

חומש עם רש"י • בראשית • רביעי

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

BERESHIT • 4TH ALIYAH

CHAPTER PREVIEW

Lichoira, we are about to see the tragic aftermath of the first cheit in history. Hashem banishes Adam and Chava from Gan Eden so they cannot eat from the Eitz HaChaim and live forever in their fallen state. To guard the derech to the Eitz HaChaim, Hashem places the Keruvim and the Lahat HaCherev HaMis'hapeches at the east of the garden, sealing off their pristine home.

Immediately after, the Torah introduces us to the next generation with the birth of Kayin and Hevel. We see the very first korbanos brought to Hashem, which leads to a terrible jealousy. Hashem warns Kayin about the power of the yetzer hara and his ability to overcome it, but Kayin fails the nisayon, leading to the first murder in history and its devastating consequences.

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

פסוק א

Pasuk 1

וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לְדַעַת טוֹב וָרָע
and bad good to know among us like the unique one has become the man behold God Hashem And said
וְעַתָּה פֶּן יִשְׁלַח יָדוֹ וְלָקַח גַּם מִעֵץ הַחַיִּים וְאָכַל וְחַי לְעֹלָם:
forever and live and eat the life from the tree of also and take his hand he will stretch out lest and now

רש"י

הִיא כְּאֶחָד מִמֶּנּוּ. הֲרִי הוּא יָחִיד בְּתַחְתּוֹנִים כְּמוֹ שְׂאֲנִי יָחִיד בְּעֲלִיּוֹנִים,
among the upper ones am unique that I just as among the lower ones unique he behold of us like one has become
וְמָה הִיא יְחִידוּתוֹ? לְדַעַת טוֹב וָרָע, מֶה שְׂאֲנִי פֶּן בְּבִהְמָה וְחַיָּה
and wild beast in domestic animal so is not which and evil good to know his uniqueness is and what

רש"י

וְעַתָּה פֶּן יִשְׁלַח יָדוֹ. וּמִשְׁיַחֲיָה לְעוֹלָם הֲרִי הוּא קְרוֹב לְהִטְעוֹת הַבְּרִיּוֹת אַחֲרָיו,
after him the people to lead astray is likely he behold forever and once he lives his hand he will send lest And now
וְלֹאמַר אֵף הוּא אֱלֹהִים. וַיֵּשׁ מִדְּרָשִׁי אַגְדָּה, אֲבָל אֵין מִיִּשְׁבִּין עַל
upon settled they are not but Aggadah Midrashic expositions of and there are is a god he even and to say
פְּשוּטוֹ:
its plain meaning

פסוק ב

Pasuk 2

וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים מִגֶּן הָעֵדֶן לְעַבְדָּהּ אֶת הָאָדָמָה אֲשֶׁר לָקַח
he was taken which the ground — to till Eden from the garden of God Hashem And He sent him

מִשָּׁם:

from there

פסוק ג

Pasuk 3

וַיִּגְרֹשׁ אֶת הָאָדָם וַיִּשְׁכֵּן מִקְדָּם לָגֶן עֵדֶן אֶת הַכְּרֻבִּים וְאֵת

and — the cherubim — of Eden of the garden at the east and He stationed the man — And He drove out

לְהִטּוֹת הַחֶרֶב הַמִּתְהַפֶּכֶת לְשָׁמֹר אֶת דֶּרֶךְ עֵץ הַחַיִּים:

of life of the tree the way — to guard that turns of the sword the blade

רש"י

מקדם לגן עדן. בְּמִזְרְחוֹ שֶׁל גֶּן עֵדֶן חוּץ לָגֶן:

of the garden outside of Eden the garden of at the east of Eden of the garden At the east

רש"י

את הכרובים. מְלָאכֵי תְּפִלָּה:

destruction angels of the Cherubim —

רש"י

הַחֶרֶב הַמִּתְהַפֶּכֶת. וְלָהּ לְהִטּוֹת לְאִים עָלָיו מִלְכָּנִס עוֹד לָגֶן תְּרַגְמוֹם

