

חומש עם רש"י • בראשית • שלישי

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

BERESHIT • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the creation of Chavah and the very first marriage in history. After Adam names all the animals and finds no suitable partner among them, Hashem brings a deep sleep upon him, takes one of his sides, and fashions the first woman. Adam recognizes her as bone of his bones and flesh of his flesh, establishing the eternal bond of marriage where a man leaves his parents to cling to his wife and become one flesh.

Lichoira, everything is set for a beautiful life in Gan Eden, but then the serpent enters the picture. The serpent uses sly arguments to entice Chavah into eating from the forbidden Tree of Knowledge, and she in turn gives some of the fruit to Adam. This leads to an immediate loss of their pristine state, forcing them to hide from Hashem in shame as they realize they are naked.

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

פסוק א

Pasuk 1

וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל הַבְּהֵמָה וְלְעוֹף הַשָּׁמַיִם וּלְכָל חַיַּת הַשָּׂדֶה
the field the beast of and to all the heavens and to the bird of the cattle to all names the man And he called
וְלָאָדָם לֹא מָצָא עֹזֵר כְּנֶגְדּוֹ:
corresponding to him a helper he found not but for Adam

רש"י

וְלָאָדָם לֹא מָצָא עֹזֵר. וַיִּפֹּל ה' אֱלֹהִים תְּרִדְמָה. כִּשְׁהֵבִיאוֹ
when He brought them a deep sleep Elokim Hashem and He caused to fall a helper He found not and for the man
הֵבִיאוֹ לִפְנֵי כָּל מִין וְכָל זָכָר וְנָקֵבָה, אָמַר לְכֻלָּם יֵשׁ כֵּן זֶה וְלִי
and for me a mate there is to all of them he said and female male and kind kind every before him He brought them
אֵין כֵּן זֶה, מִיד וַיִּפֹּל בְּרֵאשִׁית רְבָה:
Rabbah Bereishis and He caused to fall immediately mate there is no

פסוק ב

Pasuk 2

וַיִּפֹּל יְהוָה אֱלֹהִים תְּרִדְמָה עַל הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מֵצַלְעָתָיו
of his sides one and He took and he slept the man upon a deep sleep God Hashem And He cast
וַיִּסְגֹּר בְּשָׁר תַּחְתָּנָה:
underneath it flesh and He closed

רש"י

מצלעותיו. מסטרייו, כמו ולצלע המשכן שמות כ"ו, זהו שאמרו שני
two that they said this is 26 Shemos the Tabernade and for the side of similar to from his sides from his ribs

פְּרָצוּפִים נִבְרָאוּ עִירֻבִין י"ז :
18 Eruvin they were created faces

רש"י

ויסגור. מקום החתך:
the cut the place of and he closed

רש"י

ויישן ויקח. שלא יראה חתיכת הבשר שממנו נבראת ותתבזה עליו:
upon him and she be despised she was created from which the flesh the piece of he should see so that not and he took and he slept

פסוק ג

Pasuk 3

ויבן יהוה אלהים את הצלע אשר לקח מן האדם לאשה ויבאה
and He brought her into a woman the man from He took which the rib — God Hashem And He built
אל האדם:
the man to

רש"י

ויבן. כבנין, רחבה מלמטה וקצרה מלמעלה לקבל הולד באוצר של חטים,
wheat of like a storehouse the child to receive from above and narrow from below wide like a structure And He built
שהוא רחב מלמטה וקצר מלמעלה שלא יכביד משאו על קירותיו:
its walls upon its burden will weigh heavily so that not from above and narrow from below wide which is

רש"י

ויבן את הצלע לאשה. להיות אשה, כמו ויעש אותו גִדְעוֹן לְאַפּוֹד שופטים
Shoftim into an ephod Gidon it and he made like a woman to become into a woman the rib — And He built
ח' , להיות אפוד:
an ephod to become 8

פסוק ד

Pasuk 4

וילאמר האדם זאת הפעם עצם מעצמי ובשר מבשרי לזאת יקרא אשה
Woman shall be called for this of my flesh and flesh of my bones bone the time this the man And said
כי מאיש לקחה זאת:
this was taken from man because

רש"י

זאת הפעם. מלמד שבא אדם על כל בהמה וחייה, ולא נתקררה דעתו בהם
by them his mind was cooled and not and wild beast domestic animal every upon Adam that came teaches time This

