חוּמָּשׁ עִם רַשִּׁ"י · בראשית · רִאשׁוֹן

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

BERESHIT · 1ST ALIYAH

📖 CHAPTER PREVIEW

We are beginning the holy Torah with the very first aliyah of Parshas Bereshit, where Hashem creates the entire world from absolute nothingness. Over the course of the six days of creation, we see how Hashem brings order to the initial state of emptiness and darkness, setting up the universe to serve as the ultimate place for Torah and mitzvos.

This aliyah takes us day by day through the creation of light, the separation of the waters, the appearance of dry land and vegetation, the setting of the sun, moon, and stars, and the creation of all living creatures. Finally, Hashem creates Adam and Chava, blesses them to be fruitful and multiply, and establishes the holiness of the very first Shabbos.

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

פָּסוּק א

Pasuk 1

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

the earth and — the heavens — God creating In the beginning of

רַשִּׁ"י

בראשית. אָמַר רַבִּי יִצְחָק לֹא הָיָה צָרִיךְ לְהַתְחִיל אֶת הַתּוֹרָה אֶלָּא מֵהַחֹדֶשׁ הַזֶּה

this from this month except the Torah — to begin necessary was not Yitzchak Rabbi said In the beginning

לָכֶם, שֶׁהִיא מִצְוָה רִאשׁוֹנָה שֶׁנִּצְטַוּוּ בָּהּ יִשְׂרָאֵל, וּמַה טַּעַם פָּתַח

He opened is the reason and what Yisrael with it that they were commanded the first commandment which is for you

בְּבְרֵאשִׁית? מִשּׁוּם כֹּחַ מַעֲשָׂיו הִגִּיד לְעַמּוֹ לָתֵת לָהֶם נַחֲלַת גּוֹיִם

nations the heritage of to them to give to His people He declared His works the strength of because of with In the beginning

תהילים קי"א , שֶׁאִם יֹאמְרוּ אֻמּוֹת הָעוֹלָם לְיִשְׂרָאֵל לִסְטִים אַתֶּם, שֶׁכִּבַּשְׁתֶּם

because you conquered are you robbers to Yisrael the world the nations of they will say for if 111 Tehillim

אַרְצוֹת שִׁבְעָה גּוֹיִם, הֵם אוֹמְרִים לָהֶם כָּל הָאָרֶץ שֶׁל הַקָּבָ"ה הִיא, הוּא

He it is the Holy One blessed be He belongs to the earth all of to them say they nations seven the lands of

בָּרָאָה וּנְתָנָהּ לַאֲשֶׁר יָשַׁר בְּעֵינָיו, בִּרְצוֹנוֹ נָתְנָה לָהֶם, וּבִרְצוֹנוֹ נְטָלָהּ מֵהֶם

from them He took it and by His will to them He gave it by His will in His eyes it was right to whom and gave it created it

וְנָתְנָה לָנוּ׃

to us and gave it

רַשִּׁ"י

בראשית ברא אֵין הַמִּקְרָא הַזֶּה אוֹמֵר אֶלָּא דָּרְשֵׁנִי, כְּמוֹ שֶׁדָּרְשׁוּהוּ רַבּוֹתֵינוּ

our Rabbis that they explained it like explain me except says this the verse not created In the beginning

בְּשִׁבְיל הַתּוֹרָה שֶׁנִּקְרֵאת רֵאשִׁית דַּרְכּוֹ משלי ח' , וּבִשְׁבִיל יִשְׂרָאֵל שֶׁנִּקְרְאוּ

who are called Israel and for the sake of 8 Proverbs His way the beginning of which is called the Torah for the sake of

רֵאשִׁית תְּבוּאָתוֹ ירמיה ב' ; וְאִם בָּאתָ לְפָרְשׁוֹ כְּפִשּׁוּטוֹ, כָּךְ פָּרְשֵׁהוּ

explain it thus according to its plain sense to explain it you come and if 2 Jeremiah His increase the beginning of

בְּרֵאשִׁית בְּרִיאַת שָׁמַיִם וָאָרֶץ, וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ וַיֹּאמֶר

and He said and darkness and void without form was and the earth and earth heaven the creation of at the beginning of

אֱלֹהִים יְהִי אוֹר וְלֹא בָּא הַמִּקְרָא לְהוֹרוֹת סֵדֶר הַבְּרִיאָה לוֹמַר שֶׁאֵלּוּ קָדְמוּ,

that these to say the creation the order of to teach the verse comes and not and the earth light let there be God

שֶׁאִם בָּא לְהוֹרוֹת כָּךְ, הָיָה לוֹ לִכְתֹּב בָּרִאשׁוֹנָה בָּרָא אֶת הַשָּׁמַיִם וְגוֹ' שֶׁאֵין

etc. the heavens — He created at first to write for it it was thus to teach it came for if preceded

לְךָ רֵאשִׁית בַּמִּקְרָא שֶׁאֵינוֹ דָבוּק לַתֵּבָה שֶׁלְּאַחֲרָיו, כְּמוֹ בְּרֵאשִׁית

like that is after it to the word attached that is not in Scripture beginning to you for there is not

מַמְלֶכֶת יְהוֹיָקִים שם כ"ז , רֵאשִׁית מַמְלַכְתּוֹ בראשית י' , רֵאשִׁית דְּגָנְךָ

the first of 10 Genesis his kingdom the beginning of 27 there Yehoyakim the reign of in the beginning of

דברים י"ח, ד' , – אַף כָּאן אַתָּה אוֹמֵר בְּרֵאשִׁית בָּרָא אֱלֹהִים וְגוֹ', כְּמוֹ

etc. God creating in the beginning of say you here even 4 18 Deuteronomy your corn

בְּרֵאשִׁית בְּרֹא; וְדוֹמֶה לוֹ תְּחִלַּת דִּבֶּר ה' בְּהוֹשֵׁעַ הושע א' ,

Hoshea through Hoshea Hashem speaking of the beginning of to it and similar creating in the beginning of like

כְּלוֹמַר תְּחִלַּת דִּבּוּרוֹ שֶׁל הַקָּבָ"ה בְּהוֹשֵׁעַ, וַיֹּאמֶר ה' אֶל הוֹשֵׁעַ

to Hashem and He said through Hoshea the Holy One of His speaking the beginning of meaning to say 1

וְגוֹ'. וְאִ"תּ לְהוֹרוֹת בָּא שֶׁאִלּוּ תְּחִלָּה נִבְרְאוּ, וּפֵרוּשׁוֹ בְּרֵאשִׁית הַכֹּל

in the beginning of and its explanation is were created first that these it came to teach and if you say etc. Hoshea

בָּרָא אֵלּוּ – וְיֵשׁ לְךָ מִקְרָאוֹת שֶׁמְּקַצְּרִים לְשׁוֹנָם וּמְמַעֲטִים תֵּבָה אַחַת, כְּמוֹ

one word and omit their language that shorten verses to you and there are these He created everything

כִּי לֹא סָגַר דַּלְתֵי בִטְנִי איוב ג' , וְלֹא פֵּרַשׁ מִי הִסְוִּגר וּכְמוֹ יִשָּׂא אֶת

he shall carry and like the closer who it explained and not 3 Job my womb the doors of it closed not because like

חֵיל דַּמֶּשֶׂק ישעיהו ח' , וְלֹא פֵּרַשׁ מִי יִשָּׂאֶנּוּ; וּכְמוֹ אִם יַחֲרוֹשׁ בַּבְּקָרִים

one plows if and like shall carry it who it explained and not 8 Isaiah Damascus the wealth of —

עמוס ו' , וְלֹא פֵּרַשׁ אִם יַחֲרוֹשׁ אָדָם בַּבְּקָרִים, וּכְמוֹ מַגִּיד מֵרֵאשִׁית

declaring and like with oxen a man plows if it explained and not 6 Amos with oxen

אַחֲרִית ישעיהו מ"ו , וְלֹא פֵּרַשׁ מַגִּיד מֵרֵאשִׁית דָּבָר אַחֲרִית דָּבָר –

the end of a thing from the beginning of declaring it explained and not 46 Isaiah the end from the beginning

א"כ, תְּמַהּ עַל עַצְמְךָ, שֶׁהֲרֵי הַמַּיִם קָדְמוּ, שֶׁהֲרֵי כְּתִיב וְרוּחַ אֱלֹהִים

and the spirit of it is written for behold preceded the waters for behold yourself at be astonished if so a thing

מְרַחֶפֶת עַל פְּנֵי הַמָּיִם, וְעַדַיִין לֹא גִּלָּה הַמִּקְרָא, בְּרִיאַת הַמַּיִם מָתַי הָיְתָה,

when the waters the creation of the verse revealed not and still the waters the face of upon hovering God

הָא לָמַדְתָּ, שֶׁקָּדְמוּ הַמַּיִם לָאָרֶץ, וְעוֹד, שֶׁהַשָּׁמַיִם מֵאֵשׁ וּמַיִם נִבְרְאוּ,

and water from fire that the heavens and furthermore to the earth the waters that preceded you learned behold it was

עַל כָּרְחָךְ לֹא לִמֵּד הַמִּקְרָא סֵדֶר הַמְּקֻדָּמִים וְהַמְּאֻחָרִים כְּלוּם:

and the later things the earlier things the order of the verse taught not perforce · were created

רַשִׁ"י

ברא אלהים וְלֹא נֶאֱמַר בָּרָא ה', שֶׁבַּתְּחִלָּה עָלָה בְּמַחֲשָׁבָה לִבְרֹאתוֹ בְּמִדַּת

with the attribute of to create it in thought it arose for at first Hashem created was it said and not God Created

הַדִּין, רָאָה שֶׁאֵין הָעוֹלָם מִתְקַיֵּם, הִקְדִּים מִדַּת רַחֲמִים וְשִׁתְּפָהּ

and partnered it mercy the attribute of He gave precedence to could endure the world that not He saw strict justice

לְמַה"דִּ, וְהַיְינוּ דִּכְתִיב בְּיוֹם עֲשׂוֹת ה' אֱלֹהִים אֶרֶץ וְשָׁמַיִם:

and heaven earth God Hashem making on the day of that which is written and this is with attribute of justice

פָּסוּק ב

Pasuk 2

וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם וְרוּחַ

and the wind of the deep the face of upon and darkness and desolate astonishingly empty was and the earth

אֱלֹהִים מְרַחֶפֶת עַל פְּנֵי הַמָּיִם:

the waters the face of upon was hovering God

רַ"שִׁ"י

תהו ובהו. תֹּהוּ לְשׁוֹן תַּמֵּהּ וְשִׁמָּמוֹן, שֶׁאָדָם תּוֹהֵא וּמִשְׁתּוֹמֵם עַל בֹּהוּ שֶׁבָּהּ:

Desolate and void desolate is an expression of astonishment and desolation that a person would be astonished and amazed at the emptiness that is in it

רַ"שִׁ"י

תהו. אשטורדי"שון בְּלַעַ"ז:

Tohu estordison in foreign tongue

רַ"שִׁ"י

בהו. לְשׁוֹן רֵקוּת וְצָדוּ:

Bohu an expression of emptiness and waste

רַ"שִׁ"י

על פני תהום. עַל פְּנֵי הַמַּיִם שֶׁעַל הָאָרֶץ:

On the face of the deep on the face of the waters which are on the earth

רַ"שִׁ"י

ורוח אלהים מרחפת. כִּסֵּא הַכָּבוֹד עוֹמֵד בָּאֲוִיר וּמְרַחֵף עַל פְּנֵי הַמַּיִם בְּרוּחַ פִּיו שֶׁל הַקָּבָ"ה וּבְמַאֲמָרוֹ, כְּיוֹנָה הַמְרַחֶפֶת עַל הַקֵּן, אקוב"טיר בְּלַעַ"ז:

And the spirit of God was hovering the throne of the Glory was standing in the air and hovering over the face of the waters by the breath of His mouth of the Holy One blessed be He and by His command like a dove that hovers over the nest in foreign tongue acoveter

פָּסוּק ג

Pasuk 3

וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר:

And said God let there be light and there was light

פָּסוּק ד

Pasuk 4

וַיַּ֤רְא אֱלֹהִים֙ אֶת הָאוֹר֔ כִּי טֽוֹב וַיַּבְדֵּ֣ל אֱלֹהִ֔ים בֵּ֥ין הָאוֹר֖ וּבֵ֥ין

And saw — God — the light — that — good — and separated — God — between — the light — and between

הַחֹֽשֶׁךְ׃

the darkness

רַשִׁ"י

וירא אלהים את האור כי טוב ויבדל. אַף בָּזֶה אָנוּ צְרִיכִין לְדִבְרֵי אַגָּדָה,

And He saw — God — the light — that — it was good — and He separated. Even — in this — we — need — the words of — Agada

רָאָהוּ שֶׁאֵינוֹ כְּדַאי לְהִשְׁתַּמֵּשׁ בּוֹ רְשָׁעִים, וְהִבְדִּילוֹ לַצַּדִּיקִים לֶעָתִיד לָבֹא.

