

חומש עם רש"י • בראשית • ששי

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

BERESHIT • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we first encounter the dramatic plea of Lamech to his wives, Adah and Zillah, as he addresses the tragic killings of Cain and a young lad, and the reckoning of generations that must follow. Following this, the Torah describes how Adam and Chavah are comforted with the birth of Sheis, who is born in the likeness and image of Adam, establishing a new lineage of shemira and avodas Hashem after the tragic loss of Hevel.

We then begin the historical record of the generations of Adam, tracing the long lifespans of the early fathers of the world. The Torah details the years of Sheis, Enosh, Kenan, Mahalalel, Yered, and Chanoch, showing how the world was populated and how the early generations lived for hundreds of years in the early era of creation.

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

פסוק א

Pasuk 1

וַיֹּאמֶר לְמֶכֶךְ לְנָשָׁיו עֲדָה וְצִלָּה שְׁמַעְזוּ קוֹלִי נָשִׁי לְמֶכֶךְ הָאֵזְנָה אִמְרָתִי כִּי
for my speech give ear to Lamech wives of my voice hear and Zillah Adah to his wives Lamech And he said
אִישׁ הֲרַגְתִּי לְפַעְעִי וְיֶלֶד לְחִבְרָתִי:
by my bruise and a child by my wound I have slain a man

רש"י

שמעו קולי. שהיו פורשות ממנו מתשמיש, לפי שהרג את קין ואת תובל
Tuval and — Kayin — that he killed because from marital relations from him separating for they were my voice hear
קין בנו, שהיה למה סומא ותובל קין מושכו, וראה את קין ונדמה לו
to him and he appeared Kayin — and he saw was leading him Kayin and Tuval blind Lemech for was his son Kayin
בנהיה ואמר לאביו למשה בקשת והרגו, וכינו שידע שהוא קין זקנו
his grandfather Kayin that he that he knew and once and he killed him the bow to draw to his father and he said like an animal
הפה פה אל פה וספק את בנו ביניהם והרגו, והיו נשיו פורשות ממנו
from him separating his wives and were and killed him between them his son — and clapped palm against palm he struck
והוא מפיקם:
appeased them and he

רש"י

שמעו קולי. להשמע לי לתשמיש, וכי איש אשר הרגתי לפעעי הוא נהרג, וכי
and did was slain he by my wounding Islew whom a man and is it for intimacy me to obey my voice hear
אני פצעתי מזיד שהיה הפצע קרוי על שמי? וילד אשר הרגתי, לחברתי
by my blow Islew whom and a child my name by called the wound that should be intentionally wound him I

נִהְרַג? כְּלוּמָר, עַל יְדֵי חֲבֵרְתִּי? בְּתַמִּיחַ, וַהֲלֹא שׁוּגֵג אֲנִי וְלֹא מִזִּיד, לֹא

not intentional and not am I unintentional and behold as a question my blow means of by meaning to say was slain

זֶהוּ פִּצְעִי וְלֹא זֶהוּ חֲבֵרְתִּי:

my blow this is and not my wound this is

רש"י

פִּצְעוּ. מִכַּת חֶרֶב אוֹ חֵץ מִקַּא"דוּרָה בְּלִעְזָה:

in foreign tongue macheure an arrow or a sword a blow of wound

פסוק ב

Pasuk 2

כִּי שִׁבְעֵתִים יִקָּם קַיִן וְלָמֶךְ שִׁבְעִים וְשִׁבְעָה:

and sevenfold seventy and Lamech Cain will be avenged sevenfold if

רש"י

כִּי שִׁבְעֵתִים יִקָּם קַיִן. קַיִן שֶׁהָרַג מִזִּיד נִתְּלָה לוֹ עַד שִׁבְעָה דוֹרוֹת,

generations seven until for him it was suspended intentionally who killed Cain Cain shall be avenged sevenfold If

אֲנִי שֶׁהָרַגְתִּי שׁוּגֵג לֹא כָּל שָׁכֵן שִׁיתָלָה לִּי שְׁבִיעִיּוֹת הֶרְבֵּה:

many seven generations for me that it should suspend the more so all not inadvertently who killed I

רש"י

שִׁבְעִים וּשְׁבַע. לְשׁוֹן רַבּוּי שְׁבִיעִיּוֹת אַחַז לוֹ, כֶּךָ דִּרְשׁ רַבִּי תַנְחוּמָא.

Tanchuma Rabbi expounded so for himself he took sevens multiplicity of a term of and seven Seventy

וּמִדְרַשׁ בְּרֵאשִׁית רַבָּה לֹא הָרַג לָמֶךְ כְּלוּם, וְנָשִׂיו פּוֹרְשׁוֹת מִמֶּנּוּ מִשְׁקִימוֹ

since they fulfilled from him were separating and his wives anything Lamech kill did not Rabbah Bereishis And the Midrash

הָרַיָּה וּרְבִיָּה, לָפִי שֶׁנִּגְזְרָה גְזֵרָה לְכָלוֹת זֶרְעוֹ שֶׁל קַיִן לְאַחַר שִׁבְעָה

seven after Kayin of the offspring to destroy a decree that was decreed because and multiplication fruitfulness

דוֹרוֹת, אָמְרוּ מָה אָנּוּ יוֹלְדוֹת לִבְהֻלָּה? לְמַחֵר הַמַּבּוּל בָּא וְשׁוּטָף אֶת הַכֹּל

everything — and sweeps away comes the Flood tomorrow for terror give birth should we why they said generations

וְהוּא אוֹמֵר לָהֶן וְכִי אִישׁ הִרְגֵּתִי לְפִצְעִי? וְכִי אֲנִי הִרְגֵּתִי אֶת הֶבֶל, שֶׁהָיָה אִישׁ

a man who was Hevel — kill I and did for my wounding I kill a man Did indeed to them says And he

בְּקוֹמָה וְיָלֵד בְּשָׁנִים, שִׁיָּהָא זֶרְעִי כָּלָה בְּאוֹתוֹ עוֹן? וּמָה קַיִן שֶׁהָרַג נִתְּלָה

was suspended who killed Kayin And if sin for that destroyed my offspring that should be in years and a child in stature

לוֹ שִׁבְעָה דוֹרוֹת, אֲנִי שֶׁלֹּא הִרְגֵּתִי, לֹא כ"ש שִׁיתָלוֹ לִי שְׁבִיעִיּוֹת

sevens for me that should be suspended all the more so is it not kill who did not I generations seven for him

הֶרְבֵּה? וְזֶהוּ קַל וְחִמָּר שֶׁל שְׁטוּת, אִם כֵּן אֵין הַקָּב"ה גּוֹבֵה אֶת חוּבוֹ וּמִקְצִים

and fulfill His debt — collect the Holy One does not so if foolishness of a fortiori an argument And this is many

אֶת דְּבָרוֹ:

His word —

פסוק ג

Pasuk 3

וַיַּדַּע אָדָם עוֹד אֶת אִשְׁתּוֹ וַתֵּלֶד בֵּן וַתִּקְרָא אֶת שְׁמוֹ שֵׁשׁ כִּי שֵׁת

provided for Shes his name — and she called a son and she bore his wife — again Adam And knew

לִי אֱלֹהִים זָרַע אַחֵר תַּחַת הֶבֶל כִּי הָרְגוּ קַיִן:

Kayin killed him for Hevel in place of another offspring God for me

רש"י

וַיֵּדַע אָדָם וְגו'. בָּא לוֹ לָמֶךְ אֶצֶל אָדָם הָרָאוּשׁוֹן וְקָבַל עַל נָשָׁיו, אָמַר לָהֶם:

to them He said his wives about and complained the First Adam to Lamech · came etc. Adam And knew

וְכִי עָלֵיכֶם לִדְקָדֵק עַל גְּזֵרְתּוֹ שֶׁל מְקוֹם? אַתֶּם עֲשׂוּ מִצְוַתְכֶם וְהוּא

and He your mitzvah do you the Omnipresent of the decree concerning to be overparticular upon you Is it indeed

נַעֲשֶׂה אֶת שְׁלוֹ. אָמְרוּ לוֹ: קִשַּׁט עֲצָמְךָ תַּחֲלָה, וְהִלֵּא פְרִשְׁתָּ מֵאִשְׁתְּךָ זֶה מֵאָה

one hundred this from your wife you separated for behold first yourself correct to him They said His — will do

וּשְׁלֹשִׁים שָׁנָה מִשְׁנֻקָּנָה מִיָּתָהּ עַל יָדָהּ: מִיָּד וַיֵּדַע אָדָם וְגוּמַר. וּמָהוּ עוֹד,

yet And what is etc. Adam and knew Immediately your hand through death since was decreed years and thirty

לְלַמֵּד שְׁנִתּוּסָפָה לוֹ תַּאֲוָה עַל תַּאֲוָתוֹ בְּרָאשִׁית רַבָּה:

Rabbah Bereishis his desire upon desire to him that was added to teach

פסוק ד

Pasuk 4

וּלְשֵׁת גַּם הוּא יָלַד בֶּן וַיִּקְרָא אֶת שְׁמוֹ אֶנוֹשׁ אַז הוּחַל לְקָרֵא

to call it was begun then Enosh his name — and he called a son was born he also And to Sheis

בְּשֵׁם יְהוָה:

Hashem by the name of

רש"י

אִז הוּחַל. לְשׁוֹן חֲלִין, לְקָרֵא אֶת שְׁמוֹת הָאָדָם וְאֶת שְׁמוֹת הָעֲצָבִים בְּשְׁמוֹ

by the name the idols the names of and — man the names of — to call profanity an expression of it was begun Then

שֶׁל הַקֹּדֶ"ה לַעֲשׂוֹתָן ע"ז וְלִקְרוֹתָן אֱלֹהוֹת:

deity and to call them idolatry to make them the Holy One blessed be of He

פסוק ה

Pasuk 5

זֶה סֵפֶר תּוֹלְדוֹת אָדָם בְּיוֹם בְּרָא אֱלֹהִים אָדָם בְּדַמּוֹת

in the likeness of man God the creation of on the day of Adam the generations of is the book of This

אֱלֹהִים עָשָׂה אֹתוֹ:

him He made God

רש"י

זֶה סֵפֶר תּוֹלְדוֹת אָדָם. זֶה הִיא סְפִירַת תּוֹלְדוֹת אָדָם, וּמִדְרָשִׁי

and Midrashic Adam the generations of the enumeration of is this Adam the generations of the book of This is explanations of

אֲגָדָה יֵשׁ רַבִּים:

many there are Aggadah

רש"י

ביום ברא וגו'. מגיד שפיום שנברא הוליד:
he begot that he was created that on the day This teaches etc. He created On the day

פסוק ו

Pasuk 6

זכר ונקבה בראם ויברך אתם ויקרא את שמם אדם ביום
on the day of Man their name — and He called them and He blessed He created them and female Male
הבראם:
their being created

פסוק ז

Pasuk 7

ויחי אדם שלשים ומאת שנה ויולד בדמותו כצלמו ויקרא את
— and he called after his image in his likeness and he begot years and a hundred thirty Adam And lived
שמו שת:
Seth his name

רש"י

שלשים ומאת שנה. עד כאן פרש מן האשה בראשית רבה :
Rabbah Bereishis the wife from he separated here until years and one hundred thirty

פסוק ח

Pasuk 8

ויהיו ימי אדם אחרי הולידו את שת שמנה מאת שנה ויולד בנים
sons and he begot years hundred eight Sheth — his begetting after Adam the days of And were
ובנות:
and daughters

פסוק ט

Pasuk 9

ויהיו כל ימי אדם אשר חי תשע מאות שנה ושלשים שנה וימת:
and he died years and thirty years hundred nine he lived that Adam the days of all And were

פסוק י

Pasuk 10

ויחי שת חמש שנים ומאת שנה ויולד את אנוש:
Enosh — and he begot years and one hundred years five Shes And lived

פסוק יא

וַיְחִי שֵׁת אַחֲרֵי הוֹלִידוֹ אֶת אֵנוֹשׁ שִׁבְעַ שָׁנִים וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֶד
 and he begot years hundred and eight years seven Enosh — his begetting after Sheth And lived
 בָּנִים וּבָנוֹת:
 and daughters sons

פסוק יב

וַיְהִיו כָּל יְמֵי שֵׁת שְׁתִּים עָשָׂרָה שָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת:
 and he died years hundred and nine years ten two Sheth the days of all And were

פסוק יג

וַיְחִי אֵנוֹשׁ תְּשַׁעִּים שָׁנָה וַיּוֹלֶד אֶת קֵינָן:
 Kenan — and he begot years ninety Enosh And lived

פסוק יד

וַיְחִי אֵנוֹשׁ אַחֲרֵי הוֹלִידוֹ אֶת קֵינָן חָמֵשׁ עָשָׂרָה שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה
 years hundred and eight years ten five Kenan — his begetting after Enosh And lived
 וַיּוֹלֶד בָּנִים וּבָנוֹת:
 and daughters sons and he begot

פסוק טו

וַיְהִיו כָּל יְמֵי אֵנוֹשׁ חָמֵשׁ שָׁנִים וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת:
 and he died years hundred and nine years five Enosh the days of all And were

פסוק טז

וַיְחִי קֵינָן שִׁבְעִים שָׁנָה וַיּוֹלֶד אֶת מַהֲלָאֵל:
 Mahalalel — and he begot years seventy Keinan And lived

פסוק יז

וַיְחִי קֵינָן אַחֲרֵי הוֹלִידוֹ אֶת מַהֲלָאֵל אַרְבָּעִים שָׁנָה וּשְׁמֹנֶה מֵאוֹת שָׁנָה
 years hundred and eight years forty Mahalalel — his begetting after Keinan And lived
 וַיּוֹלֶד בָּנִים וּבָנוֹת:
 and daughters sons and he begot

פסוק יח

וַיְהִי כָּל יְמֵי קֵינָן עֶשְׂרֵי שָׁנִים וְתִשְׁעַ מֵאוֹת שָׁנָה וַיָּמָת:

and he died years hundred and nine years ten Kenan the days of all And were

פסוק יט

וַיְחִי מַהֲלָאֵל חָמֵשׁ שָׁנִים וְשִׁשִּׁים שָׁנָה וַיֹּלֶד אֶת יָרֵד:

Yared — and he begot years and sixty years five Mahalalel And lived

פסוק כ

וַיְחִי מַהֲלָאֵל אַחֲרֵי הוֹלִידוֹ אֶת יָרֵד שְׁלֹשִׁים שָׁנָה וְשְׁמֹנֶה מֵאוֹת שָׁנָה

years hundred and eight years thirty Yared — his begetting after Mahalalel And lived

וַיֹּלֶד בָּנִים וּבָנוֹת:

and daughters sons and he begot

פסוק כא

וַיְהִי כָּל יְמֵי מַהֲלָאֵל חָמֵשׁ וְתִשְׁעִים שָׁנָה וְשְׁמֹנֶה מֵאוֹת שָׁנָה וַיָּמָת:

and he died years hundred and eight years and ninety five Mahalalel the days of all And were

פסוק כב

וַיְחִי יָרֵד שְׁתַּיִם וְשִׁשִּׁים שָׁנָה וּמֵאָתָה שָׁנָה וַיֹּלֶד אֶת חֲנוֹךְ:

Chanoch — and he begot years and one hundred years and sixty two Yared And lived

פסוק כג

וַיְחִי יָרֵד אַחֲרֵי הוֹלִידוֹ אֶת חֲנוֹךְ שְׁמֹנֶה מֵאוֹת שָׁנָה וַיֹּלֶד בָּנִים

sons and he begot years hundred eight Chanoch — his begetting after Yared And lived

וּבָנוֹת:

and daughters

פסוק כד

וַיְהִי כָּל יְמֵי יָרֵד שְׁתַּיִם וְשִׁשִּׁים שָׁנָה וְתִשְׁעַ מֵאוֹת שָׁנָה וַיָּמָת:

and he died years hundred and nine years and sixty two Yared the days of all And were

פסוק כה

וַיְחִי חֲנוֹךְ חֲמִשָּׁה וָשָׁשִׁים שָׁנָה וַיּוֹלֶד אֶת מֶתוּשֶׁלַח:

Metushelach — and he begot years and sixty five Chanoch And lived

פסוק כו

וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת הָאֱלֹהִים אַחֲרֵי הוֹלִידוֹ אֶת מֶתוּשֶׁלַח שְׁלֹשׁ מֵאוֹת שָׁנָה

years hundred three Methuselah — his begetting after God with Enoch And walked

וַיּוֹלֶד בָּנִים וּבָנוֹת:

and daughters sons and he begot

פסוק כז

וַיְחִי כָּל יְמֵי חֲנוֹךְ חֲמִשָּׁה וָשָׁשִׁים שָׁנָה וּשְׁלֹשׁ מֵאוֹת שָׁנָה:

years hundred and three years and sixty five Chanoch the days of all And was

פסוק כח

וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת הָאֱלֹהִים וְאֵינֶנּוּ כִּי לָקַח אֹתוֹ אֱלֹהִים:

God him took for and he was not the God with Chanoch And walked

רש"י

וַיִּתְהַלֵּךְ חֲנוֹךְ. צָדִיק הָיָה וְקָל בְּדַעְתּוֹ לָשׁוּב לְהִרְשִׁיעַ, לְפִיכָךְ מָהֵר הִקְבֵּ"ה

the Holy One hastened therefore to become wicked to return in his mind and easy he was righteous Chanoch And walked

וְסָלְקוֹ וְהָמִיתוֹ קִדְּם זְמַנּוֹ, וְזֶהוּ שִׁשְׁנָה הַפְּתוּב בְּמִיתָתוֹ לְכַתֵּב וְאֵינֶנּוּ

and he was not to write in his death the Scripture that changed and this is his time before and caused him to die and removed him

בְּעוֹלָם – לְמַלְאוֹת שְׁנוֹתָיו בְּרֵאשִׁית רַבָּה :

Rabbah Bereishis his years to complete in the world

רש"י

כִּי לָקַח אוֹתוֹ. לְפָנָי זְמַנּוֹ, כְּמוֹ הַנָּבִי לָקַח מִמֶּךָ אֶת מַחְמַד עֵינֶיךָ יַחְזָקָא ל כ"ד :

24 Yechezkel your eyes the desire of — from you taking behold I am like his time before him took For

CHAPTER SUMMARY

The aliyah begins with Lamech's defense to his wives regarding his killings and the divine protection promised to Cain's line, followed by the birth of Sheis to Adam and Chavah, and the birth of Enosh, during whose time people began to call upon the name of Hashem. The Torah then lists the genealogy from Adam through Chanoch, detailing the exact years each lived, the children they begot, and their eventual deaths, highlighting Chanoch who walked with Elokim and was taken by Him before his time.

The Torah tells us that after the terrible tragedy of Hevel being killed and the world falling into chaos, "Adam knew his wife again, and she bore a son and named him Seth, meaning, 'Hashem has provided me with another offspring in place of Hevel.'" Think about the sheer brokenness Adam and Chava were experiencing. They had lost both of their sons in one day, one murdered, the other a wandering exile. Lichoira, they could have easily given up on the future of the world. Yet, they chose to rebuild, to start over, and to bring new life into a dark world.

This is the ultimate yesod of Jewish survival and our personal avodah. When things go wrong, when we experience a painful setback, a loss, or a spiritual fall, the yetzer hara wants us to stay down. He whispers that there is no point in trying again because the past is ruined. But the Torah is teaching us that the only way forward is to do what Adam HaRishon did: you pick up the pieces, you put your trust in Hashem, and you start building again from scratch.

Today, if you find yourself dwelling on a past failure, a missed opportunity, or a spiritual slip-up, do not let it paralyze you. Take a deep breath, realize that Hashem gives us the strength to begin anew at any moment, and take one small, positive step forward to rebuild your day.