at all?' He said to him: 'Do your ears not hear what your mouth is saying?'

He [Teraḥ] took him and handed him over to Nimrod. He [Nimrod] said to him [Abraham]: 'Let us bow down to fire.' Abraham said to him: 'Let us better bow down to water, that extinguishes fire.'

Nimrod said to him: '[All right,] let us bow down to water.' He said to him: 'If so, let us bow down to the clouds, that bear the water.' He said to him: '[All right,] let us bow down to the clouds.' He said to him: 'If so, let us bow down to the wind, that scatters the clouds.' He said to him: '[All right,] let us bow down to the wind.' He said to him: 'Better let us bow down to a person, who can withstand the wind.'

He said to him: 'You are saying mere words. I bow down only to fire. I will cast you into it, and let that God to whom you bow down come and rescue you from it.' Haran was there and he was conflicted. He said: 'Either way [I will know what to do]; If Abraham is victorious, I will say: I am with Abraham, and if Nimrod is victorious, I will say: I am with Nimrod.' When Abraham descended into the fiery furnace and was rescued, they said to him [Haran]: 'With whom are you?' He said to them: 'I am with Abraham.' They took him and cast him into the fire and his innards were scorched.

He emerged and died in the presence of Teraḥ his father. That is what is written: "Haran died in the presence of Teraḥ..."





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APTA · OHEV YISRAEL, NOACH

Why did Noach hesitate to believe the flood would come

Ohev Yisrael

Noach's hesitation was not a lack of faith in Hashem's word, but the opposite: understanding that emunah (faith) has the power to actually draw forth and bring about the very thing believed in, Noach feared that if he believed with total wholeness that the flood would come, his very faith would become the cause that brought it about. Thus "he believed and did not believe" means he fully trusted the Holy One, blessed be He, yet withheld complete belief specifically about the flood's coming, out of concern for being the agent that drew it into the world, until the rising waters themselves compelled him to enter the ark. AI SUMMARY



In the name of the Rav, Rabbi M. Y" M M" M of Zlotchov: "And Noach came, etc., because of the waters of the flood." And Rashi, of blessed memory, explained: "Even Noach was among those of little faith (mikatchei amanah) — he believed and did not believe that the flood would come, until the waters forced him in." End of quote.

Now this is a great wonder — to suspect Noach the tzaddik (righteous one) of being among those of little faith in the Holy One, blessed be He, God forbid! And it seems to me that the word emunah (faith) has two interpretations. One, according to its plain sense, is the belief that a thing will certainly be so.

But one may also say that emunah is related to the word in "and he was an omein (nurturer) to Hadassah" — a term denoting drawing-forth and growth. For there is a power within emunah such that through faith, the thing itself is drawn forth from its source and comes to be. That is to say: through a person's believing in and trusting the Holy One, blessed be He, with complete faith regarding some matter, that very matter is thereby drawn forth and comes about in its fullness.

Now Noach the tzaddik certainly believed with wholeness, with all his heart and all his soul, in everything that the Holy One, blessed be He, spoke to him, with simplicity (temimut), according to his good way from of old. But regarding this particular matter, he was afraid to believe with complete faith, with all his heart, lest he himself become the cause of bringing the flood — that is, that through the very completeness of his faith, the coming of the flood would certainly be drawn forth and brought about. And he did not know how to counsel himself as to what to do.

And this is what Rashi, of blessed memory, meant by "among those of little faith" — he believed and did not believe. That is to say: in truth he believed, only he was afraid to believe with wholeness that the Holy One, blessed be He, would bring the flood, lest he himself be the cause of it, as above — "until the waters forced him." Understand this well.

And this is correct, true and clear. So far, in the name of the Rav, of blessed memory.

Translation: translated by AI (anthropic/claude-sonnet-5)

Why theft alone sealed the Flood generation's fate

Shem MiShmuel

Theft (gezel) is uniquely devastating because it robs a person of the very inner stirrings—akin to hunger pangs or bodily pain—that normally prompt teshuvah (repentance), so the Flood generation's fate became an irrevocable sentence rather than a reversible judgment, unlike other sins where such reminders still function. Noach himself included his own silence—failing to rebuke or pray for his generation—as a subtle form of chamaz (violence/robbery), since withholding needed speech is itself likened to robbery, explaining why even this tzaddik tamim (perfect righteous man) saw himself implicated in the generation's guilt and required the ark's purification like a metzora (leper). AI SUMMARY



In Rashi's comment, their sentence was sealed only on account of theft, and one needs to understand this — surely there were more severe transgressions than theft, such as idolatry and sexual immorality, concerning which the halachah (law) for Israel is "let him be killed rather than transgress," whereas theft for Israel is only a negative prohibition. The Ramban wrote that this is because it is a rationally comprehensible mitzvah (commandment), requiring no prophet [to teach it], and it is "bad toward Heaven and bad toward creatures."