He saw it — that it is not — fitting — to use — it — wicked people — and He set-it-apart — for the righteous — for the future — to come

וּלְפִי פְּשׁוּטוֹ כָּךְ פֵּרְשׁוּהוּ, רָאָהוּ כִּי טוֹב, וְאֵין נָאֶה לוֹ וְלַחֹשֶׁךְ

And according to — its plain sense — thus — explain it — He saw it — that — it was good — and it is not — seemly — for it — and for the darkness

שֶׁיִּהְיוּ מְשׁתַּמְּשִׁים בְּעִרְבּוּבְיָא, וְקָבַע לָזֶה תְּחוּמוֹ בַּיּוֹם, וְלָזֶה

that they should be — functioning — in confusion — and He established — for this one — his boundary — by day — and for this one

תְּחוּמוֹ בַּלַּיְלָה׃

his boundary — by night

פָּסוּק ה

Pasuk 5

וַיִּקְרָ֨א אֱלֹהִ֜ים לָאוֹר֙ יוֹם֙ וְלַחֹ֣שֶׁךְ קָ֔רָא לָ֖יְלָה וַיְהִי־עֶ֥רֶב וַיְהִי־

God — And called — to the light — Day — and to the darkness — He called — Night — and there was — evening — and there was

בֹֽקֶר יוֹם אֶחָֽד׃

morning — day — one

רַשִׁ"י

יום אחד. לְפִי סֵדֶר לְשׁוֹן הַפָּרָשָׁה הָיָה לוֹ לִכְתֹּב יוֹם רִאשׁוֹן, כְּמוֹ

Day — one. According to — the order of — the language of — the Torah portion — it was — for it — to write — day — first — just as

שֶׁכָּתוּב בְּשְׁאָר הַיָּמִים שֵׁנִי, שְׁלִישִׁי, רְבִיעִי, לָמָּה כָּתַב אֶחָד? לְפִי שֶׁהָיָה

that is written — on the rest of — the days — second — third — fourth — why — did it write — one — because — that was

הַקָּבָ"ה יָחִיד בְּעוֹלָמוֹ, שֶׁלֹּא נִבְרְאוּ הַמַּלְאָכִים עַד יוֹם שֵׁנִי, כָּךְ מְפֹרָשׁ

the Holy One — alone — in His world — since not — were created — the angels — until — day — the second — so — is explained

בְּבְּ"רַ׃

in Bereishis Rabbah

פָּסוּק ו

Pasuk 6

וַיֹּ֣אמֶר אֱלֹהִ֗ים יְהִי֙ רָקִ֣יעַ בְּת֣וֹךְ הַמָּ֔יִם וִיהִ֖י מַבְדִּ֣יל בֵּ֥ין מַ֖יִם

God — And said — let there be — an expanse — in the midst of — the waters — and let it be — separating — between — waters

לָמָֽיִם׃

to waters

רַשִׁ"י

יהי רקיע. יֶחֱזַק הָרָקִיעַ, שֶׁאַף עַל פִּי שֶׁנִּבְרְאוּ שָׁמַיִם בְּיוֹם א' עֲדַיִן
Let there be an expanse let it strengthen · for even the expanse that they were created though heavens on the day first still

לַחִים הָיוּ וְקָרְשׁוּ בַּשֵּׁנִי מִגַּעֲרַת הַקָּבָ"ה בְּאָמְרוֹ יְהִי רָקִיעַ,
fluid they were and they congealed on the second from the rebuke of the Holy One when He said let there be an expanse

וְזֶהוּ שֶׁכָּתַב אִיּוֹב כ"ו עַמּוּדֵי שָׁמַיִם יְרוֹפָפוּ – כָּל יוֹם רִאשׁוֹן, וּבַשֵּׁנִי
and this is that is written Iyov twenty six the pillars of heaven trembled all of the day first and on the second

יִתְמְהוּ מִגַּעֲרָתוֹ, כְּאָדָם שֶׁמְּשְׁתּוֹמֵם וְעוֹמֵד מִגַּעֲרַת הַמְאַיֵּם עָלָיו:
they were astonished at His rebuke like a man who is astonished and stands from the rebuke of one who threatens him

רַשִׁ"י

בתוך המים. בְּאֶמְצַע הַמַּיִם, שֶׁיֵּשׁ הֶפְרֵשׁ בֵּין מַיִם הָעֶלְיוֹנִים לָרָקִיעַ
In the midst of the waters in the middle of the waters for there is a distance between the waters the upper to the firmament

כְּמוֹ בֵּין הָרָקִיעַ לַמַּיִם שֶׁעַל הָאָרֶץ, הָא לָמַדְתָּ, שֶׁהֵם תְּלוּיִים בְּמַאֲמָרוֹ
just as between the firmament the waters to that are upon the earth behold you have learned that they are suspended by the word

שֶׁל מֶלֶךְ:
of the King

פָּסוּק ז

Pasuk 7

וַיַּעַשׂ אֱלֹהִים אֶת הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ
And He made God — the expanse and He separated between the waters which were beneath the expanse

וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי כֵן:
and between the waters which were above the expanse and it was so

רַשִׁ"י

ויעש אלהים את הרקיע. תִּקְּנוֹ עַל עָמְדוֹ, וְהִיא עֲשִׂיָּתוֹ, כְּמוֹ וְעָשְׂתָה אֶת
And He made God — the expanse He established it upon its post and this is its making like and she shall trim —

צִפָּרְנֶיהָ דברים כ"א :
her nails Devarim twenty one

רַשִׁ"י

מעל לרקיע. עַל הָרָקִיעַ לֹא נֶאֱמַר אֶלָּא מֵעַל לָרָקִיעַ, לְפִי שֶׁהֵן
From above to the expanse upon the expanse not was it said but rather from above to the expanse because that they

תְּלוּיִין בָּאֲוִיר. וּמִפְּנֵי מָה לֹא נֶאֱמַר כִּי טוֹב בְּיוֹם שֵׁנִי? לְפִי שֶׁלֹּא הָיָה
in the air are suspended and because of what not was it said that it is good on the day second because that not was

נִגְמָר מְלֶאכֶת הַמַּיִם עַד יוֹם שְׁלִישִׁי, וַהֲרֵי הִתְחִיל בָּהּ בְּשֵׁנִי, וְדָבָר שֶׁלֹּא
completed the work of the waters until the third day and behold He began in it on the second and a thing that not

נִגְמַר אֵינוֹ בִּמְלוֹאוֹ וְטוּבוֹ; וּבַשְּׁלִישִׁי שֶׁנִּגְמַר מְלֶאכֶת הַמַּיִם וְהִתְחִיל
is completed is not in its completeness and its goodness and on the third when was completed the work of the waters and He began

וְגָמַר מְלָאכָה אַחֶרֶת, כָּפַל בּוֹ כִּי טוֹב שְׁתֵּי פְעָמִים, אַחַת לִגְמַר
and completed work another He doubled on it that it is good two times one for the completion of

מְלֶאכֶת הַשֵּׁנִי וְאַחַת לִגְמַר מְלֶאכֶת הַיּוֹם:
the work of the second and one for the completion of the work of the day

פָּסוּק ח

Pasuk 8

וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמָיִם וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם שֵׁנִי׃

second day morning and there was evening and there was Heaven to the expanse God And called

רַ"שִׁ"י

ויקרא אלהים לרקיע שמים. שָׂא מַיִם, שָׁם מַיִם, אֵשׁ וּמַיִם, שֶׁעֵרְבָן זֶה

this that He mixed them and water fire water there is water carry Heaven to the expanse God And He called

בָּזֶה וְעָשָׂה מֵהֶם שָׁמַיִם׃

heaven from them and He made with this

פָּסוּק ט

Pasuk 9

וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה

the dry land and let appear one a place to the heavens from under the waters let gather God And said

וַיְהִי כֵן׃

so and it was

רַ"שִׁ"י

יקוו המים. שֶׁהָיוּ שְׁטוּחִין עַל פְּנֵי כָל הָאָרֶץ וְהִקָּוֻם בְּאוֹקְיָנוֹס

into the ocean and He gathered them the earth all of the face of upon spread for they were the waters The waters shall gather

הוּא הַיָּם הַגָּדוֹל שֶׁבְּכָל הַיַּמִּים׃

the seas which is of all the great the sea it is

פָּסוּק י

Pasuk 10

וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיַּרְא אֱלֹהִים

God And saw Seas He called the waters and to the gathering of Earth the dry land God And called

כִּי טוֹב׃

it was good that

רַ"שִׁ"י

קרא ימים. וַהֲלֹא יָם אֶחָד הוּא? אֶלָּא אֵינוֹ דוֹמֶה טַעַם דָּג הָעוֹלֶה מִן הַיָּם

the sea from that comes up fish the taste of similar is not rather it is one sea but is it not seas He called

בְּעַכּוֹ לְטַעַם דָּג הָעוֹלֶה מִן הַיָּם בְּאַסְפַּמְיָא׃

in Aspamia the sea from that comes up fish to the taste of in Acco

פָּסוּק יא

Pasuk 11

וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי

fruit making fruit tree of seed yielding herbage vegetation the earth shall sprout G-d And He said

לְמִינוֹ אֲשֶׁר זַרְעוֹ בוֹ עַל הָאָרֶץ וַיְהִי כֵן׃

so and it was the earth upon is in it its seed which according to its kind

רַשִׁ"י

תדשא הארץ דשא עשב. לֹא דֶּשֶׁא לְשׁוֹן עֵשֶׂב וְלֹא עֵשֶׂב לְשׁוֹן דֶּשֶׁא, וְלֹא הָיָה
was it and not deshe the term of esev and not esev the term of deshe not herb sprout the earth Let sprout

לְשׁוֹן הַמִּקְרָא לוֹמַר תַּעֲשִׂיב הָאָרֶץ, שֶׁמִּינֵי דְשָׁאִים מִחֻלָּקִין, כָּל אֶחָד לְעַצְמוֹ נִקְרָא
is called by itself one each are distinct sprouts for species of the earth shall herb to say the Scripture the style of