The Targum of into the garden again from entering him to frighten a flashing flame and it had turning itself The sword

לְהִטּוֹת שֶׁנֶּן, כְּמוֹ שֶׁלָּהּ שֶׁנֶּנָּא וּבִלְשׁוֹן לְעֹז לֹא"מָא וּמִדְּרָשֵׁי אַגָּדָה יֵשׁ,

there are Agadah And Midrashim of lame foreign tongue and in the language of the blade he drew like shenan lahat

וְאֲנִי אֵינִי כָּא אֶלָּא לְפִשׁוּטוֹ:

for its plain sense except coming am not but I

פסוק ד

Pasuk 4

וְהָאָדָם יָדַע אֶת תְּוָה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת קַיִן וַתֹּאמֶר קָנִיתִי

I have acquired and she said Kayin — and she bore and she conceived his wife Chavah — knew And the man

אִישׁ אֶת יְהוָה:

Hashem with a man

רש"י

וְהָאָדָם יָדַע. כְּבָר קָדָם הָעֲנִין שֶׁל מַעְלָה, קָדָם שִׁחָטָא וְנִטְרַד מִגֶּן

from the Garden of and was banished that he sinned before above of the matter before already had known And the man

עֵדֶן, וְכֵן הַהֲרִיז וְהִלְדָּה, שָׂאָם כָּתַב וַיֵּדַע אָדָם, נִשְׁמַע שֶׁלְאַחַר

that after it would imply Adam and he knew it had written for if and the birth the conception and so too Eden

שֶׁנִּטְרַד הָיוּ לוֹ בָּנִים:

children to him there were that he was banished

רש"י

קַיִן. עַל שֵׁם קָנִיתִי:

I have acquired the name of on Kayin

רש"י

את ה'. כמו עם ה', כשברא אותי ואת אישי, הוא לבדו בראנו אבל בזה
in this one but created us by Himself He my husband and — me when He created Hashem with is like Hashem —
שתפים אנו עמו נדה ל"א :
31a Niddah with Him we are partners

רש"י

את קין את אחיו את הבל. ג' אתים רבויים הם, מלמד, שתאומה נולדה עם
with was born that a twin sister teaching they are inclusions instances of et three Hevel — his brother — Kayin —
קין, ועם הבל נולדו שתיים, לכה נאמר ותסף בראשית רבה :
Rabbah Bereishit and she added it is said therefore two were born Hevel and with Kayin

פסוק ה

Pasuk 5

ותסף ללדת את אחיו את הבל ויהי הבל רעה צאן וקין
and Kayin sheep a shepherd of Hevel and was Hevel — his brother — to give birth to And she continued
היה עבד אדמה:
soil a tiller of was

רש"י

רעה צאן. לפי שנתקלה האדמה פרש לו מעבודתה:
from its cultivation himself he withdrew the earth that was cursed because flocks A shepherd of

פסוק ו

Pasuk 6

ויהי מקץ ימים ויבא קין מפרי האדמה מנחה ליהוה:
to Hashem an offering the ground from the fruit of Kayin and brought days at the end of And it was

רש"י

מפרי האדמה. מן הגרוע, ויש אגדה שאומרת זרע פשתן היה:
it was flax seed of which says an Agada and there is the worst from the ground from the fruit of

פסוק ז

Pasuk 7

והבל הביא גם הוא מפורות צאנו ומחלבהן וישע יהוה אל הבל
Hevel to Hashem and turned and from their fattest his flock from the firstborn of he also brought and Hevel
ואל מנחתו:
his offering and to

רש"י

וישע. ויפן, וכן ואל מנחתו לא שעה – לא פנה, וכן ולא ישעה
he shall turn and not and so He turned not He turned not his offering and to and so and He turned And He turned
ישעיהו י"ז – לא יפנה, וכן שעה מעליו איוב י"ד פנה מעליו:
from upon him turn 14 Iyov from upon him turn and so he shall turn not 17 Yeshayahu