One can add further: this world is a shadow and a likeness of the upper world, and physicality is a shadow and likeness of spirituality. Just as there is physical sustenance for the body, so there is sustenance for the spiritual soul, which is Torah and prayer. And just as there are illnesses and remedies for the body, so too for the soul, as the Rambam wrote.

And in Chovot HaLevavot it is explained that the reason man was created in such a way that if he does not eat he becomes hungry is that otherwise, being preoccupied, he would not turn to eating, and little by little he would weaken and die; therefore he was created so that he would feel hunger if he did not eat, which serves as a reminder to eat. It seems that for this same reason, when a limb weakens, one feels

pain, so that it serves as a reminder to seek a remedy — for otherwise one would not turn to seek healing until it weakened and became ruined beyond cure.

Certainly the same applies to matters of sustenance and healing of the soul — that there are reminders for it, as our Sages, of blessed memory, said: "Every day a heavenly voice goes forth from Mount Chorev and proclaims, saying, 'Woe to the creatures because of the disgrace of the Torah.'" And it is stated in the sefarim (books) that from this comes to every single person, each day, some stirring of teshuvah (repentance) in some small measure, as it is written (Iyov 33): "In a dream, a vision of the night, when deep sleep falls upon men, in slumberings upon the bed, then He opens the ears of men, and seals their instruction..."

So too with oppressive matters, Heaven forbend, as in the matter stated, "and Pharaoh brought Israel's heart close to teshuvah" — similar to the pain of the limbs and body which serve as reminders to seek a cure. But through the sin of theft from others, they are punished by having stolen from them the very arousal for the sustenance and healing of their soul. Therefore there is no longer any hope for teshuvah for them.

Moreover, the sitra achra (the "other side," i.e., the forces of evil) steal the arousal for their own ways, and from this comes further arousal toward evil

matters, and the arousal and longing for holiness are overturned into external longings. And the arousal, longing, and influences meant for the sustaining of the world go instead to loss and to the destruction of the world.

From this came, in the generation of the Flood, the desire for the destruction of seed through immorality, so that they would "not spread forth" [i.e., corrupt their seed] — and all this is because of theft, and there is no longer any hope for them.

Therefore this is their sentence (gezar din), for a sentence is something that admits no more change, and after the court's act nothing further applies — just as they had become wicked without any further possibility of change. This is unlike other transgressions, even ones more severe than theft, where the soul still has hope for the repentance of the "creature of the earth" [i.e., man], because, as above, his sustenance and the healing of his soul serve as reminders to him.

But because of theft, everything is stolen from him, as stated — except that if, of his own accord, he exerts himself to remind himself of his evil state, certainly the paths of teshuvah are not locked before them. Therefore, all the forty days that the rain was upon the earth, had they then done teshuvah, there would still have been a remedy for them. But this was not an arousal from Heaven, for the rain descended for the purpose of the Flood, and not for arousal [to repentance].

According to these words, one may explain the statement in Bereishit Rabbah: "I regret that I made them" (Bereishis 6:7) — and Noach, except that he found favor in the eyes of Hashem." And likewise what Noach himself said: "I did just as they did, and what difference is there between me and them, except that You favored me and said to me, 'Come, you...'" etc. And at first glance it is puzzling: if there was indeed a claim against him, how could such a tzaddik tamim (perfect righteous man) not have done teshuvah (repentance)? For surely "a righteous man all his days" would be in teshuvah. And on the essential matter, one may wonder further: did Noach not know that they had corrupted their ways, while he was a tzaddik yesod olam (righteous foundation of the world)?

Now it appears thus: Behold, in the Midrash Rabbah it is said, "Kinim (compartments/nests) shall you make the ark" — Rav Yitzchak said: Just as this ken (nest/bird used for purification) purifies the metzora (leper), so too your ark purified you. One must understand what connection Noach has to a metzora.

But this may be understood according to what the Zohar HaKadosh (Holy Zohar) writes, that Noach's sin was that he did not pray on behalf of his generation, and therefore he is called "mei Noach" (the waters of Noach, i.e., implicated in them).

There are also midrashim that accuse Noach of not rebuking the people of his generation, although he certainly did rebuke them, as it is written in Midrash Rabbah: "One crier stood for Me in the generation of the Flood — this was Noach" — see the Matnot Kehunah.

Nevertheless, one may say that he did not do as was required. Now, withholding speech in a place where one needs to speak — this itself is a sin, just like one who speaks what is not fitting for him to speak. And so it is stated explicitly in the Zohar HaKadosh (Chelek 3, 46b) that just as tzara'at (leprosy) comes upon one for the sin of lashon hara (evil speech), so too it comes for withholding speech in a place where one needs to speak and to rebuke. Therefore Noach required purification similar to the purification of the metzora.