עֵשֶׂב פְּלוֹנִי, וְאֵין לָשׁוֹן לַמְדַבֵּר לוֹמַר דֶּשֶׁא פְּלוֹנִי, שְׁלְשׁוֹן דֶּשֶׁא הוּא לְבִישַׁת
the clothing of is deshe for the term so-and-so deshe of to say for the speaker expression and there is no so-and-so herb of

הָאָרֶץ כְּשֶׁהִיא מִתְמַלֵּאת בִּדְשָׁאִים:
with sprouts is filled when it the earth

רַשִׁ"י

תדשא הארץ. תִּתְמַלֵּא וְתִתְכַּסֶּה לְבוּשׁ עֲשָׂבִים. בִּלְשׁוֹן לַעַז נִקְרָא דֶּשֶׁא
deshe is called foreign tongue in the language of herbs a garment of and let it be covered let it be filled the earth Let sprout

אַרבריי"ר, כֻּלָּן בְּעַרְבּוּבְיָא, וְכָל שֹׁרֶשׁ לְעַצְמוֹ נִקְרָא עֵשֶׂב:
an esev is called by itself root and every in a mixture all of them herbaries

רַשִׁ"י

מזריע זרע. שֶׁיְּגַדֵּל בּוֹ זַרְעוֹ לִזְרֹעַ מִמֶּנּוּ בְּמָקוֹם אַחֵר:
another in a place from it to sow its seed within itself that it should grow seed yielding

רַשִׁ"י

עץ פרי. שֶׁיְּהֵא טַעַם הָעֵץ כְּטַעַם הַפְּרִי, וְהִיא לֹא עָשְׂתָה כֵּן, אֶלָּא
rather so do did not but it the fruit like the taste of the tree the taste of that should be of fruit A tree

וַתּוֹצֵא הָאָרֶץ עֵץ עוֹשֶׂה פְּרִי וְלֹא הָעֵץ פְּרִי, לְפִיכָךְ כְּשֶׁנִּתְקַלֵּל אָדָם עַל עֲוֹנוֹ
his sin for Adam when was cursed therefore itself fruit the tree and not fruit yielding a tree the earth and brought forth

נִפְקְדָה גַּם הִיא עַל עֲוֹנָהּ וְנִתְקַלְלָה:
and was cursed her sin for she also she was remembered

רַשִׁ"י

אשר זרעו בו. הֵן גַּרְעִינֵי כָּל פְּרִי שֶׁמֵּהֶן הָאִילָן צוֹמֵחַ כְּשֶׁנּוֹטְעִין אוֹתוֹ:
it when they plant grows the tree that from them fruit every the kernels of they are is in it its seed whose

פָּסוּק יב

Pasuk 12

וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עֹשֶׂה פְּרִי
fruit producing and a tree according to its kind seed yielding herbage vegetation the earth And brought forth

אֲשֶׁר זַרְעוֹ בּוֹ לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי טוֹב:
it was good that God and saw according to its kind is in it seed whose

רַשִׁ"י

ותוצא הארץ וגו'. אַע"פ שֶׁלֹּא נֶאֱמַר לְמִינֵהוּ בַּדְּשָׁאִין בְּצִוּוּיֵיהֶן,
in their commanding regarding the herbs according to its kind was it said that not Even though etc. the earth And she brought forth

שָׁמְעוּ שֶׁנִּצְטַוּוּ הָאִילָנוֹת עַל כָּךְ, נָשְׂאוּ קַ"וָ בְּעַצְמָן, כַּמְפֹרָשׁ
as is explained to themselves an a fortiori argument they applied this upon the trees that were commanded they heard

בָּאַגָּדָה בִּשְׁחִיטַת חֻלִּין׃
Chullin in the slaughter of in the Aggadah

פָּסוּק יג

Pasuk 13

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם שְׁלִישִׁי׃
a third day morning and there was evening And there was

פָּסוּק יד

Pasuk 14

וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם
the day between to separate the heavens in the expanse of lights let there be God And said

וּבֵין הַלָּיְלָה וְהָיוּ לְאֹתֹת וּלְמוֹעֲדִים וּלְיָמִים וְשָׁנִים׃
and years and for days and for festivals for signs and they shall be the night and between

רַשִׁ"י

יהי מארת וגו'. מִיּוֹם רִאשׁוֹן נִבְרְאוּ וּבָרְבִיעִי צִוָּה עֲלֵיהֶם
upon them He commanded and on the fourth they were created first from the day etc. luminaries Let there be

לְהִתָּלוֹת בָּרָקִיעַ, וְכֵן כָּל תּוֹלְדוֹת שָׁמַיִם וָאָרֶץ נִבְרְאוּ מִיּוֹם רִאשׁוֹן, וְכָל
and each first from the day were created and earth heaven the productions of all and so in the firmament to be suspended

אֶחָד וְאֶחָד נִקְבַּע בַּיּוֹם שֶׁנִּגְזַר עָלָיו, הוּא שֶׁכָּתוּב אֵת הַשָּׁמַיִם, לְרַבּוֹת
to include the heavens — what is written that is upon it that was decreed on the day was fixed and one one

תּוֹלְדוֹתֵיהֶם, וְאֵת הָאָרֶץ, לְרַבּוֹת תּוֹלְדוֹתֶיהָ׃
its productions to include the earth and — their productions

רַשִׁ"י

יהי מארת. חָסֵר וָי"ו כְּתִיב, עַל שֶׁהוּא יוֹם מְאֵרָה לִפֹּל אַסְכָּרָה בַּתִּינוֹקוֹת,
upon the children croup to fall curse a day of that it is because it is written the letter vav lacking lights Let there be

הוּא שֶׁשָּׁנִינוּ בְּד' הָיוּ מִתְעַנִּים עַל אַסְכָּרָה שֶׁלֹּא תִּפֹּל בַּתִּינוֹקוֹת׃
upon the children it should fall that not croup for fasting they were on the fourth that we learned this is

רַשִׁ"י

להבדיל בין היום ובין הלילה. מִשֶּׁנִּגְנַז הָאוֹר הָרִאשׁוֹן, אֲבָל בְּשִׁבְעַת
during the seven but the first the light from when was hidden the night and between the day between To divide

יְמֵי בְרֵאשִׁית שִׁמְּשׁוּ הָאוֹר וְהַחֹשֶׁךְ הָרִאשׁוֹנִים יַחַד בֵּין בַּיּוֹם וּבֵין בַּלָּיְלָה׃
by night and both by day both together the first and the darkness the light served Creation days of

רַשִׁ"י

והיו לאותות. כְּשֶׁהַמְּאוֹרוֹת לוֹקִין, סִימָן רַע הוּא לָעוֹלָם, שֶׁנֶּאֱמַר מֵאֹתוֹת
from the signs of as it is said for the world it is of evil a sign are eclipsed when the luminaries for signs And they shall be

הַשָּׁמַיִם אַל תֵּחַתּוּ ירמיה י' , בְּעֲשׂוֹתְכֶם רְצוֹן הַקָּבָ"ה אֵין אַתֶּם
you there is no the Holy One blessed be He the will of when you do ten Yirmeyahu be dismayed do not the heavens

צְרִיכִין לִדְאֹג מִן הַפֻּרְעָנוּת׃
the retribution about to worry need

רַשִׁ"י

ולמועדים. עַל שֵׁם הֶעָתִיד, שֶׁעֲתִידִים יִשְׂרָאֵל לְהִצָּטַוּוֹת עַל הַמּוֹעֲדוֹת וְהֵם
and they the festivals concerning to be commanded Yisrael that are destined the future account of on And for seasons

נִמְנִים לְמוֹלַד הַלְּבָנָה:
of the moon by the conjunction are calculated

רַשִׁ"י

ולימים. שְׁמוּשׁ הַחַמָּה חֲצִי יוֹם וְשִׁמּוּשׁ הַלְּבָנָה חֶצְיוֹ, הֲרֵי יוֹם שָׁלֵם:
complete a day behold is its half the moon and the service of a day is half the sun the service of and for days

רַשִׁ"י

ושנים. לְסוֹף שס"ה יָמִים ס"א וּרְבִיעַ יוֹם , יִגְמְרוּ מַהֲלָכָתָם
their course they complete a day and a quarter of · days three hundred sixty-five at the end of And for years

בְּי"ב מַזָּלוֹת הַמְשָׁרְתִים אוֹתָם, וְהִיא שָׁנָה, וְחוֹזְרִים וּמַתְחִילִים פַּעַם שְׁנִיָּה
second a time and they begin and they return a year and that is them that serve constellations through twelve

לְסַבֵּב בַּגַּלְגַּל כְּמַהֲלָכָן הָרִאשׁוֹן:
the first like their course in the sphere to revolve

פָּסוּק טו

Pasuk 15

וְהָיוּ לִמְאוֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל הָאָרֶץ וַיְהִי כֵן:
so and it was the earth upon to shine the heavens in the expanse of for lights and they shall be

רַשִׁ"י

והיו למאורת. עוֹד זֹאת יְשַׁמְּשׁוּ, שֶׁיְּאִירוּ לָעוֹלָם:
for the world that they should light they shall serve this furthermore for lights And they shall be

פָּסוּק טז

Pasuk 16

וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת הַמָּאוֹר הַגָּדֹל לְמֶמְשֶׁלֶת
for the rule of the greater the light — the great the lights the two of — God And He made

הַיּוֹם וְאֶת הַמָּאוֹר הַקָּטֹן לְמֶמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים:
the stars and — the night for the rule of the lesser the light and — the day

רַשִׁ"י

המארת הגדולים. שָׁוִים נִבְרְאוּ וְנִתְמַעֲטָה הַלְּבָנָה עַל שֶׁקִּטְרְגָה וְאָמְרָה
and said that she complained because the moon and was diminished they were created equal the great The luminaries

א"א לִשְׁנֵי מְלָכִים שֶׁיִּשְׁתַּמְּשׁוּ בְּכֶתֶר אֶחָד:
one of crown to make use kings for two it is impossible

רַשִׁ"י

ואת הכוכבים. עַל יְדֵי שֶׁמִּעֵט אֶת הַלְּבָנָה הִרְבָּה צְבָאֶיהָ לְהָפִיס דַּעְתָּהּ:
its mind to appease its hosts He increased the moon — that He diminished means of by the stars and —

פָּסוּק יז

Pasuk 17

וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמָיִם לְהָאִיר עַל הָאָרֶץ׃

And He set them God in the expanse of the heavens to shine upon the earth

פָּסוּק יח

Pasuk 18

וְלִמְשֹׁל בַּיּוֹם וּבַלַּיְלָה וְלַהַבְדִּיל בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ וַיַּרְא

and to rule over the day and over the night and to separate between the light and between the darkness and saw

אֱלֹהִים כִּי טוֹב׃

God that it was good

פָּסוּק יט

Pasuk 19

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם רְבִיעִי׃

And there was evening and there was morning day fourth

פָּסוּק כ

Pasuk 20

וַיֹּאמֶר אֱלֹהִים יִשְׁרְצוּ הַמַּיִם שֶׁרֶץ נֶפֶשׁ חַיָּה וְעוֹף יְעוֹפֵף עַל הָאָרֶץ עַל

And said God let swarm the waters swarms of creatures living and birds let fly above the earth across

