

חומש עם רש"י • נח • ששי

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

NOACH • 6TH ALIYAH

CHAPTER PREVIEW

We begin this aliyah right after the mabul, with Noah and his three sons, Shem, Cham, and Yephes, coming out of the teivah to rebuild the world. Lichoira, instead of focusing on ruchniyus, Noah immediately becomes a "man of the soil" and plants a vineyard, which leads to a major nisayon. He gets drunk and uncovered in his tent, leading to Cham's terrible bizayon of his father, while Shem and Yephes show tremendous zrizus and yiras Shamayim by walking backward to cover him with the utmost kavod.

After Noah wakes up and realizes what happened, he curses Cham's son, Canaan, to be a slave of slaves, while giving beautiful brachos to Shem and Yephes. The Torah then transitions to the generations after the mabul, listing the descendants of Noah's sons as they begin to branch out across the world. We also meet Nimrod, the first mighty rebel on earth, and see how the different families and nations began to establish their own lands and languages.

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

פסוק א

Pasuk 1

וַיְהִיו בְּנֵי נֹחַ הַיֹּצְאִים מִן הַתֵּבָה שֵׁם וְחָם וְיָפֶת וְחָם הוּא

he and Cham and Yephes and Cham Shem the ark from who came out Noah the sons of And they were

אָבִי כְנָעַן:

Kenaan the father of

רש"י

וְחָם הוּא אָבִי כְנָעַן. לָמָּה הֲצַרָּה לוֹמַר כָּאן? לְפִי שֶׁהַפָּרָשָׁה עֲסוּקָה וּבָאָה

and comes is occupied that the section Because here to say was it necessary why Canaan is the father of he And Cham

בְּשִׁכְרוּתוֹ שֶׁל נֹחַ שֶׁקִּלְקַל בָּהּ חָם וְעַל יָדוֹ נִתְקַלַּל כְּנָעַן, וְעַדִּין לֹא

not and yet Canaan was cursed his hand and through Cham in it where sinned Noah of with the drunkenness

כָּתַב תּוֹלְדוֹת חָם, וְלֹא יָדַעְנוּ שֶׁכְּנָעַן בְּנוֹ – לְפִיכָּהּ הֲצַרָּה לוֹמַר כָּאן

here to say it was necessary therefore is his son that Canaan did we know and not Cham the generations of did he write

וְחָם הוּא אָבִי כְנָעַן:

Canaan is the father of he and Cham

פסוק ב

Pasuk 2

שְׁלֹשָׁה אֵלֶּה בְּנֵי נֹחַ וּמֵאֵלֶּה נִפְצָה כָּל הָאָרֶץ:

the earth all of spread out and from these Noah were the sons of these Three

פסוק ג

וַיִּחַל נֹחַ אִישׁ הָאֲדָמָה וַיֵּטֶע כָּרֶם:

a vineyard and he planted the soil a man of Noach And began

רש"י

ויחל. עשה עצמו חליון, שהיה לו לעסק תחלה בנטיעה אחרת ב"ר :

Bereishis Rabbah another with planting first to occupy to him for he was profane himself he made And he began

רש"י

איש האדמה. אדוני האדמה כמו איש נעמי רות א' :

1 Ruth Naomi the husband of similar to the ground the master of the ground A man of

רש"י

ויטע כרם. כשנכנס לתבה הכניס עמו זמורות ויחורי תאנים

fig trees and cuttings of vine-shoots with him he brought in into the Ark when he entered a vineyard And he planted

ב"ר :

Bereishis Rabbah

פסוק ד

וַיִּשְׂתַּ מִן הַיַּיִן וַיִּשְׁכַּר וַיִּתְּגַל בְּתוֹךְ אָהֳלָה:

his tent within and he uncovered himself and he became drunk the wine from And he drank

רש"י

ויתגל. לשון ויתפעל:

the reflexive form an expression of and he uncovered himself

רש"י

אהלה. אהלה פתיב, רמז ל' שבטים שנקראו על שם שומרון, שנקראת

which was called Shomron the name of by who were called tribes to the ten an allusion it is written with a hei His tent