Now, Sarah said to Avraham, "Chamasi alayich" ("My wrong be upon you") — Rashi explains: "You are robbing me, for you hear my disgrace and remain silent." This shows that withholding speech where one ought to speak is called chamas (robbery/violence). By this we may understand the statement of the midrash: "Nichamti ki asitim" ("I regretted that I made them") — Noach, meaning that the decree had been sealed on account of gezel (robbery), as it is written, "for the earth was filled with chamas (violence)." And a similar form of chamas was found even in Noach, and in the time of wrath he too was liable to be punished. This is the meaning of "As they did, so I did — and what is the difference between Me and them?"

Even though they had corrupted their ways, while he was a tzaddik, the foundation of the world — nevertheless, Noach, in his righteousness, indicted himself for withholding speech in a place where it

was fitting [to speak], which is itself a kind of chamaz, similar to that for which the decree had been sealed.

Translation: translated by AI (anthropic/claude-sonnet-5)

LUBLIN · NOACH, DIVREI EMET

Why calling Noach righteous only in his time is praise

Divrei Emet

Noach's own understanding that he was called a tzaddik (righteous man) only "in his generation" — and would not have measured up in Avraham's generation — reveals not a flaw but genuine humility, since he judged himself to be lowly in his own eyes. What the Rabbis framed as disparagement of the term "bedorotav" (in his generations) is thus, at its core, a mark of praise. AI SUMMARY



What our Rabbis of blessed memory expounded as disparagement regarding the word "bedorotav" (in his generations) can be explained thus: their intent was that in truth it was meant for praise, for Noach himself held this view in his own mind – that what the Blessed One called him a tzaddik (righteous man)

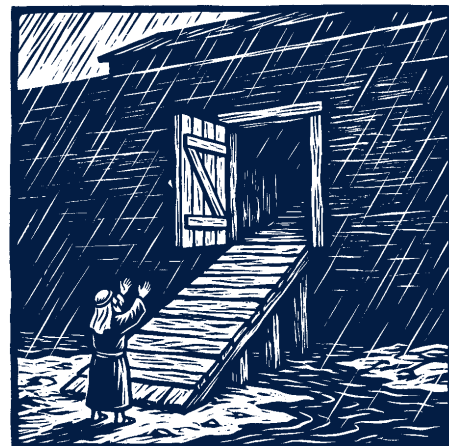
"in this generation" meant specifically in this generation, but it would not have been so had he lived in the generation of Avraham. Thus the seeming disparagement is in fact praise, for it shows that he was lowly in his own eyes.

Translation: translated by AI (anthropic/claude-sonnet-5)

Why Noach hesitated before entering the ark

Avodat Yisrael

Noach's hesitation to enter the ark did not stem from a deficiency of faith but from the tzaddik's (righteous one's) characteristic effort to sweeten harsh judgments and withhold assent to a decree, thereby striving to arouse Divine mercy and avert it, even as he outwardly prepared for its fulfillment. Thus "ketanei emunah" (those of little faith) is reinterpreted not as a flaw but as the praiseworthy reluctance of a tzaddik to accept a severe decree as final. **AI SUMMARY**



"And Noach came, etc., because of the waters of the flood." Rashi comments that even Noach was among the "ketanei emunah" (those of little faith) — he believed and yet did not believe that the flood would come, and he did not enter the ark until the waters forced him in, see there.

Now this matter is astonishing. Noach the tzaddik (righteous one) — heaven forbid that he should have lacked faith in his Creator, blessed be He! Moreover, it is well known that one hundred and twenty years before the flood he labored at building the ark, and he also rebuked and warned the people of his generation, as is explained — and yet he himself would be among the "ketanei emunah"?

However, one can resolve the words of our Rabbis, may their memory be blessed, [as follows]: it is the way of tzaddikim to sweeten harsh judgments and to seek mercy and favor from Hashem, may He be blessed, upon His creatures. And even though it seemed to Noach that the Holy One, blessed be He, had decreed a severe decree, [he sought] through prayer and through his holy thoughts to draw forth

mercy upon the world. And it is stated in the Idra Rabba: "the secret of Hashem is for those who fear Him" — and until they give assent, judgments do not descend upon the world, see there.

If so, Noach the tzaddik, since he desired to strengthen the measure of chesed (kindness) and to nullify the decree of the flood, did not allow his mind to fully accept the thought that the word of the King had already gone forth and could not be changed. Rather, he kept strengthening himself in his thought, saying: "Hashem will relent and have compassion, and His mercies will be aroused over His other attributes." Therefore our Sages, may their memory be blessed, called him — with the sweetness of their language — one of the "ketanei emunah," meaning that he believed and yet did not believe; that is to say, he did not wish to believe, so as not to assent to the judgments. And it was only because he was alone in the world that he was unable to save all the people of his generation; but he did what was his to do, and did not enter [the ark] until the waters forced him in.

Translation: translated by AI (anthropic/claude-sonnet-5)

Why some generations never saw a rainbow

Maor VaShemesh

The rainbow in the cloud serves as a sign of the nullification of decree, but a tzaddik (righteous person) can himself nullify evil decrees just as the Holy One, blessed be He, does, rendering the rainbow unnecessary in his generation — as happened in the days of Rabbi Shimon bar Yochai and Rabbi Yehoshua ben Levi.

Though the midrash's comparison of the tzaddik (righteous person) to G-d might seem startling, it is qualified: like a stalk secondary to its produce, the tzaddik (righteous person) remains secondary to the Holy One, blessed be He, even while sharing this singular power to annul harsh decrees. AI SUMMARY



In the midrash: "I have set My bow (keshet) in the cloud" — "et keshiyoti," meaning something that is "muksheh" (comparable/equated) to Me — is that possible? Rather, it means "kashin de-peira," the stalks/straw of the produce. End of the words of the midrash; see Matnat Kehunah.

This midrash is very puzzling. It seems the simple explanation is as follows. It is stated in the midrash: "Ein ka-Eloheinu" — "mi ka-Eloheinu," meaning: there is none like our G-d. But the tzaddik (righteous person) is called "mi" — "who is like our G-d" — in that the Holy One, blessed be He, decrees, and the tzaddik (righteous person) nullifies the decree, as is explained in all the sefarim (books). Now, the essential purpose of the rainbow in the cloud is a sign of the nullification of decree. But when there is a tzaddik (righteous person) in the generation, the rainbow is not needed, as is explained in the Gemara, Ketubot, in the story of Rabbi Shimon bar Yochai and Rabbi Yehoshua ben Levi, in whose days no rainbow was seen, for they nullified evil decrees and had no need for the rainbow. This is what the

midrash means: "I have set My bow (keshet) in the cloud" — "et keshiyoti" — this refers to the tzaddik (righteous person), who is equated, as it were, with the Holy One, blessed be He, in that he nullifies evil decrees just as the Holy One, blessed be He, does. This is the meaning of "muksheh li" — he resembles Me, so to speak, in nullifying evil decrees just as We do.

The midrash then asks: "Is that possible?" — meaning, is it possible that the tzaddik (righteous person) is truly comparable to the Holy One, blessed be He? And it answers: "Rather, kashin de-peira" — meaning, just as the stalk of the produce is secondary to the produce, so too the tzaddik (righteous person) is secondary to the Holy One, blessed be He. Nevertheless, in this matter he resembles the Holy One, blessed be He — in nullifying evil decrees — and there is no need for the rainbow in his days.

And this is readily understood.

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Mareh Yechezkel on Torah	translated by AI (anthropic/claude-sonnet-5)
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Mei HaShiloach	Living waters, the Mei HaShiloach. Trans. and edited by Betsalel Philip Edwards, Jerusalem, J. Aronson 2001 [Revised digital edition, 2021]
Noam Elimelekh	translated by AI (anthropic/claude-sonnet-5)
Ohev Yisrael	translated by AI (anthropic/claude-sonnet-5)
Ohr HaMeir	translated by AI (anthropic/claude-sonnet-5)
Or HaChaim	Or Hachayim, trans. Eliyahu Munk

Peri Tzadik	translated by AI (anthropic/claude-sonnet-5)
Pirkei DeRabbi Eliezer	Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916
Ramban	Commentary on the Torah by Ramban (Nachmanides). Translated and annotated by Charles B. Chavel. New York, Shilo Pub. House, 1971-1976
Rashi	Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934
Sefat Emet	translated by AI (anthropic/claude-sonnet-5)
Shem MiShmuel	translated by AI (anthropic/claude-sonnet-5)
Tiferet Shlomo	translated by AI (anthropic/claude-sonnet-5)
Toldot Yaakov Yosef	translated by AI (anthropic/claude-sonnet-5)
Torah Ohr	translated by AI (anthropic/claude-sonnet-5)
Torah and Haftarah	The Koren Jerusalem Bible
Yismach Moshe	translated by AI (anthropic/claude-sonnet-5)
Zera Kodesh	translated by AI (anthropic/claude-sonnet-5)
Woodcut illustrations	drawn by AI (google/gemini-3.1-flash-image) from scenes written by AI (anthropic/claude-opus-5.5), in the style of a reference drawn by AI (openai/gpt-5-image-mini)