רש"י

וישע. ירדה אש וליחקה מנחתו:

his offering and consumed fire descended And He had regard

פסוק ח

Pasuk 8

ואל קין ואל מנחתו לא שעה ויחר לקין מאד ויפלו פניו:

his face and fell greatly Cain and it angered He turned not his offering and to Cain and to

פסוק ט

Pasuk 9

ויאמר יהוה אל קין למה חרה לך ולמה נפלו פניך:

your face have fallen and why to you is it distressing why Kayin to Hashem And He said

פסוק י

Pasuk 10

הלוא אם תיטיב שאת ואם לא תיטיב לפתח חטאת ריבך ואליך

and to you crouches sin at the entrance you do well not and if there is forgiveness you do well if Is it not

תשוקתו ואתה תמשל בו:

over it can rule and you is its desire

רש"י

הלא אם תיטיב. כתרגומו פרושו:

is its explanation like its Targum you improve if Is it not

רש"י

לפתח חטאת רובך. לפתח קברך חטאתך שמור:

is preserved your sin your grave at the entrance of crouches sin at the entrance

רש"י

ואליך תשוקתו. של חטאת הוא יצר הרע, תמיד שוקק ומתאוה להכשילך:

to make you stumble and desires longs always evil the inclination it sin of is its longing and unto you

רש"י

ואתה תמשל בו. אם תרצה תתגבר עליו:

it you can overcome you desire if over it shall rule and you

פסוק יא

Pasuk 11

ויאמר קין אל הבל אחיו ויהי בהיותם בשדה ויקם קין אל הבל

Hevel against Cain and rose up in the field when they were and it was his brother Hevel to Cain And said

אחיו ויהרגהו:

and he killed him his brother

רש"י

וַיֹּאמֶר קַיִן אֶל הָבֶל. נִכְנַס עִמּוֹ בְּדִבְרֵי רִיב וּמִצָּה לְהִתְעוֹלֵל עָלָיו לְהָרְגוֹ.
to kill him against him to seek a pretext and strife quarrel into words of with him he entered Hevel to Kayin And said
וַיֵּשׁ בָּזָה מִדְּרָשִׁי אֲגָדָה, אֲךָ זֶה יָשׁוּבוֹ שֶׁל מִקְרָא:
the verse of the plain meaning this is but Aggadah Midrashic explanations of on this and there are

פסוק יב

Pasuk 12

וַיֹּאמֶר יְהוָה אֶל קַיִן אֵי הֶבֶל אָחִיךָ וַיֹּאמֶר לֹא יָדַעְתִּי הֲשֹׁמֵר
am I the keeper of know I do not and he said your brother Hevel where is Kayin to Hashem And He said
אָחִי אֲנִכִּי:
I my brother

רש"י

אֵי הֶבֶל אָחִיךָ. לְפָנַי עִמּוֹ בְּדִבְרֵי נֶחֱת, אוֹלִי יָשׁוּב וַיֹּאמֶר: אֲנִי הִרְגֹתִיו
killed him I and say he will repent perhaps gentleness into words of with him to enter your brother Hevel Where is
וְחָטָאתִי לָךְ:
to You and sinned

רש"י

לֹא יָדַעְתִּי. נִעְשָׂה כְּגֹנֵב דַּעַת הָעֲלִיוֹנָה:
the One Above the mind of like a stealer of he became know I do not

רש"י

הַשּׁוֹמֵר אָחִי. לְשׁוֹן תִּמְהָה הוּא, וְכֵן כָּל ה"א הִנְקוּדָה בְּחֹטֵף פֶּתַח:
pachach with a chataf that is vowelized letter Heh every and so it is wonder an expression of my brother Am I the keeper of

פסוק יג

Pasuk 13

וַיֹּאמֶר מָה עָשִׂיתָ קוֹל דְּמִי אָחִיךָ צֹעֲקִים אֵלַי מִן הָאֲדָמָה:
the ground from to Me crying out your brother the blood of the voice of have you done what And He said