רש"י

לזאת יקרא אשה כי מאיש וגו'. לְשׁוֹן נוֹפֵל עַל לְשׁוֹן מִכָּאן שְׁנִבְרָא
that was created from here a language upon falls A language etc. from Man because Woman shall be called For this
הַעוֹלָם בְּלִשׁוֹן הַקֹּדֶשׁ בְּרֵאשִׁית רַבָּה :
Rabbah Bereishis the Holiness in the tongue of the world

פסוק ה

Pasuk 5

עַל כֵּן יַעֲזֹב אִישׁ אֶת אָבִיו וְאֶת אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ
and they shall be to his wife and he shall cling his mother and — his father — a man shall leave thus Therefore
לְבָשָׁר אֶחָד:
one one flesh

רש"י

עַל כֵּן יַעֲזֹב אִישׁ. רוּחַ הַקֹּדֶשׁ אוֹמְרָה כֵּן לְאַסֹּר עַל בְּנֵי נֹחַ הָעֲרִיּוֹת
forbidden relationships Noach the sons of upon to forbid this says of Holiness the Spirit a man leaves . Therefore
סִנְהֶדְרִין נ"ז :
57b Sanhedrin

רש"י

לְבָשָׁר אֶחָד. הוֹלֵךְ נוֹצֵר עַל יְדֵי שְׁנֵיהֶם וְשָׁם נַעֲשֶׂה בְּשָׂרָם אֶחָד שֵׁם נ"ח :
Noach there one their flesh becomes and there both of them means of by is formed the child one into flesh

פסוק ו

Pasuk 6

וַיְהִיו שְׁנֵיהֶם עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבַּשְׁשׁוּ:
were they ashamed and not and his wife the man naked the two of them And they were

רש"י

וְלֹא יִתְבַּשְׁשׁוּ. שְׁלֹא הָיוּ יוֹדְעִים דֶּרֶךְ צְנִיעוּת לְהַבְחִין בֵּין טוֹב לְרָע,
and evil good between to distinguish modesty the way of knowing were for they did not ashamed And they were not
וְאַע"פ שֶׁנִּתְּנָה בּוֹ יָדְעָה לְקָרוֹת לוֹ שְׁמוֹת, לֹא נִתֵּן בּוֹ יֵצֵר הָרָע
evil the inclination in him was placed not names for him to call knowledge in him that was given and even though
עַד אֲכָלוֹ מִן הָעֵץ וְנִכְנַס בּוֹ יֵצֵר הָרָע וַיֵּדַע מַה בֵּין טוֹב לְרָע
and evil good between what is and he knew evil the inclination into him and entered the tree from his eating until
בְּרֵאשִׁית רַבָּה :
Rabbah Bereishis

פסוק ז

וְהַנָּחֹשׁ הָיָה עָרוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים
 God Hashem had made that the field the beasts of more than all shrewd was And the serpent
 וַיֹּאמֶר אֶל הָאִשָּׁה אַף כִּי אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגָּן:
 the garden tree of from any you shall eat not God said though even the woman to and he said

רש"י

והנחש היה ערום. מה ענין זה לכאן? הִיָּה לוֹ לְסִמָּה וַיַּעַשׂ לְאָדָם
 for Adam and He made to juxtapose for it it was to here this connection what cunning was And the serpent
 וּלְאִשְׁתּוֹ כְּתָנֹת עוֹר וַיִּלְבָּשֵׁם, אֲלָא לְמַדָּה מֵאִיּוֹ עָצָה קָפֵץ הַנָּחֹשׁ עֲלֵיהֶם,
 upon them the serpent pounced scheme from what it teaches you rather and He clothed them skin garments of and for his wife
 רָאָה אוֹתָם עֲרֻמִּים וְעוֹסְקִים בְּתַשְׁמִישׁ לְעֵין כָּל וְנִתְאַוָּה לָּהּ:
 her and he coveted all in sight of in marital relations and engaging naked them he saw

רש"י

ערום מכל. לְפִי עֲרֻמָּתוֹ וּגְדָלָתוֹ הִיָּתָה מַפְלָתוֹ, עָרוֹם מִכָּל, אָרוּר מִכָּל
 than all cursed than all subtle his downfall was and his greatness his subtleness according to than all subtle
 בראשית רבה :
 Rabbah Bereishis