פְּנֵי רְקִיעַ הַשָּׁמָיִם׃

the face of the expanse of the heavens

רַשִׁ"י

נפש חיה. שֶׁיְּהֵא בָהּ חַיּוּת׃

A creature living that there shall be in it vitality

רַשִׁ"י

שרץ. כָּל דָּבָר חַי שֶׁאֵינוֹ גָּבוֹהַּ מִן הָאָרֶץ קָרוּי שֶׁרֶץ׃ בָּעוֹף, כְּגוֹן

Swarming thing every thing living that is not high from the ground is called sheretz׃ among winged creatures such as

זְבוּבִים, בַּשְּׁקָצִים, כְּגוֹן נְמָלִים וְחִפּוּשִׁים וְתוֹלָעִים, בַּבְּרִיּוֹת, כְּגוֹן חֹלֶד וְעַכְבָּר

flies among abominable creatures such as ants and beetles and worms among creatures such as the mole and mouse

וְחֹמֶט וְכַיּוֹצֵא בָהֶם, וְכָל הַדָּגִים׃

and snail and similar to them and all the fish

פָּסוּק כא

Pasuk 21

וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל נֶפֶשׁ הַחַיָּה הָרֹמֶשֶׂת אֲשֶׁר

And created God — the great the sea monsters — and every living creature that creeps which

שָׁרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל עוֹף כָּנָף לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי

swarmed the waters according to their kinds and — every bird winged according to its kind and saw God that

טוֹב:

good

רַשִׁ"י

התנינם. גְּדוֹלִים שֶׁבַּיָּם, וּבְדִבְרֵי אַגָּדָה הוּא לִוְיָתָן וּבֶן זוּגוֹ

The huge creatures that are in the sea, and in the words of Aggadah it is Leviathan and its mate

שֶׁבָּרָאָם זָכָר וּנְקֵבָה וְהָרַג אֶת הַנְּקֵבָה וּמָלְחָהּ לַצַּדִּיקִים לֶעָתִיד לָבֹא,

that He created them male and female and killed — and salted her the female for the righteous for the future to come,

שֶׁאִם יִפְרוּ וְיִרְבּוּ לֹא יִתְקַיֵּם הָעוֹלָם בִּפְנֵיהֶם:

for if they would be fruitful and multiply not could endure the world before them

רַשִׁ"י

נפש החיה. שֶׁיֵּשׁ בָּהּ חַיּוּת:

A soul that is living in it that there is vitality

פָּסוּק כב

Pasuk 22

וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמִלְאוּ אֶת הַמַּיִם בַּיַּמִּים

And blessed them God saying be fruitful and multiply and fill — the waters the seas in

וְהָעוֹף יֵרֶב בָּאָרֶץ:

and the birds shall multiply on the earth

רַשִׁ"י

ויברך אותם. לְפִי שֶׁמְּחַסְּרִים אוֹתָם וְצָדִין מֵהֶם וְאוֹכְלִין אוֹתָם, הֻצְרְכוּ לִבְרָכָה,

And He blessed them Because that they decrease them and hunt of them and eat them they needed a blessing,

וְאַף חַיּוֹת הֻצְרְכוּ לִבְרָכָה, אֶלָּא מִפְּנֵי הַנָּחָשׁ שֶׁעָתִיד לִקְלָלָה, לְכָךְ לֹא

and even the beasts needed a blessing but because of the serpent that is destined for curse therefore He did not

בֵּרְכָן, שֶׁלֹּא יְהֵא הוּא בִּכְלָל:

bless them so that not should be it included

רַשִׁ"י

פרו. לְ' פְּרִי כְּלוֹ' עֲשׂוּ פֵּרוֹת:

Be fruitful is of fruit meaning make fruits

רַשִׁ"י

ורבו. אִם לֹא אָמַר אֶלָּא פְּרוּ, הָיָה אֶחָד מוֹלִיד אֶחָד וְלֹא יוֹתֵר, וּבָא

And multiply if not He had said except be fruitful, would be one bringing forth one and not more and came

וְיִרְבּוּ שֶׁאֶחָד מוֹלִיד הַרְבֵּה:

and multiply that one brings forth many

פָּסוּק כג

Pasuk 23

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם חֲמִישִׁי:

And there was evening and there was morning day fifth

פָּסוּק כד

Pasuk 24

וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ
And said God let bring forth the earth living soul creature according to its kind animal and creeping thing

וְחַיְתוֹ אֶרֶץ לְמִינָהּ וַיְהִי כֵן׃
and beast of the earth according to its kind and it was so

רַשְׁ"י

תוצא הארץ. הוא שֶׁפֵּרַשְׁתִּי שֶׁהַכֹּל נִבְרָא מִיּוֹם רִאשׁוֹן, וְלֹא הָצְרְכוּ
Let bring forth the earth that is what I explained that everything was created from the day first and not were they needed

אֶלָּא לְהוֹצִיאָם׃
except to bring them forth

רַשְׁ"י

נפש חיה. שֶׁיֵּשׁ בָּהּ חַיּוּת׃
A soul living that there is in it vitality

רַשְׁ"י

ורמש. הֵם שְׂרָצִים, שֶׁהֵם נְמוּכִים וְרוֹמְשִׂים עַל הָאָרֶץ וְנִרְאִים כְּאִלּוּ נִגְרָרִים
And creeping things they swarms that they are low and creep upon the earth and appear as if they are dragged

שֶׁאֵין הִלּוּכָן נִכָּר. כָּל לְשׁוֹן רֶמֶשׂ וְשֶׁרֶץ בִּלְשׁוֹנֵנוּ קונמו"ברייש בלע"ז׃
for not their movement is noticeable every expression of creeping and swarming in our language mouvoir in foreign language

פָּסוּק כה

Pasuk 25

וַיַּעַשׂ אֱלֹהִים אֶת חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת הַבְּהֵמָה לְמִינָהּ וְאֵת
And made God — the beast of the earth according to its kind and — the cattle according to its kind and —

כָּל רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ וַיַּרְא אֱלֹהִים כִּי טוֹב׃
all creeping things of the ground according to its kind and saw God that it was good

רַשְׁ"י

ויעש. תִּקְּנָם בְּצִבְיוֹנָם וּבְקוֹמָתָן׃
And He made He formed them with their volition and in their stature

פָּסוּק כו

Pasuk 26

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִּדְגַת הַיָּם
And said God Let us make man in Our image after Our likeness and they shall rule over the fish of the sea

וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל הָאָרֶץ וּבְכָל הָרֶמֶשׂ הָרֹמֵשׂ
and over the birds of the heavens and over the animals and over all the earth and over every creeping thing that creeps

עַל הָאָרֶץ׃

the earth upon

רַשִׁ״י

נעשה אדם. עַנְוְתָנוּתוֹ שֶׁל הַקָּבָ״ה לָמַדְנוּ מִכָּאן, לְפִי שֶׁאָדָם הוּא בִּדְמוּת

in the likeness is that man because from here we learned the Holy One of the meekness man We will make

הַמַּלְאָכִים וְיִתְקַנְּאוּ בּוֹ, לְפִיכָךְ נִמְלַךְ בָּהֶם, וּכְשֶׁהוּא דָן אֶת הַמַּלְכִים הוּא

He the kings — judges and when He with them He consulted therefore him and they might envy of the angels

נִמְלָךְ בְּפָמַלְיָא שֶׁלּוֹ, שֶׁכֵּן מָצִינוּ בְּאַחְאָב, שֶׁאָמַר לוֹ מִיכָה רָאִיתִי אֶת ה' יוֹשֵׁב עַל

on sitting Hashem — Isaw Michah to him that said with Achav we found for so of His with the council consults

כִּסְאוֹ וְכָל צְבָא הַשָּׁמַיִם עוֹמְדִים עָלָיו מִימִינוֹ וּמִשְּׂמֹאלוֹ מלכים א כ"ב , וְכִי

and is there 22 1 Melachim and on His left on His right by Him standing the heavens the host of and all His throne

יֵשׁ יָמִין וּשְׂמֹאל לְפָנָיו? אֶלָּא אֵלּוּ מַיְמִינִים לִזְכוּת וְאֵלּוּ מַשְׂמְאִילִים לְחוֹבָה,

for guilt incline to the left and these for merit incline to the right these rather before Him and left right indeed

וְכֵן בִּגְזֵרַת עִירִין פִּתְגָמָא וּבְמֵאמַר קַדִּישִׁין שְׁאֵלְתָא דניאל ד' , אַף כָּאן

here even 4 Daniel is the sentence holy ones and by the word of is the matter watchers by the decree of and likewise

בְּפָמַלְיָא שֶׁלּוֹ נָטַל רְשׁוּת, אָמַר לָהֶם יֵשׁ בָּעֶלְיוֹנִים כְּדְמוּתִי; אִם אֵין

there is not if after My likeness among the upper beings there are to them He said permission He took of His with the council

כְּדְמוּתִי בַּתַּחְתּוֹנִים חֲרִי יֵשׁ קִנְאָה בְּמַעֲשֵׂה בְרֵאשִׁית׃

creation in the work of envy there is behold among the lower beings after My likeness

רַשִׁ״י

נעשה אדם. אַע״פ שֶׁלֹּא סִיְּעוּהוּ בִּיצִירָתוֹ וְיֵשׁ מָקוֹם לַמִּינִים לִרְדּוֹת, לֹא

not to rebel for the heretics room and there is in his creation they assisted Him that not even though man We will make

נִמְנַע הַכָּתוּב מִלְּלַמֵּד דֶּרֶךְ אֶרֶץ וּמִדַּת עֲנָוָה שֶׁיְּהֵא הַגָּדוֹל נִמְלָךְ וְנוֹטֵל

and taking consulting the greater that should be humility and the trait of conduct proper from teaching the verse did refrain

רְשׁוּת מִן הַקָּטָן; וְאִם כָּתַב אֶעֱשֶׂה אָדָם, לֹא לָמַדְנוּ שֶׁיְּהֵא מְדַבֵּר עִם

with speaking that He was we would have learned not man I will make it had written and if the smaller from permission

בֵּית דִּינוֹ, אֶלָּא עִם עַצְמוֹ, וּתְשׁוּבַת הַמִּינִים כָּתַב בְּצִדּוֹ, וַיִּבְרָא אֶת הָאָדָם,

the man — And He created at its side it wrote the heretics and the refutation of Himself with but His court the house of

וְלֹא כָתַב וַיִּבְרְאוּ׃

and they created did it write and not

רַשִׁ״י

בצלמנו. בְּדְפוּס שֶׁלָּנוּ׃

of ours in the mold In our image

רַשִׁ״י

כדמותנו. לְהָבִין וּלְהַשְׂכִּיל׃

and to comprehend to understand after our likeness

רַשִׁ״י

וירדו בדגת הים. יֵשׁ בַּלָּשׁוֹן הַזֶּה לְשׁוֹן רְדוּי וּלְשׁוֹן יְרִידָה;

descent and an expression of dominion an expression of this in expression there is the sea over the fish of and they shall rule

זָכָה, רוֹדֶה בַּחַיּוֹת וּבַבְּהֵמוֹת, לֹא זָכָה, נַעֲשֶׂה יָרוּד לִפְנֵיהֶם וְהַחַיָּה מוֹשֶׁלֶת

rules and the beast before them degraded he becomes he merits if not and over the cattle over the beasts he rules if he merits

בּוֹ׃
over him

פָּסוּק כז

Pasuk 27

וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר
male him He created God in the image of in His image the man — God And He created

