

The book of Genesis

בראשית

Beresheet - בראשית

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Memorial page

For the soul elevation of

**Lazar ben
Manya**

לעילוי נשמת
רב יחיאל הלל בן רב יעקב

לעילוי נשמת
יוכבד הענא בת חיים יהושע
פאליק

For the soul elevation of
**Shayna Mindel bat
Rav Yechiel Hillel**

לעילוי נשמת
יחיה בן חיים

לעילוי נשמת
יהודית בת נחמיה

Parasha Summary

Bereshit, Bereishit, Bereshis, Bereishis, B'reshith, Beresh't, Beresheet, or Bereishees (בְּרֵאשִׁית — Hebrew for "in a beginning," the first word in the parashah) is the first weekly Torah portion (פְּרָשָׁה, parashah) in the annual Jewish cycle of Torah reading. The parashah consists of Genesis 1:1–6:8. In the parashah, God creates the heavens, the world, Adam and Eve, and Sabbath. A snake convinces Eve, who then invites Adam, to eat the fruit of tree of the knowledge of good and evil, which God had forbidden to them. So God curses them and expels them from the Garden of Eden. One of their sons, Cain, becomes the first murderer, killing his brother Abel out of jealousy. Adam and Eve have other children, whose descendants populate the Earth. Each generation becomes more and more degenerate until God, despairing, decides to destroy humanity. Only one man, Noah, finds God's favor. The parashah is made up of 7,235 Hebrew letters, 1,931 Hebrew words, 146 verses, and 241 lines in a Torah Scroll (סֵפֶר תּוֹרָה, Sefer Torah). Jews read it on the first Sabbath after Simchat Torah, generally in October, or rarely, in late September or early November. Jews also read the beginning part of the parashah, Genesis 1:1–2:3, as the second Torah reading for Simchat Torah, after reading the last parts of the Book of Deuteronomy, Parashah V'Zot HaBerachah, Deuteronomy 33:1–34:12.

In traditional Sabbath Torah reading, the parashah is divided into seven readings, or עליית, aliyot. In the Masoretic Text of the Tanakh (Hebrew Bible), Parashat Bereishit has ten "open portion" (פְּתוּחָה, petuchah) divisions (roughly equivalent to paragraphs, often abbreviated with the Hebrew letter פ (peh)). Parashat Bereishit has several further subdivisions, called "closed portion" (סְתוּמָה, setumah) divisions (abbreviated with the Hebrew letter ס (samekh)) within the open portion divisions. The first seven open portion divisions set apart the accounts of the first seven days in the first reading. The eighth open portion spans the second and third readings. The ninth open portion contains the fourth, fifth, sixth, and part of the seventh readings. The tenth open portion is identical with the concluding maftir (מַפְטִיר) reading. Closed portion divisions further divide the third, fourth, sixth, and seventh readings.

 **Aliya: Kohen-Chessed-Abraham** 

In the first reading (עלייה, aliyah), God (Elohim) created the heaven and earth "in a beginning", the earth was unformed and void, darkness was over the surface of the deep, and the Spirit of God moved on the face of the water. (Genesis 1:1, Genesis 1:2) God spoke and created in six days: Day one: God spoke light in existence and separated the light from the darkness. The first open portion (פתוחה, petuchah) ends here. (Genesis 1:3, Genesis 1:4, Genesis 1:5) Second day: God created a firmament in the midst of the waters and separated the waters from the firmament. The second open portion (פתוחה, petuchah) ends here. Third day: God gathered the water below the sky, creating land and sea, and God caused vegetation to sprout from the land. The third open portion (פתוחה, petuchah) ends here. Fourth day: God set lights in the sky to separate days and years, creating the sun, the moon, and the stars. The fourth open portion (פתוחה, petuchah) ends here. Fifth day: God had the waters bring forth living creatures in the sea along with the birds of the air and blessed them to be fruitful and multiply. The fifth open portion (פתוחה, petuchah) ends here. Sixth day: God had the earth bring forth living creatures from the land, and made man in God's image, male and female, giving man dominion over the animals and the earth, and blessed man to be fruitful and multiply. God gave vegetation to man and to the animals for food and declared all creation 'very good.' The sixth open portion (פתוחה, petuchah) ends here with the end of chapter 1. Seventh-day: God ceased work and blessed the seventh day, declaring it holy. The first reading (עלייה, aliyah) and the seventh open portion (פתוחה, petuchah) end here.

Chapter: 1

1. בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

1. IN THE beginning God created the heaven and the earth.

2. וְהָאָרֶץ הָיְתָה תֵהוֹ וּבְהוּ וּזְשַׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים בְּרוּזָפֶת עַל-פְּנֵי הַמַּיִם:

2. Now the earth was unformed and void, and darkness was upon the face of the deep; and the spirit of God hovered over the face of the waters.

3. וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי-אֹר:

3. And God said: 'Let there be light.' And there was light.

4. וַיִּרְא אֱלֹהִים אֶת-הָאֹר כִּי-טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:

4. And God saw the light, that it was good; and God divided the light from the darkness.

5. וַיִּקְרָא אֱלֹהִים אֶת-הָאֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם אֶחָד: (פ)

5. And God called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

6. וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מִבְּדֵיל בֵּין מַיִם לְמַיִם:

6. And God said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

7. וַיַּעַשׂ אֱלֹהִים אֶת-הַרְקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתּוֹתַי לְרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לְרָקִיעַ וַיְהִי-כֵן:

7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

8. וַיִּקְרָא אֱלֹהִים לְרָקִיעַ שָׁמַיִם וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם שֵׁנִי: (פ)

8. And God called the firmament Heaven. And there was evening and there was morning, a second day.

9. וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתּוֹתַי הַשָּׁמַיִם אֶל-מְקוֹם אֶזְוָד וְתִרְאֶה הַיַּבְשָׁה וַיְהִי-כֵן:

9. And God said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so.

10. וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אֶרֶץ וּלְמִקְוֵי הַמַּיִם יַמִּים וַיִּרְא אֱלֹהִים כִּי-טוֹב:

10. And God called the dry land Earth, and the gathering together of the waters called He Seas; and God saw that it was good.