רש"י

אף כי אמר וגו'. שֵׁמָּא אָמַר לָכֶם לֹא תֹאכְלוּ מִכָּל וְגו', וְאַע"פ שֶׁרָאָה אוֹתָם
 them that he saw and even though etc. from all shall you eat not to you He said perhaps etc. said though Even
 אוֹכְלִים מִשְׁאֵר פְּרוֹת, הִרְבָּה עָלֶיהָ דְּבָרִים כְּדִי שֶׁתִּשְׁכַּנּוּ וַיָּבֹא לְדַבֵּר
 to speak and he come that she answer him in order words upon her he increased fruits from the rest of eating
 בָּאוֹתוֹ הָעֵץ:
 tree about that

פסוק ח

וַתֹּאמֶר הָאִשָּׁה אֶל הַנָּחֹשׁ מִפְּרֵי עֵץ הַגָּן נֹאכָל:
 we may eat the garden the trees of from the fruit of the serpent to the woman And said

פסוק ט

וּמִפְּרֵי הָעֵץ אֲשֶׁר בְּתוֹךְ הַגָּן אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ
 from it shall you eat not God said the garden is in the midst of which the tree and from the fruit of
 וְלֹא תִגְעוּ בּוֹ פֶּן תָּמוּתוּן:
 you die lest it shall you touch and not

רש"י

ולא תגעו בו. הוֹסִיפָה עַל הַצְוִי, לְפִיכָּה בָּאָה לְיָדֶי גִּרְעוֹן, הוּא
 it is diminishment to the hands of she came therefore the command upon she added it shall you touch and not

שְׁנֵאמֹר אֶל תּוֹסֶף עַל דְּבָרָיו מִשְׁלֵי ל' :

chapter 30 Mishlei His words upon add do not that which is said

פסוק י

Pasuk 10

וַיֹּאמֶר הַנָּחָשׁ אֶל הָאִשָּׁה לֹא מוֹת תָּמָתוֹן:

will you die surely Not the woman to the serpent And he said

רש"י

לֹא מוֹת תָּמָתוֹן. דְּחָפָה עַד שֶׁנִּגְעָה בּוֹ, אָמַר לָהּ כָּשֶׁם שֶׁאֵין מִיתָה בִּנְגִיעָה, כֹּה

so in touching death there is no just as to her he said it she touched until he pushed her will you die surely not

אֵין מִיתָה בְּאֲכִילָה בְּרֹאשִׁית רַבָּה :

Rabbah Bereishis in eating death there is no

פסוק יא

Pasuk 11

כִּי יֵדַע אֱלֹהִים כִּי בְיוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקְחוּ עֵינֵיכֶם וְהִיִּיתֶם

and you will be your eyes and will be opened from it your eating on the day of that G-d knows for

כֹּאֱלֹהִים יִדְעֵי טוֹב וָרָע:

and bad good knowers of like G-d

רש"י

כִּי יֵדַע. כָּל אֲמֵן שׂוֹנֵא אֶת בְּנֵי אֲמָנוּתוֹ, מִן הָעֵץ אָכַל וּבָרָא אֶת הָעוֹלָם

the world — and created He ate the tree from his craft the members of — hates artisan every knows For

בְּרֹאשִׁית רַבָּה :

Rabbah Bereishis

רש"י

וְהִיִּיתֶם כֹּאֱלֹהִים. יוֹצְרֵי עוֹלָמוֹת בְּרֹאשִׁית רַבָּה :

Rabbah Bereishis worlds creators of like God and you will be

פסוק יב

Pasuk 12

וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֹאכָל וְכִי תִאְוָה הוּא לְעֵינַיִם וְנִחְמַד הָעֵץ

the tree and desirable to the eyes it a desire and that for food the tree good that the woman And saw

לְהַשְׁכִּיל וַתִּקַּח מִפְּרִיו וַתֹּאכַל וַתֵּתֶן גַּם לְאִישָׁהּ עִמָּה וַיֹּאכַל:

and he ate with her to her husband also and she gave and she ate of its fruit and she took to make wise

רש"י

וַתֵּרָא הָאִשָּׁה. רָאָתָה דְּבָרָיו שֶׁל נָחָשׁ וְהִנָּאוּ לָהּ וְהִיא מֵיִנְתּוֹ בְּרֹאשִׁית רַבָּה