אהלה שגלו על עסקי היין שנאמר השתים במזרקיי יין עמוס ו' :

six Amos wine in bowls of who drink as it is said the wine account of on who were exiled Oholah

פסוק ה

וַיֵּרָא חָם אָבִי כְנַעַן אֵת עֶרְוַת אָבִיו וַיַּגֵּד לְשְׁנֵי אָחָיו בַּחוּץ:

outside brothers to his two and he told his father the nakedness of — Canaan the father of Cham And he saw

רש"י

וירא חם אבי כנען. יש מרבותינו אומרים כנען ראה והגיד לאביו, לכה

therefore to his father and told saw Canaan whosay from our Rabbis there are Canaan the father of Cham And he saw

הזכר על הדבר ונתקלל ב"ר :

Bereishis Rabbah and was cursed the matter upon he was mentioned

וירא את ערות אביו. יש אומרים סרסו ויש אומרים רבעו
he sodomized him those who say and there are he castrated him those who say there are his father the nakedness of — And he saw

סנה' ע' :

70 Sanhedrin

פסוק ו

Pasuk 6

ויקח שם ויפת את השמלה וישימו על שכם שניהם וילכו
and they walked both of them the shoulder of upon and they placed the garment — and Yephes Shem And took
אחרנית ויכסו את ערות אביהם ופניהם אחרנית וערות
and the nakedness of were backward and their faces their father the nakedness of — and they covered backward
אביהם לא ראו:
see they did not their father

ויקח שם ויפת. אין כתיב ויקחו, אלא ויקח - למד על שם
Shem about it teaches and he took but rather and they took written it is not and Japheth Shem And he took
שנתאמץ במצוה יותר מיפת, לכה זכו בנזיו לטלית של ציצית, ויפת
and Japheth tzitzis of the cloak his sons merited therefore than Japheth more in the mitzvah that he exerted himself
זכה לקבורה לבניו, שנאמר אתן לגוג מקום שם קבר יחזקאל ל"ט, וחס
And Cham 39 Yechezkel burial there a place of to Gog I will give as it is said for his sons burial merited
שפזה את אביו נאמר בנרעו פן ינהג מלה אשור את שבי מצרים
Mitzrayim the captives of — Ashur the king of shall lead so regarding his offspring it is said his father — who despised
ואת גלות פוש נערים וזקנים ערום ויחף וחסופי שת וגו' ישעיהו כ':
20 Yeshayahu etc. buttocks and with uncovered and barefoot naked and old young Cush the exiles of and —

ופניהם אחרנית. למה נאמר פעם שניה? מלמד
and they needed near him that when they approached it teaches second a time is it said why were backward and their faces
להפך עצמם לכסותו הפכו פניהם אחרנית:
backward their faces they turned to cover him themselves to turn

פסוק ז

Pasuk 7

וייקץ נח מיינו וידע את אשר עשה לו בנו הקטן:
the young his son to him had done that which — and he knew from his wine Noach And he awoke

בנו הקטן. הפסול והפזוי, כמו הנה קטן נתתיה פגזים פזוי פאדם
among men despised among the nations I made you small behold like and the despised the unfit the younger His son
ירמיה מ"ט :
forty nine Yirmeyahu

וַיֹּאמֶר אֲרוּר כְּנָעַן עֶבֶד עֲבָדִים יִהְיֶה לְאֶחָיו:

to his brothers he shall be servants a servant of Canaan cursed is and he said

רש"י

אֲרוּר כְּנָעַן. אֶתְּהָ גֵרְמָתָ לִי שֶׁלֹּא אוֹלִיד בֶּן רְבִיעִי אַחֵר לְשִׁמְשָׁנִי, אֲרוּר בְּנִי

your son cursed to serve me another fourth a son I will father that not for me caused you Canaan Cursed

רְבִיעִי לְהִיּוֹת מְשָׁמֶשׁ אֶת זֶרַעַם שֶׁל אֱלוֹ הַגְּדוֹלִים, שְׁהוּטָל עֲלֵיהֶם טָרַח

the burden of upon them upon whom was cast older ones these of the offspring — serving to be fourth