11. וַיֹּאמֶר אֱלֹהִים הִנְדֵּשׂא הָאָרֶץ דְּשֵׂא עֵשֶׂב מִזְרִיעַ זֶרַע עֵץ פְּרִי עֵשֶׂה פְרִי לְמִינֵו אֲשֶׁר זֶרְעו-בֹּ עַל-הָאָרֶץ וַיְהִי-כֵן:

11. And God said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

12. וַתִּזְעַא הָאָרֶץ דְּשֵׂא עֵשֶׂב מִזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֵשֶׂה-פְּרִי אֲשֶׁר זֶרְעו-בֹּ לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי-טוֹב:

12. And the earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit, wherein is the seed thereof, after its kind; and God saw that it was good.

13. וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם שְׁלִישִׁי: (פ)

13. And there was evening and there was morning, a third day.

14. וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנָיִם:

14. And God said: 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years;

15. וְהָיוּ לְמְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל-הָאָרֶץ וַיְהִי-כֵן:

15. and let them be for lights in the firmament of the heaven to give light upon the earth.' And it was so.

16. וַיַּעַשׂ אֱלֹהִים אֶת-שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת-הַמְּאֹר הַגְּדֹל לְמִשְׁכַּל הַיּוֹם וְאֶת-הַמְּאֹר הַקָּטָן לְמִשְׁכַּל הַלַּיְלָה וְאֵת הַכּוֹכָבִים:

16. And God made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars.

17. וַיִּתֵּן אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל-הָאָרֶץ:

17. And God set them in the firmament of the heaven to give light upon the earth,

18. וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיִּרְא אֱלֹהִים כִּי-טוֹב:

18. and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good.

19. וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם רְבִיעִי: (פ)

19. And there was evening and there was morning, a fourth day.

20. וַיֹּאמֶר אֱלֹהִים יִשְׂרָצוּ הַבְּמִים שָׂרִץ נֹפֵשׂ זֹמִיה וְעוֹף יַעֲוֹף עַל-הָאָרֶץ עַל-פְּנֵי רָקִיעַ הַשָּׁמַיִם:

20. And God said: 'Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open firmament of heaven.'

21. וַיִּבְרָא אֱלֹהִים אֶת-הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל-נֹפֵשׂ הַחַיָּה | הַרְבֵּשֶׁת אֲשֶׁר שָׂרָצוּ הַבְּמִים לְמִינֵיהֶם וְאֵת כָּל-עוֹף כָּנָף לְמִינֵהוּ וַיִּרְא אֱלֹהִים כִּי-טוֹב:

21. And God created the great sea-monsters, and every living creature that creepeth, wherewith the waters swarmed, after its kind, and every winged fowl after its kind; and God saw that it was good.

22. וַיִּבְרַךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הַבְּמִים בְּיָמֵי וְהָעוֹף יִרְבּוּ בָאָרֶץ:

22. And God blessed them, saying: 'Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.'

23. וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם חַמִּישִׁי: (פ)

23. And there was evening and there was morning, a fifth day.

24. וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֹפֵשׂ זֹמִיה לְמִינָהּ בַּבְּהֵמָה וְרֶמֶשׂ וְזִמְתוֹ-אָרֶץ לְמִינָהּ וַיְהִי-כֵן:

24. And God said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

25. וַיַּעַשׂ אֱלֹהִים אֶת-זִמְתַּת הָאָרֶץ לְמִינָהּ וְאֶת-הַבְּהֵמָה לְמִינָהּ וְאֵת כָּל-רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיִּרְא אֱלֹהִים כִּי-טוֹב:

25. And God made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind; and God saw that it was good.

26. וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ וַיְרַדּוּ בְדִגְלוֹת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-הָאָרֶץ וּבְכָל-הַרְמִישׁ עַל-הָאָרֶץ:
26. And God said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'
27. וַיְבָרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמוֹ בְּצַלְמֵם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:
27. And God created man in His own image, in the image of God created He him; male and female created He them.
28. וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ וּכְבַשְׁתֶּהּ וַיְרַדּוּ בְדִגְלוֹת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל-זוּיָהּ הַרְמִישֵׁת עַל-הָאָרֶץ:
28. And God blessed them; and God said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'
29. וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת-כָּל-עֵשֶׂב אֲשֶׁר עָלֶיךָ אֶת-כָּל-פְּנֵי כָּל-הָאָרֶץ וְאֶת-כָּל-הָעֵץ אֲשֶׁר-בּוֹ פְּרִי-עֵץ זָרַע זָרַע לָכֶם יִהְיֶה לְאֹכְלָהּ:
29. And God said: 'Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed--to you it shall be for food;
30. וְלִכָּל-זוּיָת הָאָרֶץ וְלִכָּל-עוֹף הַשָּׁמַיִם וְלִכָּל רֹמֵשׁ עַל-הָאָרֶץ אֲשֶׁר-בּוֹ נֶפֶשׁ זוּיָהּ אֶת-כָּל-יֵרֶק עֵשֶׂב לְאֹכְלָהּ וַיְהִי-כֵן:
30. and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is a living soul, I have given every green herb for food.' And it was so.
31. וַיִּרְא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וְהִנֵּה-טוֹב מְאֹד וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשִּׁשִּׁי: (פ)
31. And God saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

Chapter: 2

1. וַיְכַל הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם:
1. And the heaven and the earth were finished, and all the host of them.
2. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
2. And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made.
3. וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת: (פ)
3. And God blessed the seventh day, and He sanctified it, because in it He rested from all His work which He had made and created.

3. And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God in creating had made.

◆ Aliya: Levi-Gevurah-Isaac ◆

In the second reading (עליה, aliyah), before any shrub or grass had yet sprouted on earth, and before God had sent rain for the earth, a flow would well up from the ground to water the earth. God formed man from the dust, blew the breath of life into his nostrils, and made him a living being. God planted a garden in the east in Eden, caused to grow there every good and pleasing tree, and placed the tree of life and the Tree of the knowledge of good and evil in the middle of the garden. A river issued from Eden to water the garden, and then divided into four branches: the Pishon, which winds through Havilah, where the gold is; the Gihon, which winds through Cush; the Tigris, which flows east of Asshur; and the Euphrates. God placed the man in the garden of Eden to till and tend it, and freed him to eat from every tree of the garden, except for the tree of knowledge of good and evil, warning that if the man ate of it, he would surely die. Announcing that it was not good for man to be alone and that God would make for him a fitting helper, God formed out of the earth all the beasts and birds and brought them to the man to name. The second reading (עליה, aliyah) ends here.

4. אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בַּיּוֹם עָשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וְשָׁמַיִם:

4. These are the generations of the heaven and of the earth when they were created, in the day that YHVH God made earth and heaven.

5. וְכֹל עֵצֵי הַשָּׂדֶה טָרֵם יִהְיֶה בָאָרֶץ וְכָל-עֵשֶׂב הַשָּׂדֶה טָרֵם יִצְמָוּ כִּי לֹא הִבְטִיר יְהוָה אֱלֹהִים עַל-הָאָרֶץ וְאָדָם אִין לְעַבֵּד אֶת-הָאֲדָמָה:

5. No shrub of the field was yet in the earth, and no herb of the field had yet sprung up; for YHVH God had not caused it to rain upon the earth, and there was not a man to till the ground;

6. וְאֵד יַעֲלֶה מִן-הָאָרֶץ וְהִשְׁקָה אֶת-כָּל-פְּנֵי-הָאֲדָמָה:

6. but there went up a mist from the earth, and watered the whole face of the ground.

7. וַיִּצְרֶה יְהוָה אֱלֹהִים אֶת-הָאָדָם עֹפָר מִן-הָאֲדָמָה וַיִּפּוּז בְּאָפִיו נְשִׁמַת זַוּיִם וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

7. Then YHVH God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8. וַיִּטַּע יְהוָה אֱלֹהִים גֶּן-בְּעֵדֶן מִקְדָּם וַיִּשֶׂם שָׁם אֶת-הָאָדָם אֲשֶׁר יָצָר:

8. And YHVH God planted a garden eastward, in Eden; and there He put the man whom He had formed.

9. וַיִּצְבְּאוּ יְהוָה אֱלֹהִים מִן-הָאֲדָמָה כָּל-עֵץ זָוֹמֵר לְמַרְאֵה וְטוֹב לְמֵאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הַגֶּן וְעֵץ הַדַּעַת טוֹב וְרָע:

9. And out of the ground made YHVH God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

10. וַנָּהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת-הַגֶּן וּבַשָּׂם יִפְרָד וְהָיָה לְאַרְבַּעַת רְאשִׁים:

10. And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

11. שֵׁם הָאֲזוּד פִּישׁוֹן הוּא הַסּוֹבֵב אֶת כָּל-אֶרֶץ הַחַוִּילָה אֲשֶׁר-שָׁם הַזָּהָב:

11. The name of the first is Pishon; that is it which compasseth the whole land of Havilah, where there is gold;

12. וְהָיָה הָאֶרֶץ הַהִוא טוֹב שָׁם הַבְּדֵלְיוֹן וְאִבְנֵי הַשֵּׁהָם:

12. and the gold of that land is good; there is bdellium and the onyx stone.

13. וְשֵׁם-הַנָּהָר הַשֵּׁנִי גִיחוֹן הוּא הַסּוֹבֵב אֶת כָּל-אֶרֶץ כּוּשׁ:

13. And the name of the second river is Gihon; the same is it that compasseth the whole land of Cush.

14. וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי זִוְדְקָל הוּא הַהֹלֵךְ קְדָמַת אַשּׁוּר וְהַנָּהָר הָרְבִיעִי הוּא פָּרַת:

14. And the name of the third river is Tigris; that is it which goeth toward the east of Asshur. And the fourth river is the Euphrates.

15. וַיִּקְחוּ יְהוָה אֱלֹהִים אֶת-הָאָדָם וַיִּנְחֵלוּוּ בֵּן-עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ:

15. And YHVH God took the man, and put him into the garden of Eden to dress it and to keep it.

16. וַיִּצַּו יְהוָה אֱלֹהִים עַל-הָאָדָם לֵאמֹר מִכָּל עֵץ-הַגֶּן אָכַל תֹּאכַל:

16. And YHVH God commanded the man, saying: 'Of every tree of the garden thou mayest freely eat;

17. וּמֵעֵץ הַדַּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בַיּוֹם אָכַלְךָ מִמֶּנּוּ מוֹת תָּמוּת:

17. but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.'

18. וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הַיְהוּת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה-לוֹ עֹזֵר כְּגַנְדָּו:

18. And YHVH God said: 'It is not good that the man should be alone; I will make him a help meet for him.'

19. וַיִּצַּר יְהוָה אֱלֹהִים מִן-הָאֲדָמָה כָּל-זִוִּית הַשָּׂדֶה וְאֵת כָּל-עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל-הָאָדָם לְרְאוֹת מֶה-יִקְרָא-לוֹ וְכֹל אֲשֶׁר יִקְרָא-לוֹ הָאָדָם נָפֵשׁ זִוִּיה הוּא שִׁמּוֹ:

19. And out of the ground YHVH God formed every beast of the field, and every fowl of the air; and brought them unto the man to see what he would call them; and whatsoever the man would call every living creature, that was to be the name thereof.

—◆— Aliya: Third-Tiferet-Jacob —◆—

In the third reading (עלייה, aliyah), the man Adam named all the animals, but found no fitting helper. So God cast a deep sleep upon the man and took one of his sides and fashioned it into a woman and brought her to the man. The man declared her bone of his bones and flesh of his flesh, and called her woman. Thus a man leaves his parents and clings to his wife, so that they become one flesh. The man and the woman were naked, but felt no shame. The serpent (נָחָשׁ, nachash), the shrewdest of the beasts, asked the woman whether God had really forbidden her to eat any of the fruit in the garden. The woman replied that they could eat any fruit other than that of the tree in the middle of the garden, which God had warned them neither to eat nor to touch, on pain of death. The serpent told the woman that she would not die, but that as soon as she ate the fruit, her eyes would be opened and she would be like divine beings who knew good and evil. When the woman saw that the tree was good for food, pleasing in appearance, and desirable as a source of wisdom, she ate some of its fruit and gave some to her husband to eat. Then their eyes were opened and they saw that they were naked; and they sewed themselves loincloths out of fig leaves. Hearing God move in the garden, they hid in the trees. God asked the man where he was. The man replied that he grew afraid when he heard God, and he hid because he was naked. God asked him who told him that he was naked and whether he had eaten the forbidden fruit. The man replied that the woman whom God put at his side gave him the fruit, and he ate. When God asked the woman what she had done, she replied that the serpent duped her, and she ate. God cursed the serpent to crawl on its belly, to eat dirt, and to live in enmity with the woman and her offspring. A closed portion (סתומה, setumah) ends here.

In the continuation of the reading, God cursed the woman to bear children in pain, to desire her husband, and to be ruled by him. A closed portion (סתומה, setumah) ends here.

In the continuation of the reading, God cursed Adam to toil to earn his food from the ground, which would sprout thorns and thistles, until he returned to the ground from which he was taken. Adam named his wife Eve, because she was the mother to all. And God made skin garments to clothe Adam and Eve. The third reading (עלייה, aliyah) and the eighth open portion (פתוחה, petuchah) end here.

20. וַיִּקְרָא הָאָדָם שֵׁמוֹת לְכָל-הַבְּהֵמָה וְלְעוֹף הַשָּׁמַיִם וְלִכָּל זֶרֶם הַיַּבֵּשׁ
וּלְאָדָם לֹא-מָצָא עֹזֵר כְּנֶגְדּוֹ:

20. And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

21. וַיִּפֹּל יְהוָה אֱלֹהִים | תִּרְדְּמָה עַל-הָאָדָם וַיִּישָׁן וַיִּקַּח אֶזְוֹת מִצַּלְעֵתָיו וַיִּסְגֶּר
בָּשָׂר תְּזוּתָנָה:

21. And YHVH God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs, and closed up the place with flesh instead thereof.

22. וַיִּבֶן יְהוָה אֱלֹהִים אֶת-הַצֶּלֶע אֲשֶׁר-לָקַח מִן-הָאָדָם לְאִשָּׁה וַיְבַאֶהָ אֶל-הָאָדָם:

22. And the rib, which YHVH God had taken from the man, made He a woman, and brought her unto the man.

23. וַיֹּאמֶר הָאָדָם ׀ זֹאת הַפֶּעַם עֵצָם מִעֲצָמַי וּבֶשֶׁר מִבְּשָׂרִי לָזֹאת יִקְרָא אִשָּׁה כִּי מֵאִישׁ לְקִוְוָהּ-זֹאת:

23. And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

24. עַל-כֵּן יַעֲזֹב אִישׁ אֶת-אָבִיו וְאֶת-אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד:

24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

25. וַיְהִיו שְׁנֵיהֶם עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתַבְשִׁישׁוּ:

25. And they were both naked, the man and his wife, and were not ashamed.

Chapter: 3

1. וְהַנְּזֻשׁ הָיָה עָרוֹם מִכֹּל חַי הַשָּׂדֶה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל-הָאִשָּׁה אַף כִּי-אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכֹּל עֵץ הַגָּן:

1. Now the serpent was more subtle than any beast of the field which YHVH God had made. And he said unto the woman: 'Yea, hath God said: Ye shall not eat of any tree of the garden?'

2. וַתֹּאמֶר הָאִשָּׁה אֶל-הַנְּזֻשׁ מִפְּרֵי עֵץ-הַגָּן נֹאכֵל:

2. And the woman said unto the serpent: 'Of the fruit of the trees of the garden we may eat;

3. וּמִפְּרֵי הָעֵץ ׀ אֲשֶׁר בְּתוֹךְ-הַגָּן ׀ אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ בֶן-תִּמְתּוֹן:

3. but of the fruit of the tree which is in the midst of the garden, God hath said: Ye shall not eat of it, neither shall ye touch it, lest ye die.'

4. וַיֹּאמֶר הַנְּזֻשׁ אֶל-הָאִשָּׁה לֹא-מוֹת תִּמְתּוֹן:

4. And the serpent said unto the woman: 'Ye shall not surely die;

5. כִּי יָדַע אֱלֹהִים כִּי בַיּוֹם אֲכַלְכֶם מִמֶּנּוּ וְנִפְקְדוּ עֵינֵיכֶם וְהָיִיתֶם כְּאֱלֹהִים יֹדְעֵי טוֹב וְרָע:

5. for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.'

6. וַתִּרְאֵהָ הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֹאכָל וְכִי תֹאווֶה-הוּא לְעֵינָיִם וְנִזְוָמַר הָעֵץ לְהִשְׁכִּיל וַתִּקְחוּ מִפְּרִיו וַתֹּאכְלוּ וַתִּתְּנוּ גַם-לְאִשְׁתָּה עִמָּה וַיֹּאכְלוּ:

6. And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

7. ותפקחונה עיני שניהם וידעו כי עירמם הם ויתפרו עליה תאנה ויעשו להם זוגרת:

7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves girdles.

8. וישמעו את-קול יהוה אלהים מתהלך בגן לריוח היום ויתחבא האדם ואשתו מפני יהוה אלהים בתוך עץ הגן:

8. And they heard the voice of YHVH God walking in the garden toward the cool of the day; and the man and his wife hid themselves from the presence of YHVH God amongst the trees of the garden.

9. ויקרא יהוה אלהים אל-האדם ויאמר לו איכה:

9. And YHVH God called unto the man, and said unto him: 'Where art thou?'

10. ויאמר את-קלך שמעתי בגן ואירא כי-עירם אנכי ואזובא:

10. And he said: 'I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself.'

11. ויאמר מי הגיד לך כי עירם אתה הבן-הנען אשר צויתך לבלתי אכל-ממנו אכלת:

11. And He said: 'Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?'

12. ויאמר האדם האשה אשר נתתה עמדי הוא נתנה-לי מן-הנען ואכל:

12. And the man said: 'The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat.'

13. ויאמר יהוה אלהים לאשה בזה-זאת עשית ותאמר האשה הנזושה השניאני ואכל:

13. And YHVH God said unto the woman: 'What is this thou hast done?' And the woman said: 'The serpent beguiled me, and I did eat.'

14. ויאמר יהוה אלהים | אכל-הנזושה כי עשית זאת ארוך אתה מכל-הבהמה ובכל זרית השדה על-זוהך תלך ועפר תאכל כל-ימי זיירה:

14. And YHVH God said unto the serpent: 'Because thou hast done this, cursed art thou from among all cattle, and from among all beasts of the field; upon your belly shalt thou go, and dust shalt thou eat all the days of your life.'

15. ואיכה | אשית בייך ובין האשה ובין זרעה הוא ישופך ראש ואתה תשופנו עקב: (ס)

15. And I will put enmity between thee and the woman, and between your seed and her seed; they shall bruise your head, and thou shalt bruise their heel.'

16. אֶל-הָאִשָּׁה אָמַר ה' אֵלֹהִים אֲרָבָה אֲרָבָה עֲצַבְנֶךָ וְהִרְגָה בְּעֲצַב תִּלְדִּי בָנִים וְאֶל-
אִישׁךָ תִּשְׁוָקֶתָךְ וְהוּא יִמְשָׁל-בָּךְ: (ס)

16. Unto the woman He said: 'I will greatly multiply your pain and your travail; in pain thou shalt bring forth children; and your desire shall be to your husband, and he shall rule over thee.'

17. וּלְאָדָם אָמַר כִּי-שָׂמַעְתָּ לְקוֹל אִשְׁתְּךָ וְתֹאכַל מִן-הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר
לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאֲדָמָה בְּעֲבוּרֶךָ בְּעֲצָבוֹן תֹּאכְלֶנָּה כָּל יְמֵי זְיוּיךָ:

17. And unto Adam He said: 'Because thou hast hearkened unto the voice of your wife, and hast eaten of the tree, of which I commanded thee, saying: Thou shalt not eat of it; cursed is the ground for your sake; in toil shalt thou eat of it all the days of your life.'

18. וְקוֹץ וְדַרְדָּר תַּעֲבִיזוּ לָךְ וְאָכַלְתָּ אֶת-עֵשֶׂב הַשָּׂדֶה:

18. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field.

19. בְּזַעַת אַפְיֶךָ תֹאכַל לֶחֶם עַד שׁוֹבְבֶךָ אֶל-הָאֲדָמָה כִּי מִמֶּנָּה לְקַחְתָּ כִּי-עֹפֵר
אֶתָּה וְאֶל-עֹפֵר תֵּשׁוּב:

19. In the sweat of your face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.'

20. וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ זָוָה כִּי הִוא הִיְתָה אִם כָּל-זָוִי:

20. And the man called his wife's name Eve; because she was the mother of all living.

21. וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כִּתְנוֹת עוֹר וַיִּלְבָּשֵׂם: (פ)

21. And YHVH God made for Adam and for his wife garments of skins, and clothed them.

 **Aliya: Fourth-Netzach-Moses** 

In the fourth reading (עלייה, aliyah), remarking that the man had become like God, knowing good and bad, God became concerned that he should also eat from the tree of life and live forever, so God banished him from the garden of Eden, to till the soil. God drove the man out, and stationed cherubim and a fiery ever-turning sword east of the garden to guard the tree of life. A closed portion (סתומה, setumah) ends here with the end of chapter 3.

In the continuation of the reading in chapter 4, Eve bore Cain and Abel, who became a farmer and a shepherd respectively. Cain brought God an offering from the fruit of the soil, and Abel brought the choicest of the firstlings of his flock. God paid heed to Abel and his offering, but not to Cain and his, distressing Cain. God asked Cain why he was distressed, because he had free will, and if he acted

righteously, he would be happy, but if he didn't, sin crouched at the door. Cain spoke to Abel, and when they were in the field, Cain killed Abel. When God asked Cain where his brother was, Cain replied that he did not know, asking if he was his brother's keeper. God asked Cain what he had done, as his brother's blood cried out to God from the ground. God cursed Cain to fail at farming and to become a ceaseless wanderer. Cain complained to God that his punishment was too great to bear, as anyone who met him might kill him. So God put a mark on Cain and promised to take sevenfold vengeance on anyone who would kill him. Cain left God's presence and settled in the land of Nod, east of Eden. Cain had a son, Enoch, and founded a city, and named it after Enoch. Enoch had a son Irad; and Irad had a son Mehujael; and Mehujael had a son Methushael; and Methushael had a son Lamech. The fourth reading (עליה, aliyah) ends here.

22. וַיֹּאמֶר יְהוָה אֱלֹהִים הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לְדַעַת טוֹב וְרָע וְעַתָּה אֶפְסֹ-וַיִּשְׁלַח יְדוֹ וְלָקַח זָם מֵעֵץ הַחַיִּים וְאָכַל וַזּוּי לְעֵלָם:

22. And YHVH God said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

23. וַיִּשְׁלַחֵהוּ יְהוָה אֱלֹהִים מִגַּן-עֵדֶן לְעֲבֹד אֶת-הָאָדָמָה אֲשֶׁר לָקַח מִשָּׁם:

23. Therefore YHVH God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24. וַיִּגְרֹשׁ אֶת-הָאָדָם וַיִּשְׁכֵּן מִקֶּדֶם לְגֶן-עֵדֶן אֶת-הַכְּרִבִּים וְאֶת לְהִט הַזֹּהָרִב הַמִּתְהַפֶּכֶת לְשִׁבּוֹר אֶת-הַרְרָף עַל הַזֹּזִיִּים: (ס)

24. So He drove out the man; and He placed at the east of the garden of Eden the cherubim, and the flaming sword which turned every way, to keep the way to the tree of life.

Chapter: 4

1. וְהָאָדָם יָדַע אֶת-נוֹוָה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת-קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת-יְהוָה:

1. And the man knew Eve his wife; and she conceived and bore Cain, and said: 'I have gotten a man with the help of YHVH.'

2. וַתִּסַּף לְלֶדֶת אֶת-אָזָזִי אֶת-הַבֶּל וַיְהִי-הֶבֶל רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה:

2. And again she bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3. וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרֵי הָאָדָמָה מִנְחָה לַיהוָה:

3. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto YHVH.

4. והביל הביא גם-הוא מבכרות צאנו ומזולבהן וישע יהוה אל-הביל ואל-
בנזותו:

4. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And YHVH had respect unto Abel and to his offering;

5. ואל-קין ואל-בנזותו לא שעיה ויזר לקין מאד ויפלו פניו:

5. but unto Cain and to his offering He had not respect. And Cain was very wroth, and his countenance fell.

6. ויאמר יהוה אל-קין למה זורה לך ולמה נפלו פניך:

6. And YHVH said unto Cain: 'Why art thou wroth? and why is your countenance fallen?

7. הלא אם-תיטיב שאת ואם לא תיטיב לפתו וזטאת רבץ ואלך תשוקתו ואתה תמשל-בו:

7. If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee is its desire, but thou mayest rule over it.'

8. ויאמר קין אל-הביל אוזיו ויהי בהיותם בשדה ויקם קין אל-הביל אוזיו ויהרגהו:

8. And Cain spoke unto Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9. ויאמר יהוה אל-קין אי הביל אוזיך ויאמר לא ידעתי השמר אוזי אנכי:

9. And YHVH said unto Cain: 'Where is Abel your brother?' And he said: 'I know not; am I my brother's keeper?'

10. ויאמר מה עשית קול דמי אוזיך צעקים אלי מן-הארמה:

10. And He said: 'What hast thou done? the voice of your brother's blood crieth unto Me from the ground.

11. ועתה ארור אתה מן-הארמה אשר פצתה את-פיה לקנות את-דמי אוזיך בדרך:

11. And now cursed art thou from the ground, which hath opened her mouth to receive your brother's blood from your hand.

12. כי תעבד את-הארמה לא-תסוף תת-כוחה לך גע וגד תהיה בארץ:

12. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a wanderer shalt thou be in the earth.'

13. ויאמר קין אל-יהוה גדול עוני מבשוא:

13. And Cain said unto YHVH: 'My punishment is greater than I can bear.

14. הן גרשת אתי היום מעל פני הארמה ומפניך אסתר והייתי גע וגד בארץ והיה כל-מצאי יהרגני:

14. Behold, Thou hast driven me out this day from the face of the land; and from Thy face shall I be hid; and I shall be a fugitive and a wanderer

in the earth; and it will come to pass, that whosoever findeth me will slay me.'

15. וַיֹּאמֶר לּוֹ יְהוָה לְכֹן כָּל-הַרְגֵי קַיִן שִׁבְעָתַיִם יִקָּם וַיִּשֶׂם יְהוָה לְקַיִן אוֹת לְבִלְתֵּי הַכּוֹת-אֹתוֹ כָּל-בּוֹצְאוֹ:

15. And YHVH said unto him: 'Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold.' And YHVH set a sign for Cain, lest any finding him should smite him.

16. וַיֵּצֵא קַיִן מִלְּפָנַי יְהוָה וַיֵּשֶׁב בְּאֶרֶץ-נוֹד קְדֹמֵת-עֵדֶן:

16. And Cain went out from the presence of YHVH, and dwelt in the land of Nod, on the east of Eden.

17. וַיֵּדַע קַיִן אֶת-אִשְׁתּוֹ וַתֵּהָר וַתֵּלֶד אֶת-וֹנֹן וַיְהִי בְנֵה עֵיר וַיִּקְרָא שְׁם הָעִיר כְּשֵׁם בְּנוֹ וֹנֹן:

17. And Cain knew his wife; and she conceived, and bore Enoch; and he builded a city, and called the name of the city after the name of his son Enoch.

18. וַיִּוָּלֵד לְוֹנֹן אֶת-עֵירָד וְעֵירָד יָלַד אֶת-מְחוּיָאֵל וּבְחוּיָאֵל יָלַד אֶת-מֶתוּשָׁאֵל וּבְמֶתוּשָׁאֵל יָלַד אֶת-לָמֶךְ:

18. And unto Enoch was born Irad; and Irad begot Mehujael; and Mehujael begot Methushael; and Methushael begot Lamech.

◆ Aliya: Fifth-Hod-Aaron ◆

In the short fifth reading (עליה, aliyah), Lamech took two wives: Adah and Zillah. Adah bore Jabal, the ancestor of those who dwell in tents and amidst herds, and Jubal, the ancestor of all who play the lyre and the pipe. And Zillah bore Tubal-cain, who forged implements of copper and iron. The sister of Tubal-cain was Naamah. The fifth reading (עליה, aliyah) ends here.

19. וַיִּקְחוּ-לוֹ לְאִמָּה שְׁתֵּי נָשִׁים שֵׁם הָאִחֹזֹת עָדָה וְשֵׁם הַשְּׁנִיט צִלָּה:

19. And Lamech took unto him two wives; the name of one was Adah, and the name of the other Zillah.

20. וַתֵּלֶד עָדָה אֶת-יֶבֶל הוּא הָיָה אֲבִי יֹשְׁבֵי אֹהֶל וּבִמְקָנָה:

20. And Adah bore Jabal; he was the father of such as dwell in tents and have cattle.

21. וְשֵׁם אֲחִיו יוֹבֵל הוּא הָיָה אֲבִי כָל-תַּחֲשֵׁ כְנֹר וְעוּגָב:

21. And his brother's name was Jubal; he was the father of all such as handle the harp and pipe.

22. וַעֲצָה זֶם-הוּא יָלַד אֶת-תּוּבַל קַיִן לְטֵשׁ כָּל-זֹרֵשׁ נְזוּשֶׁת וּבְרָזָל וְאִחֹזֹת תּוּבַל-קַיִן גְּעִמָּה:

22. And Zillah, she also bore Tubal-cain, the forger of every cutting instrument of brass and iron; and the sister of Tubal-cain was Naamah.

 **Aliya: Sixth-Yessod-Joseph** 

In the sixth reading (עלייה, aliyah), Lamech told his wives that he had slain a lad for bruising him, and that if Cain was avenged sevenfold, then Lamech should be avenged seventy-sevenfold. Adam and Eve had a third son and named him Seth, meaning "God has provided me with another offspring in place of Abel." Seth had a son named Enosh, and then men began to invoke the Lord by name. A closed portion (סתומה, setumah) ends here with the end of chapter 4.

In the continuation of the reading in chapter 5, after the birth of Seth, Adam had more sons and daughters, and lived a total of 930 years before he died. A closed portion (סתומה, setumah) ends here.

In the continuation of the reading, Adam's descendants and their lifespans were: Seth, 912 years; Enosh, 905 years; Kenan, 910 years; Mahalalel, 895 years; and Jared, 962 years. A closed portion (סתומה, setumah) ends after the account of each descendant.

In the continuation of the reading, Jared's son Enoch had a son Methuselah and then walked with God 300 years, and when Enoch reached age 365, God took him. The sixth reading (עלייה, aliyah) and a closed portion (סתומה, setumah) end here.

23. וַיֹּאמֶר לְמֶכֶךְ לְנִשְׁיָיו עֲדָה וְצִלְהָ שְׁמַעְזָן קוֹלִי נָשִׂי לְמֶכֶךְ הָאֵנוֹשָׁה אֲמַרְתִּי כִּי אִישׁ הֲרַגְתִּי לְפַצְעֵי וַיִּלְדֵּךְ לֹחֲבֵרְתִּי:

23. And Lamech said unto his wives: Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech; for I have slain a man for wounding me, and a young man for bruising me;

24. כִּי שִׁבְעָתַיִם יָקָם-קַיִן וְלְמֶכֶךְ שִׁבְעֵים וְשִׁבְעָה:

24. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

25. וַיֵּדַע אָדָם עוֹד אֶת-אִשְׁתּוֹ וַתִּלְדֶּךָ בֵּן וַתִּקְרָא אֹת-שְׁמוֹ שֵׁת כִּי שֵׁת-לִי אֱלֹהִים זָרַע אֲזָר תַּנּוֹת הֶבֶל כִּי הֲרַגְוֹ קַיִן:

25. And Adam knew his wife again; and she bore a son, and called his name Seth: 'for God hath appointed me another seed instead of Abel; for Cain slew him.'

26. וְלִשֵׁת זָם-הוּא יִלְדֶּךָ-בֵּן וַיִּקְרָא אֹת-שְׁמוֹ אֵנוֹשׁ אִזְ הוֹזִיל לְקָרָא בְּשֵׁם יְהוָה: (ט)

26. And to Seth, to him also there was born a son; and he called his name Enosh; then began men to call upon the name of YHVH.

Chapter: 5

1. זה סֵפֶר תּוֹלְדוֹת אָדָם בְּיוֹם בָּרָא אֱלֹהִים אָדָם בְּדְמוּת אֱלֹהִים עָשָׂה אֹתוֹ:
1. This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He him;
2. זָכָר וּנְקֵבָה בָּרָאם וַיְבָרַךְ אֹתָם וַיִּקְרָא אֶת-שְׁמֵם אָדָם בְּיוֹם הַבְּרָאָם:
2. male and female created He them, and blessed them, and called their name Adam, in the day when they were created.
3. וַיְחַי אָדָם שְׁלֹשִׁים וּמֵאֵת שָׁנָה וַיּוֹלֵד בְּדְמוּתוֹ כַּצֶּלְמוֹ וַיִּקְרָא אֶת-שְׁמוֹ שֵׁת:
3. And Adam lived a hundred and thirty years, and begot a son in his own likeness, after his image; and called his name Seth.
4. וַיְהִי יְמֵי-אָדָם אַחֲרֵי הוֹלִידוֹ אֶת-שֵׁת שְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:
4. And the days of Adam after he begot Seth were eight hundred years; and he begot sons and daughters.
5. וַיְהִי כָל-יְמֵי אָדָם אֶשְׁר-זֹוֹי תִשְׁעַ מֵאוֹת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וַיָּמוֹת:
(ס)
5. And all the days that Adam lived were nine hundred and thirty years; and he died.
6. וַיְחַי-שֵׁת זֹוּמֵשׁ שְׁנַיִם וּמֵאֵת שָׁנָה וַיּוֹלֵד אֶת-אֶנֹּשׁ:
6. And Seth lived a hundred and five years, and begot Enosh.
7. וַיְחַי-שֵׁת אַחֲרֵי הוֹלִידוֹ אֶת-אֶנֹּשׁ שֶׁבַע שָׁנַיִם וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:
7. And Seth lived after he begot Enosh eight hundred and seven years, and begot sons and daughters.
8. וַיְהִי כָל-יְמֵי-שֵׁת עֶשְׂרִים וּשְׁנָה וּתִשְׁעַ מֵאוֹת שָׁנָה וַיָּמוֹת: (ס)
8. And all the days of Seth were nine hundred and twelve years; and he died.
9. וַיְחַי אֶנֹּשׁ תִּשְׁעִים שָׁנָה וַיּוֹלֵד אֶת-קֵיֵן:
9. And Enosh lived ninety years, and begot Kenan.
10. וַיְחַי אֶנֹּשׁ אַחֲרֵי הוֹלִידוֹ אֶת-קֵיֵן זֹוּמֵשׁ עֶשְׂרִים וּשְׁמֹנֶה מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:
10. And Enosh lived after he begot Kenan eight hundred and fifteen years, and begot sons and daughters.
11. וַיְהִי כָל-יְמֵי אֶנֹּשׁ זֹוּמֵשׁ שְׁנַיִם וּתִשְׁעַ מֵאוֹת שָׁנָה וַיָּמוֹת: (ס)
11. And all the days of Enosh were nine hundred and five years; and he died.
12. וַיְחַי קֵיֵן שֶׁבַע עָשָׂר שָׁנָה וַיּוֹלֵד אֶת-מַהְלָלֵל:
12. And Kenan lived seventy years, and begot Mahalalel.

13. וַיְחַי קֵינָן אַזְוָרִי הוֹלִידוֹ אֶת-מַהֲלָלֵאל אַרְבָּעִים שָׁנָה וּשְׁבַע־מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:

13. And Kenan lived after he begot Mahalalel eight hundred and forty years, and begot sons and daughters.

14. וַיְהִי כָל-יְמֵי קֵינָן עֶשְׂרִי שָׁנִים וַתְּשַׁע מֵאוֹת שָׁנָה וַיָּמָוֶת: (ס)

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

15. וַיְחַי מַהֲלָלֵאל זֶמְשׁ שָׁנִים וּשְׁשִׁים שָׁנָה וַיּוֹלֵד אֶת-יָרֵד:

15. And Mahalalel lived sixty and five years, and begot Jared.

16. וַיְחַי מַהֲלָלֵאל אַזְוָרִי הוֹלִידוֹ אֶת-יָרֵד שְׁלֹשִׁים שָׁנָה וּשְׁבַע־מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:

16. And Mahalalel lived after he begot Jared eight hundred and thirty years, and begot sons and daughters.

17. וַיְהִי כָל-יְמֵי מַהֲלָלֵאל זֶמְשׁ וַתְּשַׁעִים שָׁנָה וּשְׁבַע־מֵאוֹת שָׁנָה וַיָּמָוֶת: (ס)

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

18. וַיְחַי-יָרֵד שְׁתַּיִם וּשְׁשִׁים שָׁנָה וּמֵאוֹת שָׁנָה וַיּוֹלֵד אֶת-זֵנוֹךְ:

18. And Jared lived a hundred sixty and two years, and begot Enoch.

19. וַיְחַי-יָרֵד אַזְוָרִי הוֹלִידוֹ אֶת-זֵנוֹךְ שְׁבַע־מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:

19. And Jared lived after he begot Enoch eight hundred years, and begot sons and daughters.

20. וַיְהִי כָל-יְמֵי-יָרֵד שְׁתַּיִם וּשְׁשִׁים שָׁנָה וַתְּשַׁע מֵאוֹת שָׁנָה וַיָּמָוֶת: (ס)

20. And all the days of Jared were nine hundred sixty and two years; and he died.

21. וַיְחַי זֵנוֹךְ זֶמְשׁ וּשְׁשִׁים שָׁנָה וַיּוֹלֵד אֶת-מֶתוּשֶׁלַח:

21. And Enoch lived sixty and five years, and begot Methuselah.

22. וַיִּתְהַלֵּךְ זֵנוֹךְ אֶת-הָאֱלֹהִים אַזְוָרִי הוֹלִידוֹ אֶת-מֶתוּשֶׁלַח עֶלְשׁ מֵאוֹת שָׁנָה וַיּוֹלֵד בָּנִים וּבָנוֹת:

22. And Enoch walked with God after he begot Methuselah three hundred years, and begot sons and daughters.

23. וַיְהִי כָל-יְמֵי זֵנוֹךְ זֶמְשׁ וּשְׁשִׁים שָׁנָה וּשְׁלֹשׁ מֵאוֹת שָׁנָה:

23. And all the days of Enoch were three hundred sixty and five years.

24. וַיִּתְהַלֵּךְ זֵנוֹךְ אֶת-הָאֱלֹהִים וְאֵינְנוּ כִי-לָקַח אֹתוֹ אֱלֹהִים: (ס)

24. And Enoch walked with God, and he was not; for God took him.



In the seventh reading (עליה, aliyah), Methuselah had a son Lamech and lived 969 years. A closed portion (סתומה, setumah) ends here.

In the continuation of the reading, Lamech had a son Noah, saying that Noah would provide relief from their work and toil on the soil that God had cursed. Lamech lived 777 years. A closed portion (סתומה, setumah) ends here.

In the continuation of the reading, when Noah had lived 500 years, he had three sons: Shem, Ham, and Japheth. God set the days allowed to man at 120 years. Divine beings admired and took wives from among the daughters of men, who bore the Nephilim, heroes of old, men of renown. The ninth open portion (פתוחה, petuchah) ends here.

As the reading continues with the maftir (מפטיר) reading that concludes the parashah, God saw how great man's wickedness was and how man's every plan was evil, and God regretted making man and became saddened. God expressed an intention to blot men and animals from the earth, but Noah found God's favor. The seventh reading (עליה, aliyah), the tenth open portion (פתוחה, petuchah), and the parashah end here.

25. וַיְחַי מֵתוֹשֶׁלַח שְׁבַע וְשִׁמְנֵים עָשָׂה וּמֵאֵת שָׁנָה וַיֹּלֶד אֶת-לָמֶךְ:

25. And Methuselah lived a hundred eighty and seven years, and begot Lamech.

26. וַיְחַי מֵתוֹשֶׁלַח אָזָרְלִי הוֹלִידוֹ אֶת-לָמֶךְ שְׁתַּיִם וְשִׁבְמוֹנִים שָׁנָה וְשִׁבַּע בָּאוֹת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת:

26. And Methuselah lived after he begot Lamech seven hundred eighty and two years, and begot sons and daughters.

27. וַיְהִי כָל-יְמֵי מֵתוֹשֶׁלַח תְּשַׁע וְשִׁשִּׁים שָׁנָה וּתְשַׁע בָּאוֹת שָׁנָה וּמֵבוֹת:

27. And all the days of Methuselah were nine hundred sixty and nine years; and he died.

28. וַיְחַי-לָמֶךְ שְׁתַּיִם וְשִׁבְמוֹנִים שָׁנָה וּמֵאֵת שָׁנָה וַיֹּלֶד בֶּן:

28. And Lamech lived a hundred eighty and two years, and begot a son.

29. וַיִּקְרָא אֶת-שְׁמוֹ נֹחַ לֵאמֹר זֶה יַנְחֵמֵנוּ מִמְּעַשְׂנוֹ וּמִמַּעַצְבוֹן יְדֵינוּ בֵּן-הָאָרֶץ הַזֹּאת:

29. And he called his name Noah, saying: 'This same shall comfort us in our work and in the toil of our hands, which cometh from the ground which YHVH hath cursed.'

30. וַיְחַי-לָמֶךְ אָזָרְלִי הוֹלִידוֹ אֶת-נֹחַ זָמַשׁ וְתַשְׁעִים שָׁנָה וּזְמַשׁ מֵאֵת שָׁנָה וַיֹּלֶד בָּנִים וּבָנוֹת:

30. And Lamech lived after he begot Noah five hundred ninety and five years, and begot sons and daughters.

31. וַיְהִי כָל-יְמֵי-לָמֶךְ שִׁבַּע וְשִׁבְעִים שָׁנָה וְשִׁבַּע בָּאוֹת שָׁנָה וּמֵבוֹת: (ס)

31. And all the days of Lamech were seven hundred seventy and seven years; and he died.

32. ויהי-נזו בן-זוביש מאות שנה ויולד נזו את-שם את-חם ואת-יפת:

32. And Noah was five hundred years old; and Noah begot Shem, Ham, and Japheth.

Chapter: 6

1. ויהי כי-הנול האדם לרב על-פני האדמה ובנות ילדו להם:

1. And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2. ויראו בני-האלהים את-בנות האדם כי טבת הנה ויקחו להם נשים מכל אשר בזורו:

2. that the sons of God saw the daughters of men that they were fair; and they took them wives, whomsoever they chose.

3. ויאמר יהוה לא-ידון רוזי באדם לעולם בשגם הוא בשר והיו ימיו מאה ועשרים שנה:

3. And YHVH said: 'My spirit shall not abide in man for ever, for that he also is flesh; therefore shall his days be a hundred and twenty years.'

4. הנפלים היו בארץ במים ההם וגם אזרי-כן אשר יבאו בני האלהים אל-בנות האדם וילדו להם הגברים אשר בעולם אנשי השם: (פ)

4. The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bore children to them; the same were the mighty men that were of old, the men of renown.

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5. וירא יהוה כי רבה רעת האדם בארץ וכל-יצר מוזשבת לבו רק רע כל-היום:

5. And YHVH saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6. וינזם יהוה כי-עשה את-האדם בארץ ויתעצב אל-לבו:

6. And it repented YHVH that He had made man on the earth, and it grieved Him at His heart.

7. ויאמר יהוה אמוזה את-האדם אשר-בראתי מעל פני האדמה מאדם ער-בהמה ער-רמש וער-עוף השמים כי נזמתתי כי עשיתם:

7. And YHVH said: 'I will blot out man whom I have created from the face of the earth; both man, and beast, and creeping thing, and fowl of the air; for it repenteth Me that I have made them.'

8. ונזו מצא זון בעיני יהוה: (פפפ)

8. But Noah found grace in the eyes of YHVH.

- End of Parasha -