רש"י

דְּמִי אָחִיךָ. דְּמוֹ וְדָם זִרְעִיּוֹתָיו. דָּבָר אֲחֵר, שֶׁעָשָׂה בּוֹ פְּצָעִים הֲרִבָּה,
many wounds in him that he made another explanation his descendants and the blood of his blood your brother bloods of
שֶׁלֹּא הָיָה יוֹדֵעַ מֵהֵיכָן נִפְשׁוֹ יוֹצֵאָה סֵנְהֶדְרִין ל"ז:
37 Sanhedrin departs his soul from where knowing he was because not

פסוק יד

Pasuk 14

וְעַתָּה אָרוּר אַתָּה מִן הָאֲדָמָה אֲשֶׁר פָּצְתָהּ אֶת פִּיהָ לִקְחַת אֶת דְּמִי
the blood of — to take its mouth — opened which the ground from are you cursed And now
אָחִיךָ מִיָּדְךָ:
from your hand your brother

רש"י

ארור אתה מן האדמה. יותר ממה שנתקללה היא כבר בעונה, וגם בזו הוסיפה
it added in this and also for its sin already it which was cursed than that more the ground from are you Cursed
לחטא,
to sin

רש"י

אשר פצתה את פיה לקחת את דמי אחיך וגו'. והנני מוסיף לה קללה
a curse to it adding and behold I am etc. your brother the blood of — to take its mouth — opened which
אצלה, לא תסך תת כחה:
its strength to give it shall continue not regarding you

פסוק טו

Pasuk 15

כי תעבד את האדמה לא תסך תת כחה לה נע ונד
and an exile a wanderer to you its strength to give it will continue not the soil — you till When
תהיה בארץ:
on the earth you shall be

רש"י

נע ונד. אין לה רשות לדור במקום אחד:
one in a place to dwell permission to you there is not and a wanderer A vagabond

פסוק טז

Pasuk 16

ויאמר קין אל יהוה גדול עוני מנשא:
than to bear is my sin greater Hashem to Kayin And said

רש"י

עוני מנשא. בתמיה, אתה טוען עליונים ותחתונים, ועוני אי אפשר לטעון?
to bear impossible is it and my sin and lower worlds upper worlds bear You as a question is greater than bearing my sin
בראשית רבה
Rabbah Bereishis

פסוק יז

Pasuk 17

הן גרשת אתי היום מעל פני האדמה ומפניך אסתר
I shall be hidden and from Your presence the earth the face of from upon this day me You have banished Behold
והייתי נע ונד בארץ והיה כל מצאי יהרגני:
will kill me who finds me anyone and it will be on the earth and a vagrant a wanderer and I will be

פסוק יח

וַיֹּאמֶר לוֹ יְהוָה לָכֵן כָּל הַרֹג קַיִן שִׁבְעָתַיִם יָקָם וַיִּשֶׁם יְהוָה
Hashem and set vengeance will be sevenfold Kayin kills whoever therefore Hashem to him And said
exacted

לְקַיִן אוֹת לְבִלְתִּי הַפּוֹת אֹתוֹ כָּל מִצָּאוֹ:

finding him anyone him to smite so as not a sign for Kayin

רש"י

לִכְּן כָּל הוֹרֵג קַיִן. זֶה אֶחָד מִן הַמִּקְרָאוֹת שֶׁקִּצְרוּ דְבָרֵיהֶם וְרָמְזוּ וְלֹא
and did not and hinted their statements that abbreviated the verses of is one this Kayin slays whoever Therefore
פִּרְשׁוֹ, לָכֵן כָּל הַרֹג קַיִן לְשׁוֹן גְּעָרָה, כִּי יַעֲשֶׂה לוֹ, כִּי וְכֵן עֲנָשׁוֹ
his punishment and such is such to him shall be done thus rebuke is an expression of Kayin slays whoever Therefore explain
וְלֹא פִּרַשׁ עֲנָשׁוֹ:
his punishment explicitly state and He did not