Rabbah Bereishis and she believed him her and they pleased the serpent · the words of she saw the woman And she saw

:

רש"י

כי טוב העץ. להיות כאלהים:

like God to become the tree good was that

רש"י

וכי תאווה הוא לעינים. כמו שאמר לה ונפקחו עיניכם:

your eyes and shall be opened to her that he said just as to the eyes it was a delight and that

רש"י

ונחמד להשכיל. כמו שאמר לה יודעי טוב ורע:

and evil good knowers of to her that he said just as to make wise and desirable

רש"י

ותתן גם לאישה. שלא תמות היא ויחיה הוא, וישא אחרת:

another and marry he and will live she will die so that not to her husband also And she gave

רש"י

גם. לרבות בהמה וחיה:

and wild animal domesticated animal to include Also

פסוק יג

Pasuk 13

ותפקחנה עיני שניהם וידעו כי עירמם הם ויתפרו עליה תאנה

a fig tree leaves of and they sewed they were naked that and they knew both of them the eyes of And were opened

ויעשו להם חגרות:

aprons for themselves and they made

רש"י

ותפקחנה וגו'. לענין החכמה דבר הפתוב ולא לענין ראיה ממש,

literally seeing regarding the matter of and not the verse spoke wisdom regarding the matter of etc. And were opened

וסוף המקרא מוכיח:

proves the verse and the end of

רש"י

וידעו כי עירמים הם. אף הסומא יודע כשהוא ערום, אלא מהו וידעו כי

that and they knew what is rather naked when he is knows a blind person Even they were naked that And they knew

עירמם הם? מצוה אחת היתה בידם ונתערטלו הימנה בראשית רבה :

Rabbah Bereishis from it and they stripped in their hand was one commandment they were naked

רש"י

עלה תאנה. הוא העץ שאכלו ממנו, בדבר שנתקלקלו בו נתקנו

they were repaired by it that they were ruined with the thing from it that they ate was the tree it a fig A leaf of

סנהדרין ע', אבל שאר העצים מנעום מלטל עליהם. ומפני מה לא

was not what and because of their leaves from taking prevented them the trees the rest of but 70b Sanhedrin

נתפרסם העץ? שאין הקב"ה חפץ להונות ברירה, שלא יכלימוה ויאמרו זהו

this is and say they should shame it so that not a creature to grieve desires the Holy One because not the tree publicized

שְׁלָחַהּ הָעוֹלָם עַל יָדוֹ, מִדְרָשׁ רַבִּי תַנְחוּמָא:

Tanchuma Rabbi the Midrash of its hand by the world through which suffered

פסוק יד

Pasuk 14

וַיִּשְׁמְעוּ אֶת קוֹל יְהוָה אֱלֹהִים מְתַהַלֵּךְ בְּגֶן לְרוּחַ הַיּוֹם

the day at the breeze of in the garden moving about God Hashem the sound of — And they heard

וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֶּן:

the garden the trees of among God Hashem from before and his wife the man and hid

רש"י

וישמעו. יש מדרשי אגדה רבים וכבר סדרום רבותינו על מכותם

their place upon our Rabbis arranged them and already many Aggadah Midrashic explanations of there are And they heard

בב"ר ובשאר מדרשות; ואני לא באתי אלא לפשוטו של מקרא ולאגדה

and for Aggadah Scripture of for the plain sense except came not and I Midrashim and in other in Bereishis Rabbah

המישבת דברי המקרא דבר דבור על אפניו: וישמעו. מה שמעו? שמעו את

— they heard did they hear what And they heard its fit state upon spoken a matter the Scripture the words of that settles

קול הקב"ה שהיה מתהלך בגן:

in the garden walking who was the Holy One the sound of

רש"י

לרוח היום. לאותו רוח שהשמש באה לשם, וזו היא מערבית; ש'לפנות ערב

evening for towards the west is and this to there comes that the sun direction to that of the day In the direction

חמה במערב, והם סרחו בעשירית סנהדרין ל"ח:

38 Sanhedrin in the tenth sinned and they in the west the sun is

פסוק טו

Pasuk 15

וַיִּקְרָא יְהוָה אֱלֹהִים אֶל הָאָדָם וַיֹּאמֶר לוֹ אֵיכָּה:

where are you to him and He said the man to God Hashem And called

רש"י

איכה. יודע היה היכן הוא אלא לפניו עמו בדברים, שלא יהא נבהל

terrified he would be so that not into words with him to enter but he where He was knowing Where art thou

להשיב אם יענישהו פתאום בראשית רבה, וכן בקין אמר לו אי הבל

Hevel where is to him He said with Kayin and so Rabbah Bereishis suddenly He would punish him if to reply

אחיה בראשית ד, וכן בכלעם מי האנשים האלה עמך במדבר כ"ב, לפני

to enter twenty-two Bamidbar with you these the men who are with Bilam and so four Bereishis your brother

עמך בדברים, וכן בחזקיה בשלוחי מראדה בלאדן:

Baladan Merodach with the messengers of with Chizkiyahu and so into words with them

פסוק טז

וַיֹּאמֶר אֶת קוֹלְךָ שָׁמַעְתִּי בְּגֶן וַאֲרָא כִּי עֵירֹם אָנֹכִי וַאֲחָבֵא:
and I hid am I naked because and I feared in the garden I heard Your voice — And he said

פסוק יז

וַיֹּאמֶר מִי הַגִּיד לָךְ כִּי עֵירֹם אָתָּה הֲמֵן הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵבֹלְתִי
not I commanded you which the tree Is it from are you naked that to you told who And He said
אָכַל מִמֶּנּוּ אַכְלֶתָּ:
have you eaten from it to eat

רש"י

מי הגיד לך. מאין לך לדעת מה בשת יש בעומד ערם?
naked in standing there is shame what to know to you from where thee told Who

רש"י

המן העץ. בתמיה:
in wonderment the tree Is it from

פסוק יח

וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא נְתָנָה לִּי מִן הָעֵץ וָאָכַל:
and I ate the tree from to me gave she with me You gave whom the woman the man And said

רש"י

אשר נתתה עמדי. כאן כפר בטובה עבודה זרה ה:
5b Zarah Avodah the goodness he denied here with me You gave whom

פסוק יט

וַיֹּאמֶר יְהוָה אֱלֹהִים לְאִשָּׁה מַה זֹּאת עָשִׂית וַתֹּאמֶר הָאִשָּׁה הִנָּחָשׁ
the serpent the woman and said you have done is this what to the woman God Hashem And said
הִשְׁיֵאֲנִי וָאָכַל:
and I ate deceived me

רש"י

השיאני. הטעני, כמו אל ישיא אתכם חזקיהו דברי הימים ב' ל"ב:
32 II · Chronicles Chizkiyahu you beguile let not like he misled me He deceived me

פסוק כ

וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל הִנָּחָשׁ כִּי עָשִׂיתָ זֹאת אָרוּר אָתָּה מִכָּל הַבְּהֵמָה
the cattle from all are you cursed this you did because the serpent to God Hashem And said

וּמִכָּל חַיַּת הַשָּׂדֶה עַל גֶּחֱזֶה תֵלֶךְ וְעָפָר תֹאכַל כָּל יְמֵי חַיֶּיךָ׃
your life the days of all you shall eat and dust you shall go your belly upon the field the beasts of and from all

רש"י

כִּי עָשִׂיתָ זֹאת. מִכָּאן שְׂאִין מְהֻפְכִּים בְּזָכוֹתוֹ שֶׁל מְסִית, שְׂאֵלוֹ שְׂאֵלוֹ
He had asked him for if an enticer of for the merit turn over that we do not from here this you have done Because
לָמָּה עָשִׂיתָ זֹאת? הָיָה לוֹ לְהָשִׁיב דְּבָרֵי הָרֹב וְדְבָרֵי הַתְּלָמִיד דְּבָרֵי
the words of the disciple and the words of the Master the words of to answer to him there was this did you do why
מִי שׁוֹמְעִין? סְנֵה דְרִין כ"ט׃
29a Sanhedrin does one obey whom

רש"י

מִכָּל הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה. אִם מִבְּהֵמָה נִתְקַלַּל מִחַיָּה לֹא כָּל
all not more than beasts it was cursed more than cattle if the field the beasts of and from all the cattle From all
שָׁפָן, הָעֲמִידוֹ רַבּוֹתֵינוּ מְדַרְּשׁ זֶה בְּמַסְכֶּת בְּכוֹרוֹת דף ח' לְלַמֵּד שְׂיָמִי עֲבוּרוֹ
its gestation that the days of to teach 8a page Bechoros in tractate this exposition our Rabbis established the more so
שֶׁל נָחָשׁ שִׁבְעַ שָׁנִים׃
years are seven a serpent of