וּנְקֵבָה בָּרָא אֹתָם׃
them He created and female

רַ"שִׁ"י

ויברא אלהים את האדם בצלמו. בְּדְפוּס הֶעָשׂוּי לוֹ, שֶׁהַכֹּל נִבְרָא בְּמַאֲמָר
by a word was created for everything for him that was made in the mold in His image the man — God And He created

וְהוּא נִבְרָא בַּיָּדַיִם, שֶׁנֶּאֱמַר וַתָּשֶׁת עָלַי כַּפֶּכָה תהילים קל"ט ; נַעֲשָׂה בְּחוֹתָם
with a seal he was made 139 Tehillim Your hand upon me and You laid as it is said with the hands was created and he

כְּמַטְבֵּעַ הָעֲשׂוּיָה עַל יְדֵי רֹשֶׁם שֶׁקּוֹרִין קוי"ן בלע"ז וְכֵן הוּא אוֹמֵר תִּתְהַפֵּךְ
it is changed says it and so in old French coin that they call an impression means of by that is made like a coin

כְּחֹמֶר חוֹתָם אִיּוֹב ל"ח :
38 Iyov of a seal like clay

רַ"שִׁ"י

בצלם אלהים ברא אותו. פֵּרֵשׁ לְךָ שֶׁאוֹתוֹ צֶלֶם הַמְתָקָן לוֹ, צֶלֶם
was the form of for him prepared form that that to you it explains him He created God In the image of

דְּיוֹקַן יוֹצְרוֹ הוּא׃
it his Creator the image of

רַ"שִׁ"י

זכר ונקבה ברא אותם. וּלְהַלָּן הוּא אוֹמֵר וַיִּקַּח אַחַת מִצַּלְעֹתָיו וגו' בראשית
Genesis etc. of his ribs one and He took says it and further on them He created and female Male

ב' ? מִדְרַשׁ אַגָּדָה שְׁנֵי פַּרְצוּפִים בִּבְרִיאָה רִאשׁוֹנָה, וְאַחַר כָּךְ
that and after first in the creation faces with two that He created him explanation is the Midrashic two

חֲלָקוֹ. וּפְשׁוּטוֹ שֶׁל מִקְרָא, כָּאן הוֹדִיעֲךָ שֶׁנִּבְרְאוּ שְׁנֵיהֶם בַּשִּׁשִּׁי וְלֹא
but not on the sixth both of them that were created it informs you here the verse is of And the plain sense He divided him

פִּי' לְךָ כֵּיצַד בְּרִיָּתָן, וּפֵרֵשׁ לְךָ בְּמָקוֹם אַחֵר׃
another in a place to you and He explained their creation was how to you explained

פָּסוּק כח

Pasuk 28

וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת הָאָרֶץ
the earth — and fill and multiply be fruitful God to them and said God them And blessed

וְכִבְשֻׁהָ וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל חַיָּה הָרֹמֶשֶׁת
that creeps living thing and over every the heavens and over the birds of the sea over the fish of and rule and conquer it

עַל הָאָרֶץ׃
the earth upon

רַשִׁ״י

וכבשה. חָסֵר וָי״ו לְלַמֶּדְךָ שֶׁהַזָּכָר כּוֹבֵשׁ אֶת הַנְּקֵבָה, שֶׁלֹּא תְּהֵא יַצְאָנִית,
a gad-about she will be so that not the female — subdues that the male to teach you a vav lacks And subdue her

וְעוֹד לְלַמֶּדְךָ שֶׁהָאִישׁ שֶׁדַּרְכּוֹ לִכְבֹּשׁ מְצֻוֶּה עַל פְּרִיָּה וּרְבִיָּה וְלֹא
and not and multiplication fructification on is commanded is to conquer whose way that the man to teach you and furthermore

הָאִשָּׁה׃
the woman

פָּסוּק כט

Pasuk 29

וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת כָּל עֵשֶׂב זֹרֵעַ זֶרַע אֲשֶׁר עַל פְּנֵי
the face of is upon which seed yielding herb every — to you I have given behold God And said

כָּל הָאָרֶץ וְאֶת כָּל הָעֵץ אֲשֶׁר בּוֹ פְרִי עֵץ זֹרֵעַ זָרַע לָכֶם יִהְיֶה לְאָכְלָה׃
for food it shall be for you seed yielding a tree is fruit of in it which tree every and — the earth all

רַשִׁ״י

לכם יהיה לאכלה ולכל חית הארץ. הִשְׁוָה לָהֶם בְּהֵמוֹת וְחַיּוֹת לְמַאֲכָל,
regarding food and wild beasts domestic animals to them He equated the earth beast of and to every for food it shall be for you

וְלֹא הִרְשָׁה לְאָדָם וּלְאִשְׁתּוֹ לְהָמִית בְּרִיָּה וְלֶאֱכֹל בָּשָׂר, אַךְ כָּל יֶרֶק עֵשֶׂב יֹאכְלוּ
they shall eat herb green every but meat and to eat a creature to kill and to his wife to Adam did He permit and not

יַחַד כֻּלָּם, וּכְשֶׁבָּאוּ בְנֵי נֹחַ הִתִּיר לָהֶם בָּשָׂר, שֶׁנֶּאֱמַר כָּל רֶמֶשׂ אֲשֶׁר
that moving thing every as it is said meat to them He permitted Noach the sons of and when came all of them together

הוּא חַי וְגוֹ' כְּיֶרֶק עֵשֶׂב שֶׁהִתַּרְתִּי לְאָדָם הָרִאשׁוֹן נָתַתִּי לָכֶם אֶת כֹּל׃
everything — to you I have given the first to Adam that I permitted herb like the green etc. lives it

פָּסוּק ל

Pasuk 30

וּלְכָל חַיַּת הָאָרֶץ וּלְכָל עוֹף הַשָּׁמַיִם וּלְכֹל רוֹמֵשׂ עַל הָאָרֶץ אֲשֶׁר
which the earth upon that creeps and to everything the heavens birds of and to all the earth beasts of and to all

בּוֹ נֶפֶשׁ חַיָּה אֶת כָּל יֶרֶק עֵשֶׂב לְאָכְלָה וַיְהִי כֵן׃
so and it was for food herbs the green of all — life has a soul of in it

פָּסוּק לא

Pasuk 31

וַיַּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד וַיְהִי עֶרֶב
evening and there was very good and behold He had made that all — God And saw

וַיְהִי בֹקֶר יוֹם הַשִּׁשִּׁי׃
the sixth day morning and there was

רַשִׁ"י

יום הששי. הוֹסִיף ה' בַּשִּׁשִּׁי בִּגְמַר מַעֲשֵׂה בְרֵאשִׁית, לוֹמַר שֶׁהִתְנָה
Day the sixth added He the letter Hei at the completion of the work of Creation to say that He stipulated

עִמָּהֶם, עַל מְנָת שֶׁיְּקַבְּלוּ עֲלֵיהֶם יִשְׂרָאֵל חֲמִשָּׁה חֻמְשֵׁי תוֹרָה. דָּבָר אַחֵר יוֹם
with them on condition that they accept upon themselves Yisrael the five books of Torah Another explanation Day

הַשִּׁשִּׁי, כְּלָם תְּלוּיִם וְעוֹמְדִים עַד יוֹם הַשִּׁשִּׁי, הוּא ו' בְּסִיוָן הַמּוּכָן
the sixth all of them suspended and standing until the day of the sixth which is the sixth of Sivan that was destined

לְמַתַּן תּוֹרָה:
for the giving of Torah

פָּסוּק לב

Pasuk 32

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם:
And were finished the heavens and the earth and all of their array

פָּסוּק לג

Pasuk 33

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם
And completed God on the day the seventh His work which He had made and He abstained on the day

הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
the seventh from all His work which He had made

רַשִׁ"י

ויכל אלהים ביום השביעי. ר' שִׁמְעוֹן אוֹמֵר בָּשָׂר וָדָם, שֶׁאֵינוֹ יוֹדֵעַ עִתָּיו
And finished God on the day the seventh Rabbi Shimon says flesh and blood who is not knowing his times

וְרִגְעָיו צָרִיךְ לְהוֹסִיף מֵחֹל עַל הַקֹּדֶשׁ, הַקָּבָ"ה שֶׁיּוֹדֵעַ עִתָּיו וְרִגְעָיו, נִכְנָס
and his moments needs to add from weekday onto the holy the Holy One who knows His times and His moments enters

בּוֹ כְּחוּט הַשַּׂעֲרָה, וְנִרְאֶה כְּאִלּוּ כְלָה בּוֹ בַּיּוֹם. דָּ"אַ מָה הָיָה הָעוֹלָם
into it like a thread of the hair and it appears as if He finished on it on the day another explanation what was the world

חָסֵר? מְנוּחָה, בָּאת שַׁבָּת בָּאת מְנוּחָה, כָּלְתָה וְנִגְמְרָה הַמְּלָאכָה:
lacking rest came Shabbos came rest was finished and was completed the melacha

פָּסוּק לד

Pasuk 34

וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת
And He blessed God — the day of the seventh and He sanctified it because on it He abstained

מִכָּל מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:
from all of His melacha which God created to make

רַשִׁ"י

ויברך, ויקדש. בֵּרְכוֹ בַּמָּן, שֶׁכָּל יְמוֹת הַשָּׁבוּעַ יוֹרֵד לָהֶם עֹמֶר
And He blessed and He sanctified He blessed it with the Manna the days of the week that all there descended for them an omer

לַגָּלְגֹּלֶת, וּבַשִּׁשִּׁי לֶחֶם מִשְׁנֶה, וְקִדְּשׁוֹ בַּמָּן, שֶׁלֹּא יָרַד כְּלָל בְּשַׁבָּת,
per head and on the sixth bread double that not it descended at all on Shabbos

וְהַמִּקְרָא כָּתוּב עַל הֶעָתִיד׃
and the verse is written regarding the future

רַ״שִׁ״י

אשר ברא אלהים לעשות. הַמְּלָאכָה שֶׁהָיְתָה רְאוּיָה לֵעָשׂוֹת בַּשַּׁבָּת, כָּפַל וַעֲשָׂאָה
which created God to do. the work that was fitting to be done on Shabbos, He doubled and He did it

בַּשִּׁשִּׁי כְּמוֹ שֶׁמְּפֹרָשׁ בְּב״ר׃
on the sixth just as it is explained in Bereishis Rabbah

CHAPTER SUMMARY

The aliyah begins with the creation of heaven and earth, starting with the creation of light and its separation from darkness on the first day. On the second day, Hashem makes the expanse to separate the upper and lower waters, and on the third day, the waters are gathered to reveal dry land, which immediately sprouts all kinds of vegetation and fruit trees. The fourth day brings the placement of the sun, moon, and stars to serve as lights and signs for seasons, followed by the fifth day's creation of fish, sea monsters, and birds. On the sixth day, Hashem creates land animals and then forms mankind in His image, blessing them to rule over the creation and giving them plants for food, before finally ceasing from all melacha on the seventh day, which Hashem blesses and sanctifies as Shabbos.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah begins with the creation of the world, where we see a constant pattern of separation: Hashem separates light from darkness, the upper waters from the lower waters, and the day from the night. The Gemara and our meforshim teach us that creation could not function as a chaotic mix; for the world to exist and thrive, there had to be clear boundaries. Every element of creation was given its specific place, its own unique purpose, and its own defined limits.

