

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

saying Noach to God And spoke

with you your sons and the wives of and your sons and your wife you the ark from Go out

the bed cohabitation of to them He permitted here and his wife husband etc. and your wife You

creeping thing and among every and among animals among birds flesh of all is with you that living thing Every

and multiply and be fertile on the earth and let them swarm with you bring out bring out the earth upon that creeps

the earth upon

bring forth that they should go out to them say make go forth is read make go forth is written bring forth Bring forth.

you make them go out to go out willing they are not if

רש"י

וּשְׂרָצוּ בָאָרֶץ. וְלֹא בַתְּכָה, מִגִּיד שֶׁאֵף הַבְּהֵמָה וְהָעוֹף נִאָּסְרוּ בְּתַשְׁמִישׁ:
in cohabitation were forbidden and the bird the animal that even this teaches in the Ark and not on the earth and they shall swarm

פסוק ד

Pasuk 4

וַיֵּצֵא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי בָנָיו אִתּוֹ:

with him his sons and the wives of and his wife and his sons Noach And he went out

פסוק ה

Pasuk 5

כָּל הַחַיָּה כָּל הָרֶמֶשׂ וְכָל הָעוֹף כָּל רוֹמֵשׁ עַל הָאָרֶץ לְמִשְׁפַּחְתֵּיהֶם

by their families the earth upon that creeps everything bird and every creeping thing every beast Every

יָצְאוּ מִן הַתְּכָה:

the ark from they went out

רש"י

לְמִשְׁפַּחְתֵּיהֶם. קָבְלוּ עָלֵיהֶם עַל מִנַּת לְדַבֵּק בְּמִינָם:
to their species to cling condition on upon themselves they accepted according to their families

פסוק ו

Pasuk 6

וַיִּבֶן נֹחַ מִזְבֵּחַ לַיהוָה וַיִּקַּח מִכָּל הַבְּהֵמָה הַטְּהוֹרָה וּמִכָּל הָעוֹף

the bird and from all of the pure the animal from all of and he took to Hashem an altar Noach And he built

הַטְּהוֹר וַיַּעַל עֲלֵהּ בְּמִזְבֵּחַ:

on the altar burnt offerings and he offered the pure

רש"י

מִכָּל הַבְּהֵמָה הַטְּהוֹרָה. אָמַר לֹא צֹהַ לִי הַקֹּדֶשׁ לְהַכְנִיִם מֵאֵלֵינוּ ז' ז'
seven seven of these to bring in the Holy One blessed be me commanded not he said the clean the animal Of all
He

אֶלָּא כָּדִי לְהַקְרִיב קָרְבָּן מֵהֶם:

from them a sacrifice to offer in order except

פסוק ז

Pasuk 7

וַיֵּרַח יְהוָה אֶת רֵיחַ הַנִּיחֹחַ וַיֹּאמֶר יְהוָה אֶל לְבוֹ לֹא אֶסְף

continue I will not His heart to Hashem and said the pleasantness the aroma of — Hashem And smelled

לְקַלֵּל עוֹד אֶת הָאָדָמָה בְּעִבּוֹר הָאָדָם כִּי יֵצֵר לֵב הָאָדָם רָע

is evil man the heart of the inclination of for man because of the ground — again to curse

מִנְעָרִיו וְלֹא אֶסָּף עוֹד לְהַכּוֹת אֶת כָּל חַי פֶּאֶשֶׁר עָשִׂיתִי:

I have done as living things all — to smite again continue and I will not from his youth

רש"י

מנעריו. מנעריו כתיב, משננער לצאת ממעי אמו נתן בו יצר
the inclination in him is given his mother from the womb of to go out from when he bestirs it is written from his youth from his youth

הרע:

evil

רש"י

לא אסך ולא אסך. כפל הדבר לשבועה; הוא שכתוב אשר נשבעת
I swore as that which is written it is for an oath the statement He doubled continue and I will not continue I will not

מעבר מי נח, ולא מצינו כה שבועה, אלא זו שכתוב דבריו והיא
and it is His words that He doubled this except an oath in it we have found and not Noach the waters of from passing over

שבועה וכן דרשו חכמים במס' שבועות:

Shevuot in tractate the Sages expounded and so an oath

פסוק ח

Pasuk 8

עד כל ימי הארץ זרע וקציר וקור וחם וקיץ וחרף ויום ולילה
and night and day and winter and summer and heat and cold and harvest seedtime the earth the days of all Still

לא ישבתו:

cease shall not

רש"י

עוד כל ימי הארץ וגו' לא ישבתו. ו' עתים הללו שני חדשים לכל אחד ואחד,
and one one for each months two these seasons Six cease shall not etc. the earth the days of all Still

כמו ששנינו חצי תשרי ומרחשון וחצי כסלו זרע, חצי כסלו וטבת וחצי
and half of and Teves Kislev half of is seedtime Kislev and half of and Marcheshvan Tishrei half of we learned just as

שבת קר חרף ב"מ ק"ו :

106b Bava Metzia winter is cold-season Shevat

רש"י

קור. קשה מחרף:

than winter is more severe cold season

רש"י

חרף. עת זרע שעורים וקטנית החריפין להתפשט מהר, והוא חצי שבת ואדר
and Adar Shevat half of and it is quickly to ripen which are quick and pulse barley sowing is the time of Winter

וחצי ניסן:

Nissan and half of

רש"י

קציר. חצי ניסן ואיר וחצי סיון:

Sivan and half of and Iyar Nissan half of Harvest

רש"י

קִיץ. חֲצִי סִינוֹן תַּמוּז וְחֲצִי אָב, הוּא זְמַן לְקִיטַת תְּאֲנִים וְזְמַן שְׁמִיכָשִׁים אוֹתָן
them that they dry and the time figs gathering of the time of it is Av and half of Tammuz Sivan half of Summer
בַּשָּׂדוֹת, וְשָׁמוֹ קִיץ, כְּמוֹ הַלֶּחֶם וְהַקִּיץ לֶאֱכֹל הַנְּעָרִים ש"ב ט"ז :
16 Shmuel II the young men to eat and the summer fruit the bread like summer fruit and its name is in the fields

רש"י

חום. הוּא סוּף יָמוֹת הַחֹמָה, חֲצִי אָב וְאַלּוּל וְחֲצִי תִשְׁרֵי, שֶׁהָעוֹלָם חם בְּיוֹתֵר;
exceedingly is hot when the world Tishrei and half of and Elul Av half of the sun the days of the end of it is Heat
כְּמוֹ שֶׁשָּׁנִינוּ בְּמַסְכֵּת יוֹמָא שְׁלֵהִי קִיטָא קָשִׁי מִקִּיטָא:
than summer is harder summer the end of Yoma in the tractate of we learned just as

רש"י

וְיוֹם וּלְיֵלָה לֹא יִשְׁבְּתוּ. מִכָּלֵל שֶׁשָּׁבְתוּ כָּל יָמוֹת הַמַּבּוּל, שֶׁלֹּא שָׁמְשׁוּ
did function for not the Flood the days of all that they ceased From the implication cease shall not and night And day
הַמְּזֻלוֹת, וְלֹא נִכְרַ בֵּין יוֹם וּבֵין לַיְלָה ב"ר פכ"ה ופ'
and parshah chapter twenty five Bereishis Rabbah night and between day between was it recognizable and not the constellations
ל"ד :
thirty four

רש"י

לֹא יִשְׁבְּתוּ. לֹא יִפְסְקוּ כָּל אֵלֶּה מִלְּהִתְנַהֵּג כְּסִדְרָן:
according to their order from behaving these all of cease shall not cease shall not

פסוק ט

Pasuk 9

וַיְבָרֶךְ אֱלֹהִים אֶת נֹחַ וְאֶת בָּנָיו וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת
— and fill and multiply be fruitful to them and He said his sons and — Noach — God And blessed
הָאָרֶץ:
the earth

פסוק י

Pasuk 10

וּמִוִּרְאֵאֲכֶם וּחִתְּכֶם יִהְיֶה עַל כָּל חַיַּת הָאָרֶץ וְעַל כָּל עוֹף
the birds of all and upon the earth the beasts of all upon shall be and the dread of you And the fear of you
הַשָּׁמַיִם כָּל אֲשֶׁר תִּרְמַשׁ הָאֲדָמָה וּבְכָל דְּגֵי הַיָּם בְּיַדְכֶם
into your hand the sea the fish of and with all the ground creeps on that with everything the heavens
נִתְּנוּ:
they are delivered

רש"י

וּחִתְּכֶם. כְּמוֹ תִּרְאוּ חִתַּת אִיּוֹב ו' וְאֲגָדָה לְשׁוֹן חַיּוֹת שְׁכָל זְמַן
the time for all vitality an expression of and the Agadah 6 Iyov a terror you see like and your fear and the dread of you

שְׁתִּינוּק בֶּן יוֹמוֹ חַי אֵין אַתָּה צָרִיךְ לְשָׁמְרוֹ מִן הָעֶכְבְּרִים; עוֹג מֶלֶךְ הַבָּשָׁן מֵת.
dead Bashan king of Og the mice from to guard him need you there is no is alive his day of that a baby
צָרִיךְ לְשָׁמְרוֹ מִן הָעֶכְבְּרִים, שֶׁנֶּאֱמַר וּמִוֶּרְאָכָם וְחִתָּכֶם יִהְיֶה, אֵימָתִי יִהְיֶה
will be when shall be and the dread of you and the fear of you as it is said the mice from to guard him needs
מִוֶּרְאָכָם עַל הַחַיּוֹת? כָּל זְמַן שְׁאַתֶּם חַיִּים שֶׁבַת קִנ"א :
151b Shabbos are alive that you the time all the beasts upon the fear of you

פסוק יא

Pasuk 11

כָּל רֶמֶשׂ אֲשֶׁר הוּא חַי לָכֶם יִהְיֶה לְאָכְלָהּ כִּיִּרְק עֵשֶׂב נָתַתִּי לָכֶם
to you I have given herb like the green for food shall be for you is alive it that creeping thing Every
אֵת כָּל:
everything —

רש"י
לכם יהיה לאכלה. שלא הרשיתי לאדם הראשון בשר אלא ירק עשב; ולכם –
and to you herbs green but meat Harishon to Adam did I permit for not for food it shall be for you
כִּיִּרְק עֵשֶׂב שֶׁהִפְקַרְתִּי לְאָדָם הָרִאשׁוֹן, נָתַתִּי לָכֶם אֵת כָּל סִנְה' נ"ט :
59b Sanhedrin everything — to you I have given Harishon to Adam that I permitted herbs like the green

פסוק יב

Pasuk 12

אך בָּשָׂר בְּנִפְשׁוֹ דָּמוֹ לֹא תֹאכְלוּ:
you shall eat not its blood with its life flesh However

רש"י
בשר בנפשו. אסר להם אבר מן החי, כלומר כל זמן שנפשו בו, לא
do not is in it that its soul time all meaning to say the living from a limb to them He prohibited with its soul flesh
תֹאכְלוּ הַבָּשָׂר:
the flesh eat

רש"י
בנפשו דמו. בעוד נפשו בו
is in it its life while still its blood with its life

רש"י
בשר בנפשו לא תאכלו. הרי אבר מן החי, ואף בנפשו דמו לא תאכלו,
shall you eat not with its life flesh and even the living from a limb behold this is shall you eat not with its life
הֲרִי דָם מִן הַחַי:
the living from blood behold this is

פסוק יג

וְאֵךְ אֶת דְּמָמְכֶם לְנַפְשֵׁיכֶם אֲדַרְשׁ מִיָּד כָּל חַיָּה אֲדַרְשָׁנּוּ

I will demand it beast every from the hand of I will demand for your lives your blood — And surely

וּמִיָּד הָאָדָם מִיָּד אִישׁ אָחִיו אֲדַרְשׁ אֶת נַפְשׁ הָאָדָם:

man the life of — I will demand brother a man's from the hand of man and from the hand of

רש"י

וְאֵךְ אֶת דְּמָמְכֶם. אַע"פ שֶׁהִתְּרֵיתִי לָכֶם נְטִילַת נֶשְׁמָה בַּבְּהֵמָה, אֶת דְּמָמְכֶם

your blood — in the animal soul the taking of to you that I permitted even though your blood — And however

אֲדַרְשׁ מִהַשּׁוֹפֵךְ דָּם עַצְמוֹ:

himself the blood of from the one who spills I will demand

רש"י

לְנַפְשֵׁיכֶם. אֵךְ הַחוּגֵק עַצְמוֹ, אֵךְ עַל פִּי שֶׁלֹּא יֵצֵא מִמֶּנּוּ דָּם:

blood from him went out that not though . even himself one who strangles even for your souls

רש"י

מִיָּד כָּל חַיָּה. לְפִי שֶׁחָטְאוּ דוֹר הַמַּבּוּל וְהִפְקְרוּ לְמֵאֲכָל חַיּוֹת

beasts for food of and they were exposed the Flood the generation of that sinned Because beast every From the hand of

רָעוֹת לְשִׁלֹּט בָּהֶן, שֶׁנֶּאֱמַר נִמְשָׁל בַּבְּהֵמוֹת נִדְמוּ תַּהֲלִים מ"ט, לְפִיכָּהּ

therefore 49 Tehillim that perish like the beasts he is ruled over as it is said over them to rule evil

הַצָּרָה לְהַזְהִיר עֲלֵיהֶן אֶת הַחַיּוֹת:

the beasts — concerning them to warn it was necessary

רש"י

וּמִיָּד הָאָדָם. מִיָּד הַהוֹרֵג בְּמִזִּיד וְאִין עֵדִים, אֲנִי אֲדַרְשׁ:

will require I witnesses and there are no with premeditation one who kills from the hand of man And from the hand of