רש"י

שִׁבְעָתַיִם יָקָם. אֵינִי רוֹצֶה לְהַנָּקָם מִקַּיִן עַכְשָׁיו, לְסוֹף שִׁבְעָה דוֹרוֹת
generations seven at the end of now on Kayin to take vengeance wish I do not vengeance shall be taken sevenfold
אֲנִי נוֹקֵם נִקְמָתִי מִמֶּנּוּ, שֶׁיַּעֲמִד לְמֶךְ מִבְּנֵי בָנָיו וַיַּהַרְגֵהוּ, וְסוֹף
and the end of and slay him his children from the children of Lemech that will arise upon him my vengeance will execute I
הַמִּקְרָא שֶׁאָמַר שִׁבְעָתַיִם יָקָם, וְהִיא נִקְמַת הֶבֶל מִקַּיִן, לְמַדְנוּ
teaches us from Kayin Hevel the vengeance of and it is vengeance shall be taken sevenfold which states the verse
שֶׁתַּחֲלִיל מִקְרָא לְשׁוֹן גְּעָרָה הִיא, שֶׁלֹּא תִהְיֶה בְּרִיָּה מְזִיקָתוֹ, וְכִיּוֹצֵא בּוֹ
to it and similar injuring him any creature there will be so that not it is threat is an expression of the verse that the beginning of
וַיֹּאמֶר דָּוִד כָּל מִכָּה יִבְסִי וַיִּגַע בְּצִנּוֹר שְׁמוּאֵל ב' ה', וְלֹא פִּרַשׁ מֶה
what explicitly state and did not 5 II Shmuel to the gutter and getteth up the Jebusite smiteth whoever Dovid and said
יַעֲשֶׂה לוֹ, אֲבָל דִּבְרֵי הַפֶּתוּב בְּרָמְזוֹ כָּל מִכָּה יִבְסִי וַיִּגַע בְּצִנּוֹר
to the gutter and getteth up the Jebusite smiteth whoever by suggestion the Scripture spoke but to him shall be done
וַיִּקְרַב אֶל הַשַּׁעַר וַיִּכְבְּשׁוּ וְאֵת הָעוֹרִים וּגְו', וְגַם אוֹתָם יִכָּה עַל אֲשֶׁר
that because he shall smite them and also etc. the blind and — and conquereth it the gate to and approacheth
אָמְרוּ הָעוֹר וְהַפֶּסֶח לֹא יָבֹא דָּוִד אֶל תּוֹךְ הַבַּיִת – הַמִּכָּה אֶת אֱלוֹ אֲנִי
I these — he who smiteth the house the midst of into Dovid come shall not and the lame the blind they said
אֶעֱשֶׂנוּ רֹאשׁ וְשָׂר, כָּאֵן קֶצֶר דְּבָרָיו, וּבְדִבְרֵי הַיָּמִים פִּרַשׁ יְהוֹה
he shall become it explicitly states but in Chronicles its words it abridged here and captain chief will make him
לְרֹאשׁ וּלְשָׂר:
and captain chief

רש"י

וַיִּשֶׁם ה' לְקַיִן אוֹת. חֲקַק לוֹ אוֹת מִשְׁמוֹ בְּמִצְחוֹ. ס"א דִּבְרֵי
An explanation another version on his forehead of His Name a letter for him He engraved a sign for Kayin Hashem And He set
אֲחֵר, כָּל מוֹצְאֵי יְהוֹגְנִי, הַבְּהֵמוֹת וְהַחַיּוֹת, אֲבָל בְּנֵי אָדָם עֲדִין לֹא
not still man children of but and the wild beasts the domestic animals will kill me finds me everyone who another
הָיוּ שִׂירָא מֵהֶם, רַק אָבִיו וְאִמּוֹ, וּמֵהֶם לֹא הָיָה יָרָא שֶׁיַּהַרְגוּהוּ,
that they would kill him afraid he was not and from them and his mother his father only from them that he should fear there were