רש"י

עַל גֶּחֱזֶה תֵלֶךְ. רַגְלָיִם הָיוּ לוֹ וְנִקְצְצוּ׃
and they were cut off to him there were legs you shall go your belly Upon

פסוק כא

Pasuk 21

וְאֵיכָּה אָשִׁית בֵּינֶךָ וּבֵין הָאִשָּׁה וּבֵין זְרָעֶךָ וּבֵין זְרָעָהּ
her offspring and between your offspring and between the woman and between between you I will put And enmity
הוּא יִשׁוּפֶךָ רֹאשׁ וְאַתָּה תִּשׁוּפֶנּוּ עָקֵב׃
heel will bite him and you head will crush you he

רש"י

וְאֵיכָּה אָשִׁית. אַתָּה לֹא נִתְּכֹנֶנֶת אֶלָּא שְׂיָמוֹת אָדָם כְּשִׂיאָכֵל הוּא תִּתְּלָה וְתִשָּׂא
and you marry first he when he eats Adam that should die except intended not you I will set And enmity
אֶת חֲוָה, וְלֹא כֹּאת לְדַבֵּר אֶל חֲוָה תִּתְּלָה אֶלָּא לְפִי שֶׁחֲנָשִׁים קָלוֹת לְהִתְּפֹתוֹת
to be persuaded are easy that women because except first Chavah to to speak did you come and not Chavah —
וְיִוָּדְעוֹת לְפִתּוֹת אֶת בְּעָלֶיהֶן, לְפִיכָּה וְאֵיכָּה אָשִׁית׃
I will set and enmity therefore their husbands — to persuade and know how

רש"י

יִשׁוּפֶךָ. יִכְתְּתֶךָ סוּטָה ט' כְּמוֹ וְאַפָּת אֵתוּ דְּבָרִים ט , וְתִרְגְּמוּ וְשִׁפִּית יְתִי׃
it and I pounded and its translation 9 Devarim it and I beat like 9 Sotah He will crush you He will bruise you

רש"י

וְאַתָּה תִּשׁוּפֶנּוּ עָקֵב. לֹא יִהְיֶה לָּךְ קוֹמָה וְתִשָּׁכְנוּ בְּעָקְבוֹ, וְאַף מִשָּׁם
from there and even in his heel and you will bite him height to you will there be not at the heel shall bruise him and you

תְּמִיתָנוּ, וּלְשׁוֹן תְּשׁוּפָנוּ כָּמוֹ נֶשֶׁף בָּהֶם יִשְׁעִיהוּ מ' כְּשֶׁהִנָּחַשׁ בָּא
comes when the snake chapter 40 Yeshayahu upon them it blew is like you shall bruise him and the expression you will kill him
לְנֶשֶׁךְ הוּא נוֹשֵׁף כְּמִין שָׂרִיקָה וּלְפִי שֶׁהִלָּשׁוֹן נוֹפֵל עַל הַלָּשׁוֹן כְּתִיב לְשׁוֹן
an expression of it is written the word upon falls the word and because hissing with a kind of blows it to bite
נִשְׁיֹפָה בְּשֵׁנֵיהֶם:
in both of them blowing

פסוק כב

Pasuk 22

אֵל הָאִשָּׁה אָמַר הִרְבָּה אֲרֻכָּה עֲצָבוֹנָהּ וְהִרְבָּה בְּעֶצֶב תִּלְדִּי בָנִים
children you shall bear in pain and your childbearing your pain multiply I will greatly He said the woman To
וְאֵל אִישָׁהּ תִּשְׁקֶתָּהּ וְהוּא יִמָּשֶׁל בָּךְ:
over you shall rule and he shall be your desire your husband and to

רש"י

עצבונה. זה צער גדול בנים עירובין ק' :
100 Eruvin children rearing the trouble of this is your pain

רש"י

והרנך. זה צער העבור:
the pregnancy the pain of this is and thy conception

רש"י

בעצב תלדי בנים. זה צער הלידה:
childbirth refers to pain of this children you shall bear In pain

רש"י

ואל אישך תשוקתך. לתשמיש, ואעפ"כ אין לך מצח לתבעו
to demand him the boldness to you there is not and even though for intimacy shall be your desire your husband and to
בפה, אלא הוא ימשל בך, הכל ממנו ולא מפה:
from you and not is from him everything over you will rule he but with the mouth

רש"י

תשוקתך. תאונתך, כמו נפש שוקקה ישעיהו כ"ט :
29 Yeshayahu desirous a soul like your longing your desire

פסוק כג

Pasuk 23

וְלָאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וַתֹּאכַל מִן הָעֵץ אֲשֶׁר
which the tree from and you ate your wife to the voice of you listened Because He said And to Adam
צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה בְּעֶצְבוֹנָהּ
with sorrow for your sake the ground cursed is from it you shall eat not saying I commanded you
תֹּאכְלֶנָּה כָּל יְמֵי חַיֶּיךָ:
your life the days of all you shall eat of it

רש"י

ארוּרָה הָאֲדָמָה בַּעֲבוּרָךְ. מַעֲלָה לָךְ דְּבָרִים אֲרוּרִים, כְּגוֹן זְבוּבִים, פְּרַעוּשִׁים

fleas flies such as cursed things for you it will bring up for your sake is the ground Cursed

וּנְמָלִים, מָשָׁל לְיוֹצֵא לְתַרְבוֹת רָעָה וְהַפְרִיּוֹת מִקְלָלוֹת שְׂדִים שִׁנָּה מֵהֶם:

from them that he nursed the breasts curse and people evil to a culture to one who goes out a parable and ants

פסוק כד

Pasuk 24

וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ וְאָכַלְתָּ אֶת עֵשֶׂב הַשָּׂדֶה:

the field the herb of — and you shall eat for you it shall sprout and thistles And thorns

רש"י

וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָךְ. הָאֶרֶץ כְּשֶׁתִּזְרְעֶנָּה מִיְּמֵי זְרָעִים, תַּצְמִיחַ קוֹץ

thorns it shall bring forth seeds kinds of when you sow it the earth to you it shall bring forth and thistles And thorns

וְדַרְדַּר קִנְדָּס וְעִבְבִּיּוֹת, וְהֵן נֹאכְלִין עַל יְדֵי תַקוּן בִּיצָה ל"ד :

etcetera boiling preparation means of by are eaten and they and cardoons artichokes and thistles

רש"י

וְאָכַלְתָּ אֶת עֵשֶׂב הַשָּׂדֶה. וְמָה קָלָלָהּ הִיא זֹאת? וְהִלָּא בִּבְרָכָה נֶאֱמַר לוֹ

to him it was said in the blessing but behold this is curse And what the field the herb of — And you shall eat

הִנֵּה נִתַּתִּי לָכֶם אֶת כָּל עֵשֶׂב זֶרַע וְגוֹ? אֵלֶּא מָה אָמַר כָּאן בְּרֵאשׁ

at the beginning of here is said what Rather etc. seed yielding herb every — to you I have given Behold

הָעֵנָן אֲרוּרָה הָאֲדָמָה בַּעֲבוּרָךְ בַּעֲצָבוֹן תֹּאכְלֶנָּה, וְאַחֵר הָעֵצָבוֹן וְקוֹץ וְדַרְדַּר

and thistles thorns the toil and after shalt thou eat of it in toil for your sake the ground Cursed is the passage

תַּצְמִיחַ לָךְ, כְּשֶׁתִּזְרְעֶנָּה קִטְנִית אוֹ יִרְקוֹת גֶּנֶּה הִיא תַּצְמִיחַ לָךְ קוֹצִים

thorns for you shall bring forth it a garden vegetables of or legumes when you sow it to you it shall bring forth

וְדַרְדְּרִים וְשָׂאֵר עֲשָׂבֵי הַשָּׂדֶה וְעַל כְּרַחֲךָ תֹּאכְלֶם:

you shall eat them your will and against the field weeds of and other and thistles

פסוק כה

Pasuk 25

בְּזַעַת אִפְיָה תֹאכַל לֶחֶם עַד שׁוּבָה אֶל הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ כִּי

for you were taken from it for the ground to your return until bread you shall eat your brow By the sweat of

עָפָר אַתָּה וְאֵל עָפָר תָּשׁוּב:

you shall return dust and to you are dust

רש"י

בְּזַעַת אִפְיָה. לְאַחֵר שֶׁתִּטְרַח בּוֹ הִרְפָּה:

much in it that you toil after your face In the sweat of

פסוק כו

Pasuk 26

וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הוּא הִיְתָה אִם כָּל חַי:

the living all the mother of was she because Chavah his wife the name of the man And called

ויקרא האדם. חזר הכתוב לענינו הראשון ויקרא האדם שמות, ולא הפסיק
 did it interrupt and not names the man and he called the first to its topic the Scripture returned the man And he called
 אלא ללמדך שעל ידי קריאת שמות נודוּגה לו חיה, כמו שכתוב
 that is written just as Chavah to him was mated names the calling of the hands of that through to teach you except
 ולאדם לא מצא עזר כנגדו, לפיכך, ויפל תרדמה, ועל ידי
 of and because a deep sleep and He caused to fall therefore corresponding to him a helper he found not but for Adam
 שכתב ויהיו ערומים, סמך לו פרשת הנחש, להודיעך שמתוך שראה
 that he saw that because to inform you the serpent the portion of to it it juxtaposed naked and they were that it wrote
 ערותה וראה אותם עסוקים בתשמיש נתאנה לה ובא עליהם במחשבה
 with a plan upon them and he came for her he lusted with marital relations occupied them and he saw her nakedness
 ובמרמה:
 and with deceit

חיה. נופל על לשון חיה, שמחיה את ולדותיה, פאשר תאמר מה הוה
 is what you would say as to her children — because she gives life living the expression of upon falls Chavah
 לאדם קהלת ב', בלשון היתה:
 was in the expression of two Koheles to man

ויעש יהוה אלהים לאדם ולأשתו כתנות עור וילבשם:

and He clothed them skin garments of and for his wife for Adam God HASHEM And He made

כתנות עור. יש דברי אגדה אומרים חלקים כצפרן היו מדבקם על עורן
 their skin to cleaving they were like a fingernail smooth that say Aggadah words of there are skin Garments of
 וי"א דבר הבא מן העור, כגון צמר הארנבים שהוא רך וחם ועשה
 and He made and warm soft which is the hares the wool of such as the skin from that comes material and some say
 להם כתנות ממנו:
 from it garments for them

CHAPTER SUMMARY

The aftermath of the chet is swift and profound, as Hashem confronts Adam, Chavah, and the serpent, leading to a series of severe consequences. The serpent is cursed to crawl on its belly and eat dust, with eternal enmity placed between its offspring and mankind. Chavah is told she will experience great pain in pregnancy and childbearing, while Adam is punished with the curse of the ground, meaning he must now toil by the sweat of his brow to produce bread from a earth that sprouts thorns and thistles. Finally, Adam names his wife Chavah because she is the mother of all living things, and Hashem, in His great mercy, makes garments of skins to clothe them before they are sent out.

The parsha is telling us a fundamental yesod about how the yetzer hara works, and it all starts with how the serpent spoke to Chavah. The serpent didn't start by telling her to go ahead and transgress the ratzon of Hashem. Lichoira, that would never have worked. Instead, he started by exaggerating the restriction, asking, "Did Hashem really say you can't eat from any tree?" And how did Chavah respond? She added to the issur herself, saying they weren't even allowed to touch the tree. Once you artificially expand the boundaries of what is forbidden, the whole structure becomes fragile. The moment you touch the tree and see you didn't die, the yetzer hara has an easy opening to convince you that the actual transgression is also permitted.

This is a massive lesson for our daily avodas Hashem. We often think that to be frum and protected, we need to build imaginary walls of stringency that Hashem never asked of us, or we look at our lives and feel completely suffocated by a false perception that "everything is forbidden." When we view Torah and mitzvos through a lens of heavy, exaggerated restriction, we are actually playing right into the hands of the yetzer hara. Mimeila, we become exhausted, and the moment we slip up on a minor detail, the whole package feels compromised, leading to a real spiritual fall.

Today, focus on serving Hashem with clarity and joy rather than a heavy sense of artificial restriction. When you do a mitzvah or keep a halachah, focus on the beauty of what Hashem actually commanded you to do, rather than adding heavy, self-imposed mental burdens that only lead to frustration.