This is a profound lesson for our own daily avodas Hashem. We often live in a state of confusion, where our holy aspirations and our mundane desires are mixed together without boundaries. We let the noise of the world seep into our davening, and we let our worries distract us from our families and our learning. The very first step of building a life that is "tov", good in the eyes of Hashem, is to make a havdalah, to create clear separations and boundaries in our daily schedule.

When you set aside time for learning, make a complete separation. Put the phone in another room and close the door on the world's noise. When you stand up to daven, separate those few minutes from your business worries. By creating these holy boundaries, you are mimicking the very act of creation, bringing order out of chaos and making a vessel for Hashem's blessing.

Today, choose one specific area of your day, whether it is your morning davening, a set shiur, or dinner with your family, and make a complete separation. Turn off all distractions for those fifteen or thirty minutes, creating a dedicated, undisturbed space solely for that holy purpose.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף ט״ז

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📖 THE SUGYA

We begin the daf by continuing our discussion of the halachos of disqualified consecrated animals (kodashim she'nichlelu) and their offspring. The Gemara is medayek on a Baraisa to see if we can find a kasha on Rav Huna, who holds that the offspring of these disqualified animals can never be redeemed and must be left to die. We also look into the halachah of whether one who slaughters these animals outside the Beis HaMikdash is chayav karet, bringing in Rabbi Akiva's shitta regarding minor blemishes like cataracts.

Next, the Gemara transitions into a deep discussion regarding the substitute (temurah) of a disqualified consecrated animal that was produced after the mother's redemption. Rav Nachman, quoting Rabba bar Avuh, rules that this temurah must die because it cannot be offered on the Mizbe'ach, yet its kedushah is not strong enough to be redeemed onto money. We analyze this ruling, comparing it to the temurah of a firstborn (bechor) or animal tithe (ma'aser behemah), and seek the source for this halachah in the pesukim and Halachah LeMoshe MiSinai.

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

עמוד א׳ DAF 16A

EXPLANATION

לְאֵתוֹיֵי חֲלָבוֹ.

The verse **serves to include its milk** in the prohibition, teaching that the milk of a redeemed, disqualified consecrated animal is also forbidden.

STATEMENT

אָמַר מָר: אֵין נִפְדִּין תְּמִימִין, וְאֵין מַתְפִּיסָן לְכָל זֶבַח שֶׁיִּרְצֶה.

The Master said above in the Baraisa: With regard to the offspring of disqualified consecrated animals whose consecration preceded their blemish, **they may not be redeemed** while they are **unblemished, and one may not designate them for any offering he desires**.

INFERENCE

תְּמִימִים הוּא דְּלָא מִיפַּרְקִי, הָא בַּעֲלֵי מוּמִין — מִיפַּרְקִי.

The Gemara infers: It is only while they are **unblemished that they may not be redeemed, but** if they are **blemished, they may be redeemed**.

INFERENCE

לְכָל שֶׁיִּרְצֶה הוּא דְּאֵין מַתְפִּיסָן, הָא לְאוֹתוֹ זֶבַח — מַתְפִּיסָן.

And similarly, it is only **for any** offering **he desires that he may not designate them, but for that** same **offering** as the mother, **he may designate them**.

ANSWER

הֵיכִי מַשְׁכַּחַתְּ לַהּ? דְּמַתְפֵּיסָן לְאוֹתוֹ זֶבַח, וְנִפְדִּין בְּמוּמָן.

The Gemara asks: **How do you find** a case where both of these inferences apply? The Gemara answers: It is a case **where he designates them for that** same **offering** as the mother, **and they are redeemed when they are blemished**.

QUESTION

נֵימָא תֵּיהֱוֵי תְּיוּבְתָּא דְּרַב הוּנָא?

Shall we say this is a refutation of Rav Huna, who says that the offspring of disqualified consecrated animals can never be redeemed and must be left to die?

ANSWER

אָמַר לְךָ רַב הוּנָא: הוּא הַדִּין דַּאֲפִילּוּ בַּעֲלֵי מוּמִין אֵין נִפְדִּין,

Rav Huna could **say to you: The same law applies that even blemished** offspring **may not be redeemed**, and the inference is not correct.

EXPLANATION

וְאַיְידֵי דְּתָנָא רֵישָׁא "נִפְדִּין תְּמִימִים" — תָּנָא נָמֵי סֵיפָא "אֵין נִפְדִּין תְּמִימִים",

And since the first clause taught regarding the mother that **"they may be redeemed unblemished,"** because she was consecrated after her blemish, **the latter clause also taught** regarding the offspring **"they may not be redeemed unblemished,"** just to match the style.

EXPLANATION

וְאַיְידֵי דְּתָנָא רֵישָׁא "לְכָל זֶבַח שֶׁיִּרְצֶה" — תָּנָא נָמֵי סֵיפָא "לְכָל זֶבַח שֶׁיִּרְצֶה".

And since the first clause taught "for any offering he desires," the latter clause also taught "for any offering he desires," but no inferences should be drawn.

STATEMENT

וְהַשּׁוֹחֲטָן בַּחוּץ פָּטוּר.

The Baraisa continues: **And one who slaughters them outside** the Beis HaMikdash **is exempt** from karet.

EXPLANATION

רַב הוּנָא מַתְנֵי חַיָּיב, וּמוֹקֵים לַהּ בִּדּוּקִין שֶׁבָּעַיִן, וְאַלִּיבָּא דְּרַבִּי עֲקִיבָא דְּאָמַר: אִם עָלוּ לֹא יֵרְדוּ.

But **Rav Huna taught** the text as saying he is **liable, and he establishes it** as referring **to cataracts in the eye**, which is a minor blemish, **and** this is **according to Rabbi Akiva who says: If they ascended** the altar, **they shall not descend**. Since it is fit to be offered post facto, slaughtering it outside carries karet.

STATEMENT

בֵּין לִפְנֵי פִּדְיוֹנוֹ בֵּין לְאַחַר פִּדְיוֹנוֹ עוֹשֶׂה תְּמוּרָה.

The Baraisa taught: **Whether before its redemption or after its redemption,** a disqualified consecrated animal **makes a substitute**.

STATEMENT

אָמַר רַב נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ: וּתְמוּרָתוֹ לְאַחַר פִּדְיוֹנוֹ מֵתָה.

Rav Nachman said that **Rabba bar Avuh said: And its substitute** that was produced **after its redemption must die**.

QUESTION

מַאי טַעְמָא? הֵיכִי לֵיעְבֵּיד?

What is the reason? How should we act with it?

EXPLANATION

לַיקְרֵיבֵיהּ — מִכֹּחַ קְדוּשָּׁה דְּחוּיָה קָאָתְיָא,

Shall we sacrifice it? It comes from the power of a rejected sanctity, since the mother was already redeemed and unfit for the Mizbe'ach, so the substitute cannot be offered.

EXPLANATION

לִיפְרְקֵיהּ — לָא אַלִּימָא לְמִיתְפַּס פִּדְיוֹנָהּ, הִלְכָּךְ מֵתָה.

Shall we redeem it? Its sanctity **is not strong enough to transfer its redemption** onto money. **Therefore, it must die**.

OBJECTION

מַתְקֵיף לַהּ רַב עַמְרָם: וְתֵיתְכֵּיל בְּמוּמָהּ לַבְּעָלִים!

Rav Amram challenged this: But let it be eaten in its blemished state by the owners without redemption!

QUESTION

וְכִי מָה בֵּין זוֹ לִתְמוּרַת בְּכוֹר וּמַעֲשֵׂר?

And what is the difference between this substitute **and the substitute of a firstborn or** animal **tithe**?

PROOF

דְּתַנַן: תְּמוּרַת בְּכוֹר וּמַעֲשֵׂר, הֵן וּוְלָדָן וּוְלַד וְלָדָן עַד סוֹף כָּל הָעוֹלָם — הֲרֵי הֵן כִּבְכוֹר וּמַעֲשֵׂר, וְיֵאָכְלוּ בְּמוּמָן לַבְּעָלִים!

As we learned in a Mishnah: **The substitute of a firstborn and** animal **tithe, they and their offspring and the offspring of their offspring forever, are like a firstborn and** animal **tithe, and they are eaten in their blemished state by the owners** without redemption!

ANSWER

אֲמַר לֵיהּ אַבָּיֵי: זֶה שֵׁם אִמּוֹ עָלָיו וְזֶה שֵׁם אִמּוֹ עָלָיו,

Abaye said to him: This one has the name of its mother upon it, and that one has the name of its mother upon it.

EXPLANATION

זֶה כּוּלּוֹ תְּמוּרַת בְּכוֹר וּמַעֲשֵׂר מִיקַּרְיָא, מָה בְּכוֹר וּמַעֲשֵׂר בְּמוּמָן מִיתְאֲכְלָן לַבְּעָלִים, אַף תְּמוּרָתָן מִיתְאֲכְלָא.

This animal **is entirely called "the substitute of a firstborn or tithe"; just as a firstborn and tithe are eaten in their blemished state by the owners** without redemption, **so too their substitute is eaten.**

EXPLANATION

וְזֶה שֵׁם אִמּוֹ עָלָיו, תְּמוּרַת קָדָשִׁים מִיקַּרְיָא, מָה קָדָשִׁים לָא מִיתַּכְלִי אֶלָּא בְּפִדְיוֹן — אַף תְּמוּרָתָן נָמֵי לָא מִיתַּכְלִי אֶלָּא בְּפִדְיוֹן, וְהָא לָא אַלִּימָא לְמִיתְפַּס פִּדְיוֹנָהּ.

But this other one **has the name of its mother upon it, and is called "the substitute of consecrated animals"; just as consecrated animals are not eaten except through redemption, so too their substitute is also not eaten except through redemption, and yet this** substitute **is not strong enough to transfer its redemption** onto money. Therefore, it cannot be eaten and must die.

PROOF

תַּנְיָא כְּוָותֵיהּ דְּרַב נַחְמָן: מִנַּיִן לִתְמוּרַת פְּסוּלֵי הַמּוּקְדָּשִׁין שֶׁמֵּתָה? תַּלְמוּד לוֹמַר: ״מִמַּעֲלֵי הַגֵּרָה... טָמֵא״,

It is taught in a Baraisa **in accordance with Rav Nachman: From where is it derived that the substitute of disqualified consecrated animals must die? The Torah states: "Of those that chew the cud... it is impure to you,"** which includes this case.

QUESTION

הַאי מִיבְּעֵי לֵיהּ לְחָמֵשׁ חַטָּאוֹת מֵתוֹת!

The Gemara asks: **But this** verse **is needed for the five sin offerings that are left to die**, to teach that they may not be eaten!

ANSWER

הָהוּא מ״מַּפְרִיסֵי הַפַּרְסָה טָמֵא״ נָפְקָא.

The Gemara answers: **That** law of the five sin offerings **is derived from "of those that have a split hoof... is impure."**

PROOF

תַּנְיָא נָמֵי הָכִי: מִנַּיִן לְחָמֵשׁ חַטָּאוֹת מֵתוֹת? תַּלְמוּד לוֹמַר: ״מִמַּפְרִיסֵי הַפַּרְסָה... טָמֵא״.

It is also taught in a Baraisa **like this: From where is it derived that the five sin offerings must die? The Torah states: "Of those that have a split hoof... is impure to you."**

OBJECTION

חָמֵשׁ חַטָּאוֹת מֵתוֹת, הֵילְכְתָא גְּמִירִי לַהּ, אֶלָּא כִּי אֲתָא קְרָא לִתְמוּרַת אָשָׁם.

The Gemara objects: But the rule of **the five sin offerings that are left to die is a Halachah LeMoshe MiSinai that we learned! Rather, when the verse came, it came to teach about the substitute of a guilt offering**, that it may not be eaten.

OBJECTION

תְּמוּרַת אָשָׁם נָמֵי הֵילְכְתָא הִיא, כֹּל שֶׁבַּחַטָּאת מֵתָה — בָּאָשָׁם רוֹעֶה!

The Gemara objects: **The substitute of a guilt offering is also a Halachah** LeMoshe MiSinai, which states: **Any** situation **where in a sin offering it is left to die, in a guilt offering it is sent to graze** until it gets a blemish! Why would we need a verse?

RESOLUTION

אֶלָּא, לְעוֹלָם חָמֵשׁ חַטָּאוֹת מֵתוֹת, וְאִצְטְרִיךְ קְרָא וְאִצְטְרִיךְ הִילְכְתָא,

Rather, actually the verse refers to **the five sin offerings that are left to die, and both the verse was needed and the Halachah was needed**.

EXPLANATION

דְּאִי מִקְּרָא הֲוָה אָמֵינָא לִרְעִיָּיה, קָא מַשְׁמַע לַן הִילְכְתָא לְמִיתָה.

For if we only had it **from the verse, I would have said** they are sent **to graze; therefore, the Halachah comes to teach us that they must die**.

EXPLANATION

וְאִי מֵהִילְכְתָא הֲוָה אָמֵינָא: הֵיכָא דַּעֲבַד אִיקְּרֵי וַאֲכַל מֵהֲנֵי חָמֵשׁ חַטָּאוֹת — אִיסּוּרָא אִיכָּא, לָאו לֵיכָּא, קָמַשְׁמַע לַן דְּאִיכָּא לָאו.

And if we only had it **from the Halachah, I would have said: If one went ahead and accidentally ate from these five sin offerings, there is a prohibition, but there is no negative commandment** carrying lashes; **therefore, the verse comes to teach us that there is a negative commandment**.

RESOLUTION

וְאִיבָּעֵית אֵימָא: לְאַקּוֹשֵׁי דָּבָר הַבָּא מִמַּעֲלֵי גֵּרָה לְדָבָר הַבָּא "מִמַּפְרִיסֵי הַפַּרְסָה", מָה לְהַלָּן בְּמִיתָה — אַף כָּאן בְּמִיתָה.

And if you want, I can say: The verse comes **to compare a matter that comes from "those that chew the cud" to a matter that comes "from those that have a split hoof"; just as there**, by the five sin offerings, it is **by death, so too here**, by the substitute of disqualified consecrated animals, it is **by death**.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' הַמְקַבֵּל צֹאן בַּרְזֶל מִן הַגּוֹי —

MISHNAH: One who receives "iron sheep" flock **from a non-Jew** under an agreement where the receiver takes the profits and losses but the principal remains guaranteed to the owner—

עמוד ב׳ DAF 16B

MISHNAH

וְלִדּוֹתֵיהֶן פְּטוּרִין, וְלָדֵי וְלִדּוֹתֵיהֶן חַיָּיבִין.

The Mishnah teaches regarding sheep accepted as a guaranteed investment from a non-Jew: **Their direct offspring are exempt** from the mitzva of the firstborn, **but the offspring of their direct offspring are obligated** in the mitzva of the firstborn.

MISHNAH

הֶעֱמִיד וַלְדוֹתֵיהֶן תַּחַת אִמּוֹתֵיהֶן — וַלְדֵי וְלָדוֹת פְּטוּרִין, וּוַלְדֵי וַלְדֵי וְוַלְדוֹת חַיָּיבִים.

If the Jew **established their offspring in place of their mothers** to serve as the principal of the investment in case the mothers die, then even **the offspring of their direct offspring are exempt, but the offspring of the offspring of their direct offspring are obligated.**

MISHNAH

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: אֲפִילּוּ עַד עֲשָׂרָה פְּטוּרִים, שֶׁאַחֲרָיוּתָן לַנָּכְרִי.

Rabban Shimon ben Gamliel says: Even until ten generations, the offspring **are exempt, as their guarantee is to the non-Jew**, because the non-Jew can collect his debt from any generation of offspring.

MISHNAH

רָחֵל שֶׁיָּלְדָה מִין עֵז, וְעֵז שֶׁיָּלְדָה מִין רָחֵל — פְּטוּרָה מִן הַבְּכוֹרָה, וְאִם יֵשׁ בּוֹ מִקְצָת סִימָנִין — חַיָּיב.

A ewe that gave birth to a goat of sorts, and a goat that gave birth to a ewe of sorts, is exempt from the mitzva of the **firstborn; but if it has some of the characteristics** of its mother, **it is obligated.**

גְּמָרָא GEMARA

QUESTION

גְּמִ' לְמֵימְרָא, דְּכֵיוָן דְּלָא נָקֵט מָרָא זוּזֵי — בִּרְשׁוּתָא דְּמָרָא קָיְימָא?

GEMARA: **Is this to say that since the owner did not take the money** for the investment, the animal **stands in the possession of the owner**, meaning the non-Jew still owns it?

OBJECTION

וְרָמִינְהוּ: אֵין מְקַבְּלִין צֹאן בַּרְזֶל מִישְׂרָאֵל מִפְּנֵי שֶׁהוּא רִבִּית, אַלְמָא בִּרְשׁוּתָא דְּמָקַבֵּל קָיְימָא!

And the Gemara **raises a contradiction** from a Mishnah in Bava Metzia: **One may not accept sheep as a guaranteed investment from a Jew because it is** a form of **ribbis** (interest). **Consequently,** we see that the investment **stands in the possession of the recipient**, which is why it is treated like a loan!

RESOLUTION

אָמַר אַבָּיֵי: לָא קַשְׁיָא, הָא דְּקַבִּיל עֲלֵיהּ אוּנְסָא וְזוֹלָא, וְהָא דְּלָא קַבִּיל עֲלֵיהּ אוּנְסָא וְזוֹלָא.

Abaye said: This is not difficult. This case, our Mishnah, is where the owner **accepted upon himself** the responsibility for **unavoidable accidents and depreciation** in market value, so it remains in his possession; **and that** case, the Mishnah in Bava Metzia, is where the owner **did not accept upon himself** responsibility for **unavoidable accidents and depreciation**, so it is in the recipient's possession.

OBJECTION

אָמַר לֵיהּ רָבָא: דְּקַבִּיל עֲלֵיהּ אוּנְסָא וְזוֹלָא, "צֹאן בַּרְזֶל" כְּתִיב לֵיהּ?

Rava said to Abaye: If the owner **accepted upon himself** responsibility for **unavoidable accidents and depreciation, can you call it a guaranteed investment** (tzoan barzel)? That is a standard partnership, not a guaranteed investment!

OBJECTION

וְעוֹד, מַאי פַּסְקָא?

And furthermore, why was it stated without qualification in both Mishnayos, if the term refers to two completely different arrangements?

OBJECTION

וְעוֹד, אַדְּתָנֵי סֵיפָא אֲבָל מְקַבְּלִין צֹאן בַּרְזֶל מִן הַגּוֹי — לִיפְלוֹג וְלִיתְנֵי בְּדִידַהּ: בַּמֶּה דְּבָרִים אֲמוּרִים? דְּלָא קַבֵּיל עֲלֵיהּ אוּנְסָא וְזוֹלָא, אֲבָל קַבֵּיל עֲלֵיהּ אוּנְסָא וְזוֹלָא — שַׁפִּיר דָּמֵי!

And furthermore, instead of teaching in the latter clause of the Mishnah in Bava Metzia: **"But one may accept a guaranteed investment from a non-Jew," let him distinguish and teach within the case itself** of a Jew: **"In what case are these words said? When** the owner **did not accept upon himself** responsibility for **unavoidable accidents and depreciation; but if** the owner **accepted upon himself** responsibility for **unavoidable accidents and depreciation, it is well** and permitted!"

ANSWER

אֶלָּא אָמַר רָבָא: אִידֵּי וְאִידֵּי דְּלָא קַבֵּיל עֲלֵיהּ אוּנְסָא וְזוֹלָא,

Rather, Rava said: Both this case **and that** case are discussing a situation **where** the owner **did not accept upon himself** responsibility for **unavoidable accidents and depreciation**, meaning the investment is in the recipient's possession.

EXPLANATION

וְהָכָא גַּבֵּי בְּכוֹרָה הַיְינוּ טַעְמָא, דְּאִילּוּ אָתֵי גּוֹי בָּעֵי זוּזֵי וְלָא יָהֵיב לֵיהּ — תָּפֵיס לַהּ לִבְהֵמָה, וְאִי לָא מַשְׁכַּח לַהּ לִבְהֵמָה — תָּפֵיס וְלָדוֹת דִּידַהּ,

And here, regarding the firstborn, this is the reason for the exemption: **Because if the non-Jew comes and wants his money and** the Jew **does not give it to him,** the non-Jew **will seize the animal, and if he does not find the animal, he will seize its offspring.**

EXPLANATION

וַהֲרֵי יַד גּוֹי בָּאֶמְצַע, וְכֹל יַד גּוֹי בָּאֶמְצַע — פְּטוּרָה מִן הַבְּכוֹרָה.

And behold, the hand of the non-Jew is in the middle (he has a claim on the animal's body), **and any** animal where **the hand of a non-Jew is in the middle is exempt from the** mitzva of the **firstborn.**

STATEMENT

הֶעֱמִיד וְלָדוֹתֵיהֶן תַּחַת אִמּוֹתֵיהֶן — וְלָדֵי וְלָדוֹת פְּטוּרִים.

The Gemara analyzes the next clause of the Mishnah: **If he established their offspring in place of their mothers, the offspring of their offspring are exempt.**

STATEMENT

אָמַר רַב הוּנָא: וְלָדוֹת פְּטוּרִין, וְוַלְדֵי (ולדותיהן) [וְלָדוֹת] חַיָּיבִין.

The Gemara cites a dispute where he did not establish them: **Rav Huna says: The direct offspring are exempt, but the offspring of the offspring are obligated.**

STATEMENT

וְרַב יְהוּדָה אָמַר: וַלְדֵי וְלָדוֹת נָמֵי פְּטוּרִין, וַולְדֵי וַלְדֵי וְלָדוֹת חַיָּיבִין.

And Rav Yehuda says: The offspring of the offspring are also exempt, and only **the offspring of the offspring of the offspring are obligated.**

OBJECTION

תְּנַן: הֶעֱמִיד וְלָדוֹת תַּחַת אִמּוֹתֵיהֶן — וַלְדֵי וְלָדוֹת פְּטוּרִין.

The Gemara objects: **We learned** in the Mishnah: If **he established the offspring in place of their mothers, the offspring of the offspring are exempt.**

REFUTATION

טַעְמָא דְּהֶעֱמִיד, הָא לֹא הֶעֱמִיד — לָא. תְּיוּבְתָּא דְּרַב יְהוּדָה!

The reason is that he established them; **consequently, if he did not establish** them, they are **not** exempt! This is **a conclusive refutation of Rav Yehuda!**

RESOLUTION

אָמַר לָךְ רַב יְהוּדָה: הוּא הַדִּין, אַף עַל גַּב דְּלֹא הֶעֱמִיד, וְהָא קָא מַשְׁמַע לַן: אֲפִילּוּ הֶעֱמִיד נָמֵי.

The Gemara answers: **Rav Yehuda could say to you: The same law applies even though he did not establish** them, **and this is what** the Mishnah **comes to teach us:** that **even if he established** them, **also** only these generations are exempt.

EXPLANATION

דְּאוֹרְחֵיהּ דְּגוֹי לְמִיתְפַּס בְּנָהּ, וְהָוֵי כְּמִי דְּלֹא הֶעֱמִיד — וַלְדֵי וְלָדוֹת פְּטוּרִין, וַולְדֵי וַלְדֵי וְלָדוֹת חַיָּיבִין.

For it is the way of a non-Jew to seize her offspring, and therefore even when he established them, **it is like one who did not establish** them, so that only **the offspring of the offspring are exempt, but the offspring of the offspring of the offspring are obligated.**

STATEMENT

תְּנַן: רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: אֲפִילּוּ עַד עֲשָׂרָה דוֹרוֹת פְּטוּרִין, שֶׁאַחֲרָיוּתָן לַנָּכְרִי.

We learned in the Mishnah: **Rabban Shimon ben Gamliel says: Even until ten generations they are exempt, as their guarantee is to the non-Jew.**

EXPLANATION

בִּשְׁלָמָא לְרַב יְהוּדָה דְּאָמַר: נָחֵית תַּנָּא קַמָּא לְדָרֵי —

The Gemara analyzes this: **Granted according to Rav Yehuda, who says** that **the Tanna Kamma descends through the generations** to exempt the second generation even without establishing them, so Rabban Shimon ben Gamliel argues and extends this further—

SUMMARY

In this daf, the Gemara clarifies the status of the offspring and substitutes of disqualified consecrated animals. We establish that according to Rav Huna, the offspring of these animals cannot be redeemed even if they are blemished, and we resolve a potential refutation of his view from a Baraisa. We then learn that a temurah of a disqualified consecrated animal produced after redemption must die, as it lacks the strength to transfer its kedushah to money but cannot be eaten without redemption. The Gemara supports this with a Baraisa and analyzes the relationship between the pesukim and the Halachah LeMoshe MiSinai regarding the five sin offerings that are left to die, before transitioning to a new Mishnah regarding 'iron sheep' flocks received from a non-Jew.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara is bothered by a deep contradiction in the status of a substitute animal (temurah) that was born after its mother was already redeemed. On one hand, it has a holy status that prevents it from being eaten like a regular animal. On the other hand, its holiness is too weak to be transferred onto money through redemption. It is caught in a spiritual limbo, unable to move forward to the Mizbe'ach and unable to go back to the mundane world. Mimeila, the halachah is that it must die.

This is a powerful picture of what happens when a Yid tries to live in two worlds at once. Sometimes we want the best of both worlds: we want the elevated feeling of a holy life, but we also want to hold onto our worldly desires without any boundaries. We try to keep one foot in the bais medrash and one foot in the street. But the Torah is teaching us a deep sevara about the neshama: a state of spiritual compromise cannot survive. If you try to live in a spiritual limbo, you lose the sweetness of both worlds.

To truly thrive in your avodas Hashem, you must be clear about where you stand. You cannot live as a "temurah" of a redeemed animal, caught in the middle. When you learn, be completely there. When you daven, put your whole heart into it. Do not let your spiritual life become a weak compromise.

Today, choose one area of your avodah, whether it is your morning davening or a set shiur, and commit to being fully present, without any outside distractions or compromises.

מַסֶּכֶת אָבוֹת · פֶּרֶק רִאשׁוֹן

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

📖 **CHAPTER PREVIEW**

We begin our learning of Pirkei Avos by establishing the golden chain of the mesorah, tracing how Moshe Rabbeinu received the Torah at Sinai and passed it down through the generations. This holy transmission went from Yehoshua to the elders, the prophets, and the Men of the Great Assembly, showing us that our oral tradition is unbroken and divine. From there, the chapter introduces the early pairs of Sages, the Zugos, who carried the torch of Torah with immense holiness.

As we delve into their teachings, we find fundamental guidance for our daily avodah and yiras Shamayim. The Sages guide us on how to build a home of Torah, how to conduct ourselves in judgment, how to treat our fellow Jews with warmth, and how to guard our speech. We are introduced to the timeless wisdom of Hillel and Shammai, who teach us the path of peace, diligence in learning, and serving Hashem with absolute sincerity.

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

משנה א

הַשַּׁלְשֶׁלֶת שֶׁל קַבָּלַת הַתּוֹרָה וְהַנְהָגַת הַחֲכָמִים

Mishna 1 · The Chain of Torah Transmission and the Three Directives of the Great Assembly

משֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמְסָרָהּ לִיהוֹשֻׁעַ, וִיהוֹשֻׁעַ לִזְקֵנִים, וְזִקֵנִים

Moshe received Torah from Sinai and transmitted it to Yehoshua and Yehoshua to the elders and the elders

לִנְבִיאִים, וּנְבִיאִים מְסָרוּהָ לְאַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה. הֵם אָמְרוּ שְׁלֹשָׁה

to the prophets and the prophets transmitted it to the Men of the Assembly the Great They said three

דְבָרִים, הֱווּ מְתוּנִים בַּדִּין, וְהַעֲמִידוּ תַלְמִידִים הַרְבֵּה, וַעֲשׂוּ סְיָג

things Be deliberate in judgment and establish disciples many and make a fence

לַתּוֹרָה:

for the Torah

> *This Mishnah establishes the unbroken chain of Torah transmission from Sinai down to the Sages of the Great Assembly, who provided foundational guidance for judges and teachers.*

משנה ב

הַדְּבָרִים שֶׁעֲלֵיהֶם הָעוֹלָם עוֹמֵד

Mishna 2 · The Three Pillars Upon Which the World Stands

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשִּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל

Shimon the Righteous was from the remnants of the Assembly the Great he would say on

שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת

three things the world stands on the Torah and on the Temple service and on acts of

חֲסָדִים:

kindness

> *Shimon the Righteous teaches that the existence of the world depends upon Torah study, the Temple service, and acts of lovingkindness.*

מִשְׁנָה ג

עֲבוֹדַת הַשֵּׁם מֵאַהֲבָה וּמוֹרָא שָׁמַיִם

Mishna 3 · Serving Hashem Out of Love and the Fear of Heaven

אַנְטִיגְנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשִּׁמְעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תִּהְיוּ

be do not say would he the Righteous from Shimon received Socho a man of Antigonus

כַּעֲבָדִים הַמְשַׁמְּשִׁין אֶת הָרַב עַל מְנָת לְקַבֵּל פְּרָס, אֶלָּא הֱווּ כַּעֲבָדִים

like servants be but a reward to receive condition on the master — who serve like servants

הַמְשַׁמְּשִׁין אֶת הָרַב שֶׁלֹּא עַל מְנָת לְקַבֵּל פְּרָס, וִיהִי מוֹרָא שָׁמַיִם

Heaven the fear of and let be a reward to receive condition on not the master — who serve

עֲלֵיכֶם:

upon you

Antigonus of Socho teaches that one should serve Hashem without the expectation of receiving a reward, while maintaining a constant fear of Heaven.

מִשְׁנָה ד

קַבָּלַת הַתּוֹרָה וּכְבוֹד חֲכָמִים

Mishna 4 · The Transmission of Torah and Honoring the Sages

יוֹסֵי בֶן יוֹעֶזֶר אִישׁ צְרֵדָה וְיוֹסֵי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֶם. יוֹסֵי

Yose from them received Yerushalayim man of Yochanan ben and Yose Zeredah man of Yoezer ben Yose

בֶן יוֹעֶזֶר אִישׁ צְרֵדָה אוֹמֵר, יְהִי בֵיתְךָ בֵּית וַעַד לַחֲכָמִים, וֶהֱוֵי

and be for the Sages meeting a house of your house let be says Zeredah man of Yoezer ben

מִתְאַבֵּק בַּעֲפַר רַגְלֵיהֶם, וֶהֱוֵי שׁוֹתֶה בְצָמָא אֶת דִּבְרֵיהֶם:

their words — with thirst drinking and be their feet in the dust of attaching yourself

Yose ben Yoezer and Yose ben Yochanan transmit the tradition, advising one to make their home a gathering place for Sages.

מִשְׁנָה ה

הַכְנָסַת אוֹרְחִים וּמְעוּט שִׂיחָה עִם הָאִשָּׁה

Mishna 5 · Hospitality to the Poor and Limiting Conversation with Women

יוֹסֵי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם אוֹמֵר, יְהִי בֵיתְךָ פָּתוּחַ לְרִוָחָה, וְיִהְיוּ

and let be wide open your house let be says Yerushalayim a man of Yochanan son of Yose

עֲנִיִּים בְּנֵי בֵיתֶךָ, וְאַל תַּרְבֶּה שִׂיחָה עִם הָאִשָּׁה. בְּאִשְׁתּוֹ אָמְרוּ,

they said with his wife the woman with conversation increase and do not your household members of poor people

קַל וָחֹמֶר בְּאֵשֶׁת חֲבֵרוֹ. מִכָּאן אָמְרוּ חֲכָמִים, כָּל זְמַן שֶׁאָדָם מַרְבֶּה

increases that a man the time all the Sages said from here his fellow with the wife of and heavy a light

שִׂיחָה עִם הָאִשָּׁה, גּוֹרֵם רָעָה לְעַצְמוֹ, וּבוֹטֵל מִדִּבְרֵי תוֹרָה, וְסוֹפוֹ

and his end Torah from words of and desists to himself evil he causes the woman with conversation

יוֹרֵשׁ גֵּיהִנֹּם:

Gehinnom he inherits

Yose ben Yochanan teaches the importance of keeping a home open to the poor and warns against excessive conversation with women, which distracts from Torah study.

מִשְׁנָה ו

עֲשֵׂה לְךָ רַב וּקְנֵה לְךָ חָבֵר

Mishna 6 · Appointing a Teacher, Acquiring a Companion, and Judging Others Favorably

יְהוֹשֻׁעַ בֶּן פְּרַחְיָה וְנִתַּאי הָאַרְבֵּלִי קִבְּלוּ מֵהֶם. יְהוֹשֻׁעַ בֶּן פְּרַחְיָה אוֹמֵר,

says Perachyah son of Yehoshua from them received the Arbelite and Nittai Perachyah son of Yehoshua

עֲשֵׂה לְךָ רַב, וּקְנֵה לְךָ חָבֵר, וֶהֱוֵי דָן אֶת כָּל הָאָדָם

man every — judging and be a companion for yourself and acquire a teacher for yourself make

לְכַף זְכוּת:

merit to the scale of

This Mishnah teaches the importance of spiritual mentorship, friendship, and giving others the benefit of the doubt.

משנה ז

הַרְחֶק מִשָּׁכֵן רָע וּמֵרָשָׁע

Mishna 7 · Distancing Oneself from an Evil Neighbor and the Wicked

נִתַּאי הָאַרְבֵּלִי אוֹמֵר, הַרְחֵק מִשָּׁכֵן רָע, וְאַל תִּתְחַבֵּר לָרָשָׁע,

with the wicked associate and do not who is evil from a neighbor distance yourself says the Arbelite Nittai

וְאַל תִּתְיָאֵשׁ מִן הַפֻּרְעָנוּת:

retribution of despair and do not

Nittai the Arbelite warns against associating with bad influences and reminds us that divine justice is inevitable.

משנה ח

הַנְהָגַת הַדַּיָּן עִם בַּעֲלֵי הַדִּין

Mishna 8 · The Conduct of a Judge Toward Litigants

יְהוּדָה בֶן טַבַּאי וְשִׁמְעוֹן בