

חומש עם רש"י • בראשית • חמישי

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

BERESHIT • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah continues tracing the generations of Kayin, focusing on his descendant Lamech and the family he built. We learn about the two wives Lamech took, Adah and Zillah, and the specific roles and lifestyles that their children introduced to the world.

The pesukim describe how Lamech's sons became the pioneers of various worldly occupations and crafts. From nomadic herding and music to the forging of metal weapons and tools, this section outlines the early development of human civilization and technology through Kayin's lineage.

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

פסוק א

Pasuk 1

וַיִּקַּח לוֹ לָמֶכֶךְ שְׁתֵּי נָשִׁים שֵׁם הָאֶחָת עָדָה וְשֵׁם הַשֵּׁנִית זִלְחָה:

Zillah the second and the name of Adah the one the name of wives two Lamech for himself And took

רש"י

וַיִּקַּח לוֹ לָמֶכֶךְ. לֹא הָיָה לוֹ לְפָרֵשׁ כָּל זֶה, אֲלָא לְלַמְדָּנוּ מִסּוּף הָעֲנָן.

of the matter from the end to teach us except this all to explain to him was not Lamech for himself And took

שְׁקִיָּים הַקֹּב"ה הַבְּטַחְתּוֹ שְׁאֵמַר שְׁבַעַתִּים יָקָם קַיִן, עָמַד לָמֶכֶךְ לְאַחֵר

after Lamech stood up Cain shall be avenged sevenfold that He said His promise the Holy One blessed be that fulfilled He

שָׁהוּ לֵיד בָּנִים וַעֲשָׂה דוֹר שְׁבִיעִי וְהָרַג אֶת קַיִן, זֶהוּ שְׁאֵמַר כִּי אִישׁ הָרַגְתִּי

I have slain a man for what he said this is Cain — and killed seventh generation and made children that he begot

לְפָצְעִי וְגוֹמֵר:

etcetera to my wounding

רש"י

שְׁתֵּי נָשִׁים. כֹּה הָיָה דִּרְכּוֹן שֶׁל דוֹר הַמַּבּוּל אַחַת לְפָרִיָּה וּרְבִיָּה וְאַחַת

and one and multiplication for fruitfulness one the Flood the generation of of their custom was so wives Two

לְתַשְׁמִישׁ, זֶה שֶׁהָיָה לְתַשְׁמִישׁ מִשְׁקָה כּוֹס שֶׁל עֲקָרִין כְּדֵי

in order sterilizing potion of a cup he would make her drink for companionship who is this one for companionship

שֶׁתֵּעָקַר וּמִקְשָׁטָה כְּכֶלֶה וּמֵאֲכִילָהּ מַעֲדָנִים, וְחִבְרָתָהּ נְזוּפָה

was neglected and her companion delicacies and he would feed her like a bride and she was adorned that she become barren

וְאֵלֶּלָה כְּאֵלְמָנָה, וְזֶהוּ שֶׁפִּרְשׁ אִיּוֹב רָעָה עֲקָרָה לֹא תֵּלֵד

give birth who does not the barren woman He associates with by Iyov what was explained and this is like a widow and mourning

וְאֵלְמָנָה לֹא יֵיטִיב אִיּוֹב כ"ד, כְּמוֹ שֶׁמִּפְרָשׁ בְּאַגַּדַּת חֶלֶק וּבִבְרִי:

and in Bereishis Rabbah Chelek in the Agadah of it is explained just as 24 Iyov do good he does not and to the widow

רש"י

עדה. היא של פריה ורכיה על שם שמגנה עליו ומוסרת מאצלו,
from beside him and removed to him that she was repulsive account of on and multiplication fruitfulness for she was Adah
עדה תרגום של סורה:
turn aside of is the translation adah

רש"י

צלה. היא של תשמיש, על שם שיושבת תמיד בצלו, דברי אגדה הם
they are Agadah the words of in his shadow always that she sits account of on companionship was of she Zillah
בב"ר:
in Bereishis Rabbah

פסוק ב

Pasuk 2

ותלד עדה את יבל הוא היתה אבי ישב אהל ומקנה:
and herds tents those who dwell in the father of was he Jabal — Adah And she bore

רש"י

אבי ישב אהל ומקנה. הוא היתה הראשון לרועי בהמות במדברות,
in the wilderness animals of those who pasture the first was he and of cattle tents such as abide in The father of
יושב אהלים חדש פאן וחדש פאן בשביל מרעה צאנו, וכשכלה המרעה
the pasture and when is finished his sheep the pasture of for the sake of here and a month here a month tents dwelling in
במקום זה הולך ותוקע אהלו במקום אחר. ומדרש אגדה בונה בתים לע"ז,
for idol worship houses he built Aggadah And the Midrash another in a place his tent and pitches he goes this in a place
במה דאף אמר סמל הקנאה המקנה יחזקאל ח' , וכן אחיו
his brother and likewise chapter 8 Ezekiel which provoketh jealousy jealousy the image of say that you just as
תופש כנור ועוגב לזמר לע"ז:
for idol worship to make music and guitar harp handled

פסוק ג

Pasuk 3

ושם אחיו יובל הוא היתה אבי כל תפש כנור ועוגב:
and flute harp who grasp all the father of was he Yubal his brother and the name of

פסוק ד

Pasuk 4

וצלה גם הוא ילדה את תובל קין ליש כל חרש נחשת
copper cutting instrument of every who sharpened Cain Tubal — bore she also And Zillah
וברזל ואחות תובל קין נעמה:
was Naamah Cain Tubal and the sister of and iron

רש"י

תובל קין. תובל אמנתו של קין, תובל לשון תבלין, תבל והתקין
and improved he spiced spices is an expression of Tubal Cain of the handicraft he refined Cain Tubal

אֲמָנוֹתָיו שֶׁל קַיִן לַעֲשׂוֹת כְּלֵי זֶיֶן לְרוֹצְחִים:

for murderers of armaments weapons to make Cain of the handcraft

רָשׁ"י

לְטַשׁ כָּל חֶרֶשׁ נְחֹשֶׁת וּבְרָזָל. מְחַדֵּד אֲמָנוֹת נְחֹשֶׁת וּבְרָזָל כְּמוֹ יְלִטֵּשׁ עֵינָיו

his eyes he sharpens like and iron copper the craft of he sharpens and iron copper craftsman of every sharpener of

לִי אִיּוֹב ט"ז . חֹרֵשׁ אֵינוֹ לְשׁוֹן פֶּעַל אֶלָּא לְשׁוֹן פּוֹעֵל, שֶׁהָרִי

for behold po'el a participle form of but rather po'el a noun form of is not choresh sixteen Iyov at me

נִקּוּד קָמֶץ קָטָן וְטַעֲמוֹ לְמַטָּה, כְּלוּמָר, מְחַדֵּד וּמְצַחֵצֵחַ כָּל כְּלֵי אֲמָנוֹת

the craft of vessels of all and polishes he sharpens meaning to say below and its accent is katan kamatz it is vocalized with

נְחֹשֶׁת וּבְרָזָל:

and iron copper

רָשׁ"י

נַעֲמָה. הִיא אִשְׁתּוֹ שֶׁל נֹחַ:

Noach · the wife of she Naamah

CHAPTER SUMMARY

The aliyah details how Lamech married Adah and Zillah, and goes on to list the accomplishments of their children. Adah gave birth to Jabel, the father of tent-dwellers and cattle herders, and Jubal, the ancestor of harp and pipe musicians. Zillah gave birth to Tubal-cain, who sharpened and forged copper and iron implements, and his sister Naamah.

The Torah is telling us about the children of Lamech, the very first people to build the foundations of human civilization. One son, Jabal, starts building tents and raising cattle. His brother, Jubal, invents musical instruments. Their half-brother, Tubal-cain, becomes the first to forge copper and iron. Lichoira, we are looking at a list of impressive, world-changing accomplishments. These brothers literally built the physical, cultural, and technological world we live in today.

But if you look closely at the pesukim, there is a deep kasha here. The Torah calls them the "father" of these crafts, yet we know that the entire generation of Lamech was completely wiped out in the Mabul. Not a single physical structure they built, not a single instrument they fashioned, and not a single iron tool they forged survived the flood. Mimeila, what was the point of all their building and inventing if it was all destined to be washed away? What is the Torah coming to teach us by recording their achievements for eternity?

The chiddush here is a powerful yesod for our own avodah. The Torah is showing us that when a person puts their heart and soul into developing a talent, an art, or a technology, they are creating a pathway in the world. Even though the physical tents and the physical harps of Lamech's sons were destroyed, the spiritual reality of their innovation remained. They opened up the potential for these concepts in the bria, and that potential survived the flood. The question for us is never whether our physical accomplishments will last forever, but rather: what are we using our talents to build? Are we using our skills to build "tents" of Torah and "music" that brings us closer to Hashem, or are we just building for our own temporary honor?

Today, take one talent, skill, or professional tool that you use in your daily life, and consciously dedicate its use for a mitzvah or to help another Yid, elevating a temporary worldly craft into something eternal.