

חומש עם רש"י • נח • ראשון

Complete Word-for-Word Interlinear • Navy & Gold Edition

NOACH • 1ST ALIYAH

CHAPTER PREVIEW

In this first aliyah of Parshas Noach, we meet Noach, a tzaddik who stood pure and blameless in a generation that had completely lost its way. While the rest of the world fell into deep corruption and lawlessness, Noach walked with Elokim, remaining steadfast in his avodas Hashem. Because of the widespread chamas—the robbery and moral decay that filled the land—Hashem tells Noach of His decree to bring a mabul to destroy all flesh from the earth.

To save Noach and preserve life for the future, Hashem commands him to build an ark, the teivah, out of gopher wood. Hashem gives Noach precise instructions for its dimensions, its compartments, and how to seal it with pitch. This set the stage for a massive undertaking that would serve as a warning to his generation.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

אלה תולדות נח נח איש צדיק תמים היה בדרתיו את האלהים
God with in his generations he was wholehearted righteous a man Noach Noach the offspring of These are
התהלך נח:
Noach walked

רש"י

אלה תולדות נח נח איש צדיק. הואיל והזכירו ספר ברכו, שנאמר
as it is said his praise it tells it mentioned him Since righteous was a man Noach Noach the offspring of These are
זכר צדיק לברכה משלי י'. דבר אחר למדה שעקר תולדותיהם
offspring that the main it teaches you explanation Another ten Mishlei is for a blessing a righteous man the mention of
של צדיקים מעשים טובים:
good are deeds righteous people of

רש"י

בדרותיו. יש מרבותינו דורשים אותו לשבח, כל שכן אלו היה בדור
in a generation of he had been if the more so all for praise it who expound of our Rabbis there are In his generations
צדיקים היה צדיק יותר; ויש שדורשים אותו לגנאי, לפי דורו
his generation according to for disgrace it who expound and there are more righteous he would have been righteous people
היה צדיק ואלו היה בדורו של אברהם לא היה נחשב לכלום
as anything considered he would have been not Avraham of in the generation he had been but if righteous he was
סנה' ק"ח :

108 Sanhedrin

רש"י

את האלהים התהלך נח. ובאברהם הוא אומר אשר התהלכתי לפניו? ברא' כ"ד

— God walked Noach and regarding Avraham He says whom I walked before Him Bereishis 24

, נח היה צריך סעד לתמוכו, אבל אברהם היה מתחזק ומהלך בצדקו
in his righteousness and walking strengthening himself was Avraham but to uphold him support needing was Noach

מאליו:

by himself

רש"י

התהלך. לשון עבר, וזהו שמושו של לשון, בלשון כבד משמשת להבא

walked an expression of past tense and this is its usage of the language in a conjugation heavy it serves for the future

ולשעבר בלשון א', קום התהלך שם י"ג להבא, התהלך נח לשעבר; התפלל

and for the past with a form single arise walk there 13 is future Noach walked is past pray

בעד עבדיך שמואל א' י"ב להבא, ובא והתפלל אל הבית הזה מ"א

on behalf of your servants I Shmuel 12 is future and he shall pray toward the house this Melachim I

ח' לשון עבר, אלא שהיו"ו שבראשו הפכו להבא:

8 is an expression of past except that the Vav which is at its head turned it to the future

פסוק ב

Pasuk 2

ויולד נח שלשה בנים את שם את חם ואת יפת:

And he begot Noach three sons Shem — Cham — and Yafes

פסוק ג

Pasuk 3

ותשחת הארץ לפני האלהים ותמלא הארץ חמס:

And became corrupt the earth before God and was filled with lawlessness the earth

רש"י

ותשחת. לשון ערוה וע"ז סנה' נ"ז כמו פן תשחתון דב' ד', פי

And was corrupt an expression of lewdness and idolatry Sanhedrin 57 as in lest you deal corruptly Devarim 4 for

השחית כל בשר וגו':

had corrupted all flesh etcetera

רש"י

ותמלא הארץ חמס. גזל:

and was filled the earth robbery violence

פסוק ד

Pasuk 4

וירא אלהים את הארץ והנה נשחתה פי השחית כל בשר את דרכו

And saw God — the earth and behold it was corrupted for flesh all had corrupted its way —

על הארץ:

upon the earth

רש"י

כי השחית כל בשר. אֶפְלוּ בְּהֵמָה חַיָּה וְעוֹף נְזָקִין לְשֹׂאֵינָן מִיָּנֹחַ:
their species with those not were consorting and fowl beast cattle even flesh all had corrupted for

פסוק ה

Pasuk 5

וַיֹּאמֶר אֱלֹהִים לְנֹחַ קֵץ כָּל בָּשָׂר בָּא לִפְנֵי מִלְאָה הָאָרֶץ חָמָס
robbery the earth with filled is for before Me has come flesh all The end of to Noah God And said
מִפְּנֵיהֶם וְהִנְנִי מַשְׁחִיתָם אֶת הָאָרֶץ:
with the earth — will destroy them and behold I because of them

רש"י

קֵץ כָּל בָּשָׂר. כָּל מְקוֹם שֶׁאֵתָּה מוֹצֵא זָנוּת וְעִ"ז אֲנִידְרוּלוּמוֹסְיָא בָּאָה לְעוֹלָם
to the world comes indiscriminate and idolatry lewdness find that you place every flesh all The end of
punishment
וְהוֹרֶגֶת טוֹבִים וְרָעִים.
and bad good and kills

רש"י

כי מלאה הארץ חמס. לא נחתם גזר דינם אלא על הגזל סנה' ק"ח :
108a Sanhedrin robbery for except their judgment the decree of was sealed not with violence the earth is filled for

רש"י

את הארץ. כמו מן הארץ, ודומה לו כצאתי את העיר שמ' ט' , מן העיר; חלה
he suffered the city from 9 Shemos the city — when I go out to it and similar the earth from is like the earth —
את רגליו מ"א ט"ו , מן רגליו. ד"א את הארץ - עם הארץ, שאף ג'
three for even the earth with the earth — another explanation his feet from 15 Melachim his feet —
טפחים של עמק המחרשה נמחו ונטשטשו:
and were washed away were dissolved the plow depth of of handbreadths

פסוק ו

Pasuk 6

עשה לך תבת עצי גפר קנים תעשה את התבה וכפרת אתה
it and you shall cover the ark — you shall make compartments gopher wood of an ark of for yourself Make
מבית ומחוץ בפפר:
with pitch and from without from within

רש"י

עשה לך תבת. הרבה רוח והצלה לפניו, ולמה הטריחו בבנין
with the building did He burden him and why before Him and deliverance ways of relief many an ark for yourself Make
זה? כדי שיראהו אנשי דור המבול עוסק בה ק"כ שנה,
years one hundred and twenty with it occupied the Flood the generation of the people of they would see him so that of this
ושואלין אותו מה זאת לה, והוא אומר להם עתיד הקב"ה להביא
to bring the Holy One blessed be is destined to them would say and he to you is this what him and they would ask
He

מבול לעולם, אולי ישובו:

they will repent perhaps upon the world a flood

רש"י

עצי גופר. כך שמו. ולמה ממין זה? על שם גפרית שנגזר עליהם

upon them that was decreed sulphur account of on this from a species and why is its name so gopher Wood of

למחות בו:

with it to be blotted out

רש"י

קנים. מדורים מדורים לכל בהמה ובהמה:

and wild animal domestic animal for each compartments compartments Rooms

רש"י

בכפר. זפת בלשון ארמי, ומצינו בתלמוד כופרא בתבתו של משה, על ידי

means of by Moshe in the ark of pitch in the Talmud and we find Aramaic in the language of pitch with pitch

שקיו המים תשים דיה בחמר מבפנים וזפת מבחוץ; ועוד, כדי שלא

that not in order and furthermore from outside and pitch from inside with clay it was sufficient calm the waters that were

קריח אותו צדיק ריח רע של זפת, אבל כאן מפני חזק המים

the waters the strength of because of here but pitch of bad the smell righteous person that should smell

זפתה מבית ומחוץ:

and from without from within he pitched it

פסוק ז

Pasuk 7

וזה אשר תעשה אתה שלש מאות אמה ארך התבה חמשים אמה

cubits fifty the ark the length of cubits hundred three it you shall make how And this

רחבה ושלשים אמה קומתה:

its height cubits and thirty its width

פסוק ח

Pasuk 8

צהר תעשה לתבה ואל אמה תכלנה מלמעלה ופתח התבה

the ark and the entrance of from above you shall finish it a cubit and to for the ark you shall make A window

בצדה תשים תחתים שנים ושלשים תעשה:

you shall make it and third decks second decks lower decks you shall place in its side

רש"י

צהר. י"א חלון וי"א אבן טובה המאירה להם ב"ר שם:

there Bereishis Rabbah for them that illuminated precious a stone and some say a window some say A light

רש"י

ואל אמה תכלנה מלמעלה. כסויה משפע ועולה עד שהוא קצר מלמעלה

from above was narrow that it until and went up slanted its covering from above you shall finish it a cubit and to

וְעוֹמֵד עַל אֲמָה כָּדִי שְׂיֻזְבוּ הַמַּיִם לְמַטָּה מִכָּאן וּמִכָּאן:

and from here from here downward the water that should run off in order a cubit at and stood

רש"י

בַּצֵּדָה תָּשִׂים. שְׁלֹא יִפְּלוּ הַגְּשָׁמִים בָּהּ:

into it the rains will fall so that not you shall place in its side

רש"י

תַּחְתִּים שְׁנַיִם וּשְׁלֹשִׁים. ג' עֲלִיּוֹת זוֹ עַל גֵּב זוֹ, עֲלִיּוֹנִים לְאָדָם, אֲמֻצָּעִים

the middle ones for man the upper ones this the back of upon this stories three and third second lower

לְמִדּוֹר, תַּחְתִּיִּים לְזָכֹל שָׁם:

there for refuse the bottom ones for dwelling

פסוק ט

Pasuk 9

וְאֲנִי הִנְנִי מְבִיא אֶת הַמַּבּוּל מֵיִם עַל הָאָרֶץ לְשַׁחַת כָּל בָּשָׂר אֲשֶׁר בּוֹ

in it which flesh all to destroy the earth upon waters the flood — bringing behold Me And I

רוּחַ חַיִּים מִתַּחַת הַשָּׁמַיִם כָּל אֲשֶׁר בָּאָרֶץ יָגוּעַ:

shall perish is on earth that everything the heavens from under life is breath of

רש"י

וְאֲנִי הִנְנִי מְבִיא. הִנְנִי מוֹכֵן לְהִסָּפִים עִם אוֹתָם שְׂיֻזְבוּנִי וְאָמְרוּ לְפָנַי כָּבָר

already before me and said who cautioned me those with to agree am prepared behold I am bringing behold I And I

מָה אֲנוֹשׁ כִּי תִזְכְּרֶנּוּ תה' ח' :

8 Tehillim You remember him that is man what

רש"י

מַבּוּל. שִׁפְלָה אֶת הַכֹּל, שִׁבְלָל אֶת הַכֹּל, שְׁחַוְכִיל אֶת הַכֹּל מִן

from everything — because it brought everything — because it confused everything — because it ruined A flood

הַגְּבוּהָ לַנְּמוּהָ; וְזֶהוּ לְשׁוֹן אֲנָקְלוֹס שֶׁתְּרַגֵּם טוֹפָנָא, שֶׁהֲצִיף אֶת הַכֹּל,

everything — because it floated Tofana who translated Onkelos the expression of and this is to the low the high

וְהֵבִיאָהּ לְכַבֵּל שֶׁהִיא עֲמֻקָּה, לָכֵן נִקְרְאתָ שִׁנְעָר, שֶׁנִּנְעָרוּ שָׁם כָּל מֵתֵי מַבּוּל:

the flood the dead of all there because were shaken Shinar it is called therefore deep which is to Bavel and brought it

פסוק י

Pasuk 10

וְהִקְמַתִּי אֶת בְּרִיתִי אִתָּךְ וּבָאתָ אֶל הַתֵּבָה אַתָּה וּבְנֶיךָ וְאִשְׁתְּךָ

and your wife and your sons you the ark into and you shall enter with you My covenant — And I will establish

וּבְנֵי וְנָשֵׁי בְנֶיךָ אִתָּךְ:

with you your sons and the wives of

רש"י

וְהִקְמַתִּי אֶת בְּרִיתִי. בְּרִית הִיא צְרִיךְ עַל הַפְּרוֹת שְׁלֹא יִרְקְבוּ וַיַּעֲפֹשׂוּ

and decay they should rot that not the fruits for necessary was A covenant My covenant — And I will establish

וְשָׁלַח יְהִרגוּהוּ רָשָׁעִים שְׂפָדוֹר ב"ר :
Bereishis Rabbah who are in the generation wicked people they should kill him and that not

רש"י

אתה ובניך ואשתך. הָאֲנָשִׁים לְבַד וְהַנָּשִׁים לְבַד; מִכָּאן שְׁנֵאָסְרוּ
that they were forbidden from here separately and the women separately the men and your wife and your sons You
בְּתִשְׁמִישׁ הַמִּטָּה: שָׁם :
there of the bed in marital relations

פסוק יא

Pasuk 11

וּמִכָּל הַחַי מִכָּל בֶּשָׂר שְׁנַיִם מִכָּל תָּבִיא אֶל הַתֵּבָה לְהַחֲיִית אֹתָךְ זָכָר
male with you to keep alive the ark into you shall bring of each two flesh of all the living and from all
וּנְקֵבָה יִהְיוּ:
they shall be and female

רש"י

ומכל החי. אֶפְלוּ שָׂדִים ב"ר :
Bereishis Rabbah demons even the living and of all

רש"י

שנים מכל. מִן הַפָּחוֹת שָׂפָהֶם לֹא פָּחוֹת מִשְׁנַיִם, אֶחָד זָכָר וְאֶחָד נְקֵבָה:
female and one male one than two less not that is among them the least from of every two

פסוק יב

Pasuk 12

מִהָעוֹף לְמִינֵהוּ וּמִן הַבְּהֵמָה לְמִינָהּ מִכָּל רֶמֶשׂ הָאֲדָמָה
the ground creeping thing of from every according to its kind the animal and from according to its kind From the bird
לְמִינֵהוּ שְׁנַיִם מִכָּל יָבֹאוּ אֵלֶיךָ לְהַחֲיִית:
to keep alive to you shall come of each two according to its kind

רש"י

מהעוף למינהו. אוֹתָן שֶׁדָּבְקוּ בְּמִינֵיהֶם וְלֹא הִשְׁחִיתוּ דְרָכָם, וּמֵאֲלֵיהֶם בָּאוּ,
they came and of themselves their way corrupt and did not to their kind that cleaved those after its kind Of the fowl
וְכָל שֶׁהִתְבָּה קוֹלָטָתוֹ הַכְּנִיס ב"ר :
Bereshis Rabbah he brought in accepted him that the Ark and any

פסוק יג

Pasuk 13

וְאַתָּה קַח לָךְ מִכָּל מִאֲכָל אֲשֶׁר יֵאָכֵל וְאִסַּפְתָּ אֵלֶיךָ וְהָיָה לָךְ
for you and it shall be to yourself and gather is eaten that food from all for yourself take And you
וְלָהֶם לֶאֱכֹל:
for food and for them

וַיַּעַשׂ נֹחַ כָּכָל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים כֵּן עָשָׂה:
he did so God him commanded that according to all Noach And did

רש"י

וַיַּעַשׂ נֹחַ. זֶה בְּנִינֵן הַתֵּיבָה:
the Ark is the building of this Noach And Noach did

CHAPTER SUMMARY

The aliyah traces the transition from the corruption of the world to the preparation for its destruction and rebirth. After introducing Noach and his three sons, Shem, Cham, and Yephes, the Torah describes how the earth became utterly ruined before Elokim. Hashem reveals His plan to bring the floodwaters and instructs Noach to build the teivah, specifying its length of three hundred cubits, width of fifty cubits, and height of thirty cubits, complete with a window, a side door, and three decks. Hashem promises to establish His covenant with Noach, commanding him to bring his family along with pairs of every living creature—birds, cattle, and creeping things—and to gather sufficient food for everyone, a command which Noach carries out exactly as he was bidden.

לְמַעַשָׂה WHAT TO TAKE HOME

The Torah begins the parsha by telling us that Noach was a tzaddik tamim in his generation, and Rashi immediately brings the famous machlokes: some of our Chachanim learn this to his praise, that even in a generation of such terrible corruption he remained a tzaddik, while others learn it to his discredit, that had he lived in the generation of Avraham Avinu, he would have been considered nothing. Lichoira, why would Chazal look for a way to minimize the righteousness of a tzaddik whom Hashem Himself saved from the mabul? What is the deep limud here for us?

The yesod here is that there are two ways a Yid can serve Hashem. You can be a tzaddik who is completely focused on your own daled amos, making sure that you yourself are clean of sin, that your own home is protected, and that you are walking with Hashem. That is a great madriga, and indeed, Noach was saved because of it. But the Torah is teaching us that this is not the ultimate tachlis. If you only worry about your own spiritual survival while the world around you is drowning in corruption, your tzidkus is limited. Avraham Avinu, on the other hand, did not just walk with Hashem; he ran to bring others under the kanfei haShechinah. He felt the pain of his generation and davened for them.

In our daily avodah, we often face the temptation to just pull our coats around us to stay warm. We worry about our own learning, our own davening, and our own family's ruchniyus. Of course, this is the first step, and we must build our own teivah to protect ourselves from the cold winds of the street. But a Yid cannot stop there. Mimeila, we must ask ourselves: are we looking out for the other Yid who is struggling? Are we trying to bring warmth to those around us, or are we satisfied just being a tzaddik in our own closed room?

Today, look beyond your own spiritual comfort zone. When you go to the bais medrash or shul, don't just focus on your own learning and davening; look around to see if there is a fellow Yid who needs a warm smile, a word of encouragement, or help understanding a difficult Tosafos.