עֲבוּדָתִי מֵעַתָּה. וְמָה רָאָה חָם שֶׁפָּרְסוֹ? אָמַר לָהֶם לְאֶחָיו אָדָם הָרִאשׁוֹן שְׁנֵי

two the first Adam to his brothers to them He said that he castrated him Cham saw And what from now on my service

בָּנִים הָיוּ לוֹ, וְהָרַג זֶה אֶת זֶה בְּשָׁבִיל יִרְשָׁת הָעוֹלָם, וְאָבִינוּ יֵשׁ לוֹ

· has and our father the world the inheritance of for the sake of this one — this one and killed to him were sons

ג' בָּנִים וְעוֹדְנָו מְבַקֵּשׁ בֶּן רְבִיעִי:

fourth a son seeks and he still sons three

וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי שֵׁם וַיְהִי כְנָעַן עֶבֶד לָמוֹ:

to them a servant Canaan and shall be Shem the God of Hashem blessed is And he said

רש"י

בְּרוּךְ ה' אֱלֹהֵי שֵׁם. שְׁעֵתִיד לְשֹׁמֵר הַבְּטָחָתוֹ לְזָרְעוֹ, לְתַת לָהֶם אֶת אֶרֶץ

the land of — to them to give to his offspring His promise to keep who is destined Shem the God of Hashem Blessed is

כְּנָעַן:

Canaan

רש"י

וַיְהִי. לָהֶם כְּנָעַן לְמַס עוֹבֵד:

serving for tribute Canaan to them and may he be

יִפְתָּ אֱלֹהִים לְיִפְתָּ וַיֵּשְׁכֶן בְּאֶהְלֵי שֵׁם וַיְהִי כְנָעַן עֶבֶד לָמוֹ:

to them a slave Canaan and let be Shem in the tents of and let Him dwell for Japheth God May He enlarge

רש"י

יפת אלהים ליפת. מִתְּרָגֵם יִפְתִּי, יִרְחִיב:

He will expand may He extend it is translated for Yephes God May enlarge

רש"י

וַיֵּשְׁכֶן בְּאֶהְלֵי שֵׁם. יִשְׁרָה שְׁכִינָתוֹ בְּיִשְׂרָאֵל. וּמִדְרָשׁ חֲכָמִים אַע"פ

even though the Sages and the exposition of in Yisrael His Divine Presence may He rest Shem in the tents of and may He dwell

שִׁיפֹתַי אֱלֹהִים לִיפֹת - שְׁכָנָה כָּרַשׁ, שְׁהִיָּה מִבְּנֵי יֶפֶת, בֵּית שְׁנִי - לֹא
not Second the House Yephes from the children of who was Koresh in that built for Yephes God that enlarged
שְׁרָתָה בּוֹ שְׁכִינָה; וְהִיכֹן שְׁרָתָה? בְּמִקְדָּשׁ רִאשׁוֹן שְׁכָנָה שְׁלֹמֹה שְׁהִיָּה
who was Shlomo which built First in the Sanctuary did it dwell and where the Divine Presence in it did dwell
מִבְּנֵי שֵׁם:
Shem from the children of

וַיְהִי כִנְעָן עֶבֶד לַמּוֹ. אֵף מִשְׁיגְלוֹ בְּנֵי שֵׁם יִמְכְּרוּ לָהֶם עֲבָדִים
slaves to them there will be sold Shem the children of when they exile Even to them a servant Canaan And may he be
מִבְּנֵי כְנָעַן:
Canaan from the children of

פסוק יא

Pasuk 11

וַיְחִי נֹחַ אַחֲרֵי הַמַּבּוּל שְׁלֹשׁ מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה:
years and fifty years hundred three the Flood after Noach And lived

פסוק יב

Pasuk 12

וַיְהִיו כָּל יְמֵי נֹחַ תִּשְׁעַת מֵאוֹת שָׁנָה וַחֲמִשִּׁים שָׁנָה וַיָּמָת:
and he died years and fifty years hundred nine Noach the days of all And they were

פסוק יג

Pasuk 13

וְאֵלֶּה תּוֹלְדֹת בְּנֵי נֹחַ שֵׁם חָם וְיֶפֶת וַיִּוְלְדוּ לָהֶם בָּנִים
sons to them and there were born and Yephes Cham Shem Noach the sons of the generations of And these are
אַחֲרֵי הַמַּבּוּל:
the Flood after

פסוק יד

Pasuk 14

בְּנֵי יֶפֶת גֹּמֶר וּמָגוֹג וּמָדַי וַיָּוֶן וְתֻבָּל וּמִשְׁכֵּךְ וְתִירָס:
and Tiras and Meshech and Tuval and Yavan and Madai and Magog Gomer Yefes The sons of

רש"י

וְתִירָס. זֶה פָּרֶס ב"ר :
Bereishis Rabbah Persia this is And Tiras

פסוק טו

Pasuk 15

וּבְנֵי גֹמֶר אֲשֶׁכְנַז וְרִיפַת וְתִגְרָמָה:
and Togarmah and Riphath Ashkenaz Gomer And the sons of

וּבְנֵי יָוָן אֵלִישָׁה וְתַרְשִׁישׁ כְּתִים וְדָדָנִים:
and Dodanim Kittim and Tarshish Elishah Yavan And the sons of

מֵאֵלֶּה נִפְרְדּוּ אֵיִי הַגּוֹיִם בְּאַרְצֵתָם אִישׁ לְלִשְׁנֹו לְמִשְׁפַּחְתָּם
by their families according to his each man in their lands the nations the islands of separated From these

בְּגוֹיֵיהֶם:
in their nations

וּבְנֵי חָם כּוּשׁ וּמִצְרַיִם וּפּוּט וְכִנְעָן:
and Kenaar and Put and Mitzrayim Cush Cham And the sons of

וּבְנֵי כּוּשׁ סִבְא וְחַוִּילָה וְסַבְתָּה וְרַעְמָה וְסַבְתֶּכָּא וּבְנֵי רַעְמָה שִׁבְא
Sheba Raamah and the sons of and Sabteca and Raamah and Sabtah and Havilah Seba Cush And the sons of
וַיִּדְדָן:
and Dedan

וְכוּשׁ יָלַד אֶת נִמְרֹד הוּא הֵחֵל לְהִיּוֹת גִּבּוֹר בְּאֶרֶץ:
in the land a mighty one to be began he Nimrod — begot And Cush

רש"י

לְהִיּוֹת גִּבּוֹר. לְהַמְרִיד כָּל הָעוֹלָם עַל הַקֹּדֶשׁ הַקָּדוֹשׁ בְּעֵצַת דּוֹר
the generation of with the counsel of the Holy One blessed be against the world all of to cause to rebel a mighty one to be

הַפְּלָגָה:
the dispersion

הוּא הָיָה גִבּוֹר צֶדֶק לְפָנָי יְהוָה עַל כֵּן יֵאמַר כְּנִמְרֹד גִּבּוֹר צֶדֶק לְפָנָי
before hunter a mighty like Nimrod it is said . therefore Hashem before hunter a mighty was He

יהוה:

Hashem

רש"י

גבר ציד. צד דעתן של בריות בפיו, ומטען למרד במקום:
against the Omnipresent to rebel and misled them with his mouth people of the mind he ensnared hunter a mighty

רש"י

לפני ה'. מתפון להקניטו על פניו:
His face upon to provoke Him intending Hashem Before

רש"י

על כן יאמר. על כל אדם מרשיע בעזות פנים, יודע רבונו
his Master who knows face with brazenness of who acts wickedly man every regarding it is said so Therefore
ומתפון למרד בו, יאמר זה כנמרד גבור ציד:
hunter a mighty like Nimrod this one is it is said against Him to rebel and intends

פסוק כב

Pasuk 22

ותהי ראשית ממלכתו בבל וארד ואכד וכלנה בארץ שנער:
Shinar in the land of and Calneh and Accad and Erech Bavel his kingdom the beginning of And was

פסוק כג

Pasuk 23

מן הארץ ההוא יצא אשור ויבן את נינוה ואת רחבת עיר ואת
and — of the city Rehoboth and — Nineveh — and he built Asshur went forth that the land From

כלח:

Calah

רש"י

מן הארץ וגו'. פיון שראה אשור את בניו שומעין לנמרוד ומורדין
and rebelling to Nimrod listening his sons — Asshur that he saw As soon as etc. the land From
במקום לבנות המגדל יצא מתוכם:
from their midst he went forth the Tower to build against the Omnipresent

פסוק כד

Pasuk 24

ואת רסן בין נינוה ובין כלח הוא העיר הגדלה:
the great the city that is Calah and between Nineveh between Resen and —

רש"י

העיר הגדלה. היא נינוה שג' ונינוה היתה עיר גדולה לאלהים יונה ג':
3 Yonah to God great a city was and Nineveh as it is said Nineveh it great the city

פסוק כה

וּמִצְרַיִם יָלַד אֶת לוּדִים וְאֶת עֲנָמִים וְאֶת לְהָבִים וְאֶת נַפְתָּחִים:

Naphtuhim and — Lehabim and — Anamim and — Ludim — begot And Mitzrayim

רש"י

להבים. שִׁפְנֵיהֶם דּוֹמִים לְלֶהָב:

a flame resemble whose faces Lehabim

פסוק כו

וְאֶת פְּתָרְסִים וְאֶת כְּסֻלְחִים אֲשֶׁר יָצְאוּ מִשָּׁם פְּלִשְׁתִּים וְאֶת כַּפְתָּרִים:

Caphthorim and — Philistines from there came out whom Casluhim and — Pathrusim and —

רש"י

פתרסים ואת כסלחים אשר יצאו משם פלשתים. יצאו, שְׁהִיוּ

for they were they came out from both of them Philistines from there came out whom Casluhim and — Pathrusim

פְּתָרְסִים וְכְסֻלְחִים מִחֲלִיפִין מִשְׁכַּב נְשֹׁתֵיהֶם אֵלּוּ לְאֵלּוּ וַיָּצְאוּ מֵהֶם

from them and there came out with those these their wives the cohabitation of exchanging and Casluhim Pathrusim

פְּלִשְׁתִּים:

Philistines

פסוק כז

וּכְנֻעַן יָלַד אֶת צִידֹן בְּכֹרוֹ וְאֶת חֵת:

Heth and — his firstborn Sidon — begot And Canaan

פסוק כח

וְאֶת הַיְבוּסִי וְאֶת הָאֲמֹרִי וְאֶת הַגִּרְגָּשִׁי:

the Girgashite and — the Amorite and — the Jebusite and —

פסוק כט

וְאֶת הַחִוִּי וְאֶת הָעֲרֻקִי וְאֶת הַסִּינִי:

the Sinites and — the Arkites and — the Hivites and —

פסוק ל

וְאֶת הָאֲרֻדִּי וְאֶת הַזְּמָרִי וְאֶת הַחַמָּתִי וְאַחֵר נִפְצוּ מִשְׁפְּחוֹת הַכְּנַעֲנִי:

the Canaanite the families of spread out and afterward the Hamathite and — the Zemarite and — the Arvadite and —

רש"י

ואחר נפוצו. מאלה נפוצו משפחות הרבה:

many families were spread from these were spread abroad And afterwards

וַיְהִי גְבוּל הַכְּנַעֲנִי מִצִּידֹן בְּאֶחָה גְרָרָה עַד עֵזָה בְּאֶחָה סְדֹמָה
 to Sedom as you come Azzah until to Gerar as you come from Tzidon the Canaanite the boundary of And it was
 וַעֲמָרָה וְאַדְמָה וְצִבְיִם עַד לָשָׁע:
 Lasha until and Tzevoyim and Admah and Amorah

רש"י

גבול הכנעני. סוף ארצו. כל גבול לשון סוף וקצה:
 and extremity end is an expression of boundary every his land the end of the Canaanite The boundary of

רש"י

באכה. שם דבר. ולי נראה כאדם האומר לחברו, גבול זה מגיע עד אשר
 that until reaches this boundary to his fellow who says like a person it seems and to me a noun as thou comest
 תבא לגבול פלוני:
 so and so to the boundary of you come

אלה בני חם למשפחתם לשונותם בארצותם בגוייהם:
 by their nations in their lands according to their according to their Cham the sons of These are
 languages families

רש"י

ללשונותם בארצותם. אע"פ שנתלקו לשונות וארצות, כלם בני חם הם:
 they are Cham sons of all of them and lands into tongues that they divided even though in their lands after their tongues

וְלָשֵׁם יֶלֶד גַּם הוּא אָבִי כָּל בְּנֵי עֶבֶר אָחִי יֶפֶת הַגָּדוֹל:
 the elder Yepheth the brother of Ever the children of all the father of him also were born And to Shem

רש"י

אבי כל בני עבר. הנהר הזה שם:
 Shem was the River the side of the children of all The father of

רש"י

אחי יפת הגדול. איני יודע אם יפת הגדול אם שם, כשהוא אומר שם
 Shem was says when it Shem or if the elder Yapheth was if know I do not the elder Yapheth the brother of
 בן מאת שנה וגו' שנתים אחר המבול, הוי אומר יפת הגדול, שהרי בן
 a son of for behold the elder Yapheth was it says behold the flood after two years etc. years one hundred a son of
 ת"ק שנה היה נח כשהתחיל להוליד, והמבול היה בשנת שש מאות שנה,
 years hundred six in the year of was and the flood to father children when he began Noach was years five hundred
 נמצא שהגדול בכניו היה בן מאה שנה, ושם לא הגיע למאה עד
 until to one hundred reach did not and Shem years one hundred a son of was of his sons that the eldest it is found

שְׁנַתִּים אַחֲרֵי הַמָּבּוּל:

the flood after two years

רש"י

אחי יפת. ולא אחי חם? שאלו שניהם כבודו את אביהם, וזה בזהו:

shamed him and this one their father — honored two of them for these Cham the brother of and not Yapheth the brother of

פסוק לד

Pasuk 34

בני שם עילם ואשור וארפכשד ולוד וארם:

and Aram and Lud and Arpachshad and Asshur Elam Shem The sons of

פסוק לה

Pasuk 35

ובני ארם עוז וחול וגתר ומש:

and Mash and Gether and Hul Uz Aram And the sons of

פסוק לו

Pasuk 36

וארפכשד ילד את שלח ושלח ילד את עבר:

Eber — begot and Shelah Shelah — begot And Arpachshad

פסוק לז

Pasuk 37

ולעבר ילד שני בנים שם האחד פלג כי בימיו נפלגה הארץ

the earth was divided in his days for was Peleg the first the name of sons two were born And to Ever

ושם אחיו יקטן:

was Yoktan his brother and the name of

רש"י

נפלגה. נתפלגלו הלשונות ונפוצו מן הבקעה ונתפלגו בכל העולם. למדנו

we learn the world in all and they dispersed the valley from and they scattered the languages were confounded was divided

שהיה עבר נביא, שקרא שם בנו על שם העתיד; ושנינו בסדר עולם

Olam in Seder and we learned the future the name of upon his son the name of for he called a prophet Ever that was

שבסוף ימיו נתפלגו, שא"ת בתחלת ימיו, הרי יקטן אחיו צעיר ממנו

than him was younger his brother Yoktan behold his days at the beginning of for if you say they dispersed his days that at the end of

והוליד כמה משפחות קדם לכו, שנאמר ויקטן ילד וגו' ואחר כך ויהי כל הארץ

the earth all and it was that and after etc. begot and Yoktan as it is said this before families several and he begot

וגו'; וא"ת באמצע ימיו, לא בא הכתוב לסתם אלא לפרש, הא למדת

you learn thus to clarify but to obscure the verse came not his days in the middle of and if you say etc.

שבשנת מות פלג נתפלגו:

they dispersed Peleg the death of that in the year of

רש"י

ויקטן. שְׁהָיָה עָנּוּ וּמִקְטִין עָצְמוֹ, לָכֵן זָכָה לְהַעֲמִיד כָּל הַמִּשְׁפָּחוֹת הַלֵּלוּ:
these the families all to establish he merited therefore himself and made small humble because he was And Joktan

פסוק לח

Pasuk 38

וַיִּקְטֹן יֵלֶד אֶת אֱלִמּוֹדָד וְאֶת שֶׁלֶף וְאֶת חַצְרָמָוֶת וְאֶת יֶרַח:
Yerach and — Chatzarmaveth and — Shelef and — Almodad — begot And Yoktan

רש"י

חצרמות. על שם מקומו, דברי אגדה ב"ר :
Bereishis Rabbah Agadah the words of his place the name of on Chatzarmaveth

פסוק לט

Pasuk 39

וְאֶת הַדּוֹרָם וְאֶת אוּזַל וְאֶת דִּקְלָה:
Diklah and — Uzal and — Hadoram and —

פסוק מ

Pasuk 40

וְאֶת עוֹבָל וְאֶת אַבִּימָאֵל וְאֶת שְׁבָא:
Sheba and — Abimael and — Obal and —

פסוק מא

Pasuk 41

וְאֶת אוֹפִיר וְאֶת חַוִּילָה וְאֶת יוֹבָב כָּל אֵלֶּה בְּנֵי יִקְטָן:
Joktan the sons of these all of Jobab and — Havilah and — Ophir and —

פסוק מב

Pasuk 42

וַיְהִי מוֹשְׁבָם מִמֶּשָׁא בְּאֶחָה סְפָרָה הָר הַקָּדָם:
the east the mountain of toward Sephar as you go from Mesha their settlement And it was

פסוק מג

Pasuk 43

אֵלֶּה בְּנֵי שֵׁם לְמִשְׁפַּחְתָּם לְשָׁנָתָם בְּאֶרְצֵתָם לְגוֹיָהֶם:
according to their in their lands according to their according to their Shem the sons of These are
nations languages families

פסוק מד

Pasuk 44

אֵלֶּה מִשְׁפָּחוֹת בְּנֵי נֹחַ לְתוֹלְדֹתָם בְּגוֹיָהֶם וּמֵאֵלֶּה נִפְרְדּוּ
were separated and from these in their nations according to their Noach the sons of the families of These are
generations

CHAPTER SUMMARY

The aliyah details Noach's planting of a vineyard, his subsequent drunkenness, and the contrasting behavior of his sons: Cham degrades him, while Shem and Yephes respectfully cover him. Upon sobering, Noach curses Canaan to servitude and blesses Shem and Yephes. The text then chronicles the genealogy of Noach's descendants, tracing the lineages of Japheth, Ham (including Nimrod's rise to power and the expansion of his kingdom), and Shem down to the division of the earth in the days of Peleg, establishing the foundations of the seventy nations.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is showing us a powerful contrast in how people react when they see someone else in a state of vulnerability or disgrace. When Noach became drunk and lay uncovered, Ham saw his father's shame and immediately went outside to talk about it, spreading the news to others. But Shem and Japheth did the exact opposite. They took a garment, walked backward so they wouldn't look at their father's disgrace, and covered him with dignity.

This is a major yesod in our daily avodah. In life, we are constantly put in situations where we notice someone else's slip-up, their weakness, or their embarrassing moment. The yetzer hara immediately whispers to us to become like Ham, to look closely, to focus on the negativity, and to run "outside" to tell others, whether through lashon hara, a smirk, or just a juicy piece of gossip. We think we are just sharing information, but we are actually trampling on another person's dignity.

Shem and Japheth teach us the true Torah way. When you see someone else's vulnerability, you don't stare, and you don't talk about it. You "walk backward", you purposely avert your eyes, you protect their honor, and you find a way to cover them up and shield them from shame. This is not just about being polite; it is about having a refined neshama that refuses to feed on another Yid's embarrassment.

Today, when you hear a piece of gossip or notice someone making an embarrassing mistake, do not repeat it or dwell on it. Purposely turn your mind away, "walk backward" from the situation, and protect that person's dignity.