אֵלָא אָמַר עַד עֲכָשׁוּ הָיָה פַּחַדְתִּי עַל כָּל הַחַיּוֹת כְּמִ"שׁ וּמִוֶּרְאֶכֶם וְגו', וְעֲכָשׁוּ
and now etc. and the fear of you as it is written the beasts all upon the dread of me was now until he said rather
בְּשִׁבִיל עֶזְרָא לֹא יִירָאוּ מִמֶּנִּי הַחַיּוֹת וַיִּהְרֹגוּנִי, מִיָּד וַיִּשֶׁם ה' לְקַיִן
for Kayin Hashem and He set immediately and they will kill me the beasts from me they will fear not this sin because of
אוֹת - הִחְזִיר אֶת מִוְרָאוֹ עַל הַחַיּוֹת:
the beasts upon the fear of him — He returned a sign

פסוק יט

Pasuk 19

וַיֵּצֵא קַיִן מִלְפָּנֵי יְהוָה וַיֵּשֶׁב בְּאֶרֶץ נֹד קְדָמַת עֵדֶן:
Eden east of Nod in the land of and he settled Hashem from before Kayin And he left

רש"י

וַיֵּצֵא קַיִן. יָצָא בְּהַכְנָעָה כְּגוֹנֵב דַּעַת הָעֲלִיוֹנָה:
the Supreme One the mind of like one who deceives in humility he went out Cain And Cain went out

רש"י

בְּאֶרֶץ נֹד. בְּאֶרֶץ שֶׁכָּל הַגּוֹלִים נָדִים שָׁם:
there wander the exiles where all in the land Nod In the land of

רש"י

קְדָמַת עֵדֶן. שָׁם גָּלָה אָבִיו כְּשֶׁגִּרֶשׁ מִגֶּן מִזְרָח, שֶׁנֶּאֱמַר וַיִּשְׁכֵּן
And He placed as it is said Eden from the Garden of when he was driven his father went into exile there Eden East of
מִקְדָּם לְגֶן עֵדֶן אֶת שְׁמִירַת דְּרָךְ מְבוֹא הַגֶּן, שִׁישׁ לְלִמּוּד שְׁהָיָה
that was to learn from which there is the Garden the entrance of the road of the watch of — Eden of the Garden of at the east
אָדָם שָׁם, וּמִצִּינּוֹ רוּחַ מִזְרָחִית קוֹלָטֶת בְּכָל מְקוֹם אֶת הַרוֹצְחִים שֶׁנֶּאֱמַר אִז
Then as it is said the murderers — place in every shelters eastern the direction And we find there Adam
יְבַדִּיל מֹשֶׁה וְגוֹמֵר, מִזְרָחָה שֶׁמֶשׁ דְּבָרִים ד', דְּבָר אַחֵר בְּאֶרֶץ נֹד, כָּל
every Nod In the land of explanation Another chapter 4 Devarim of the sun towards the sunrise and soon Moshe set aside
מְקוֹם שְׁהוֹלָה הִיָּתָה הָאֶרֶץ מִזְדַּעְזָעָה תַּחְתָּיו, וְהַבְּרִיּוֹת אוֹמְרִים סוּרוּ מֵעֲלָיו, זֶהוּ
this is he from him turn away were saying and the people beneath him quaking the earth was that he went place
שְׁהָרַג אֶת אָחִיו:
his brother — who killed

פסוק כ

Pasuk 20

וַיַּדַּע קַיִן אֶת אִשְׁתּוֹ וַתְּהַר וַתֵּלֶד אֶת חֲנוּךְ וַיְהִי בִּנְיָן עִיר
a city building and he was Chanoch — and she bore and she conceived his wife — Kayin And knew
וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ חֲנוּךְ:
Chanoch his son like the name of the city the name of and he called

רש"י

וַיְהִי קַיִן בּוֹנֵה עִיר וַיִּקְרָא שֵׁם הָעִיר לְזִכֹּר בְּנוֹ חֲנוּךְ:
Enoch his son as a memorial of the city the name of and he called a city building Cain And he was

וַיֵּלֶד לְחֲנוֹךְ אֶת עִירָד וְעִירָד יָלַד אֶת מְחֻיָּאֵל וּמְחֻיָּאֵל יָלַד אֶת

— begot and Mechuyael Mechuyael — begot and Irad Irad — to Chanoch And there was born

מֶתוּשָׁאֵל וּמֶתוּשָׁאֵל יָלַד אֶת לָמֶךְ:

Lamech — begot and Metushael Metushael

רש"י

ועירד ילד. יש מקום שהוא אומר בזכר הוליד ויש מקום שהוא אומר ילד,

begot says where it a place and there is begot of a male says where it a place there is begot And Irad

שְׁהִלְדָּה מְשֻׁמֶשֶׁת שְׁתֵּי לְשׁוֹנוֹת, לֵדַת הָאִשָּׁה נִישׁ"טֵרָא בְּלִעְזָ וּזְרִיעַת

and the begetting in foreign tongue naitre the woman the giving birth of meanings two serves for the birth

תּוֹלְדוֹת הָאִישׁ אֵינֶנּוּ רָאָר בְּלִעְזָ. כְּשֶׁהוּא אֹמֵר הוֹלִיד בְּלִשׁוֹן הַפְּעִיל, מְדַבֵּר

it speaks Hiphil in the form of caused to beget says when it in foreign tongue engendrер the man offspring of

בְּלֵדַת הָאִשָּׁה – פְּלוּנִי הוֹלִיד אֶת אִשְׁתּוֹ בֶּן אוֹ בֵּת, כְּשֶׁהוּא אֹמֵר יָלַד,

begot says when it a daughter or a son his wife — caused to give birth so-and-so the woman of the birth of

מְדַבֵּר בְּזְרִיעַת הָאִישׁ:

the man of the begetting of it speaks

CHAPTER SUMMARY

The aliyah begins with Hashem driving Adam out of Gan Eden to till the ground from which he was taken, placing the Keruvim to guard the way back. Chava then gives birth to Kayin and Hevel, who grow up to choose different paths—Kayin as a farmer and Hevel as a shepherd. When Kayin's offering of the fruit of the soil is rejected while Hevel's choice firstlings are accepted, Kayin becomes deeply distressed. Despite Hashem's direct warning that he can master the sin couching at his door, Kayin rises up and kills Hevel in the field. Hashem confronts Kayin, curses him to be a wanderer on the earth, and places a protective mark on him before Kayin settles in the land of Nod, where his family line begins to develop.

Look at the incredible yesod Hashem is teaching Kayin right before the tragedy happens. Kayin is down, his offering wasn't accepted, and his face fell. Hashem comes to him with a golden rule for life: "If you improve, there is uplift, but if you do not improve, sin crouches at the door... yet you can rule over it." The Torah is giving us the ultimate definition of how the yetzer hara works. He doesn't just force you to do an aveirah out of nowhere. He waits at the door, looking for that moment when you are down, disappointed, or feeling rejected. That heavy feeling of "my face fell" is the open door the yetzer hara is waiting for.

Lichoira, we would think that once a person slips into a bad mood or feels like they failed, they are powerless. But the Torah is mechadesh that "atah timshal bo", you have the choice and the koach to rule over it at any given second. Kayin's mistake wasn't just that his first offering wasn't the best; it was that he let his disappointment turn into a permanent state of depression and anger, which the yetzer hara immediately used to drive him to the worst crime imaginable.

We all have moments where things don't go our way, where our "offering" isn't accepted, or we feel we failed in our avodas Hashem. The lesson here is to recognize that the heavy, downcast feeling itself is the real nisayon. Don't let the disappointment linger and become a breeding ground for the yetzer hara. You are never stuck in that low place; you always have the bechirah to shake it off, stand up, and rule over the urge.

Today, if something doesn't go your way and you feel your face starting to fall, catch yourself immediately. Take one deep breath, realize the yetzer hara is just crouching at the door, and choose to smile or do one small, positive action to show that you are the master of your mood.