רש"י

מִיָּד אִישׁ אָחִיו. שֶׁהוּא אוֹהֵב לוֹ כְּאֵחַ וְהָרַג שׁוֹגֵג, אֲנִי אֲדַרְשׁ אִם לֹא

not if will require I unintentionally and killed like a brother him loving who is his brother a man From the hand of

יִגְלָה וַיִּבְקֹשׁ עַל עוֹנוֹ לְמַחֵל, שֶׁאֵף הַשּׁוֹגֵג צָרִיךְ כִּפּוּרָה, וְאִם אִין

there are no and if atonement needs the unintentional killer for even to be forgiven his sin for and seeks he goes into exile

עֵדִים לְחַיְבוֹ גְּלוּת וְהוּא אִינוֹ נִכְנָע, הַקָּב"ה דּוֹרֵשׁ מִמֶּנּוּ, כְּמוֹ שֶׁדָּרְשׁוּ

that expounded just as from him requires the Holy One blessed be submissive is not and he exile to obligate him witnesses

He

רַבּוֹתֵינוּ "וְהֵאֱלֵהֶם אֵלָּה לְיָדוֹ" – בְּמַסֶּכֶת מִכּוֹת – הַקָּב"ה מְזַמְּנֵן

summons them the Holy One blessed be Makkot in the tractate of to his hand caused to happen and God our Rabbis

He

לְפָנֶיךָ אֶחָד וְכו':

etcetera one to an inn

שִׁפְךָ דָּם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפָּךְ כִּי בְּצֶלֶם אֱלֹהִים עָשָׂה אֶת

— He made God in the image of for shall be shed his blood by man man the blood of One who sheds

הָאָדָם:

man

רש"י

באדם דמו ישפך. אם יש עדים המיתוהו אתם, למה? כי בצלם אלהים

God in the image of because why you kill him witnesses there are if shall be shed his blood By man

וגו':

etc

רש"י

עשה את האדם. זה מקרא חסר, וצריך להיות עשה העושה את האדם וכן הרבה

many and so man — the Maker made to be and needs is abbreviated verse this man — He made

במקרא:

in Scripture

פסוק טו

וְאַתֶּם פְּרוּ וּרְבוּ שְׂרִצוּ בָאָרֶץ וּרְבוּ בָהּ:

on it and multiply on the earth swarm and multiply be fruitful And you

רש"י

ואתם פרו ורבו. לפי פשוטו הראשונה לברכה וכאן לצווי. ולפי

and according to is for command and here was for blessing the first its plain sense according to and multiply be fruitful And you

מדרשו להקיש מי שאינו עוסק בפריה ורביה לשופך דמים

blood to one who sheds and multiplying in being fruitful engage who does not one to compare its Midrashic explanation

יבמות ס"ג :

63 Yevamos

CHAPTER SUMMARY

Hashem accepts Noach's korbanos with favor and promises never again to bring a mabul to destroy the world, establishing that the natural seasons of the earth will continue uninterrupted. Hashem then blesses Noach and his sons to be fruitful and multiply, placing the fear of man upon the animal kingdom and permitting them to eat meat for the first time, while strictly forbidding ever eating a limb from a living animal (eiver min hachai). Finally, Hashem warns them of the severe prohibition against murder, establishing the absolute sanctity of human life because man was created in the tzelem Elokim.

The Torah is telling us that the very first thing Noach did when he stepped out of the teivah into a ruined, empty world was to build a mizbeach and bring korbanos to Hashem. Lichoira, we have to ask: after a year of exhausting work feeding the animals day and night, and seeing the entire world destroyed, how did Noach have the presence of mind to immediately focus on giving back to Hashem? He could have been busy building a home, securing food, or just recovering from the trauma. Yet, his first step on dry land was an act of pure hakaras hatov.

This is a tremendous yesod for our own avodah. When we go through a difficult period, a personal "mabul" where everything feels stormy and unstable, our natural reaction when the crisis finally ends is to just collapse in relief or rush to rebuild our physical lives. The Tanna is teaching us that the true way to step out of the storm is to immediately stop and thank Hashem. Before you run to the next thing, you must build your own "mizbeach" of gratitude.

When Hashem smelled the sweet savor of Noach's korban, He promised never to bring another flood and established the natural cycles of the world. Mimeila, we see that when a Yid shows genuine hakaras hatov for being saved, it brings down a shefa of bracha and stability for the future. Your gratitude is what seals the yeshua and sweetens the judgment.

Today, when you experience a small salvation or finish a difficult task, do not just move on to the next thing. Stop for sixty seconds, say a chapter of Tehillim, or speak directly to Hashem from the heart to say thank you for getting you through the storm.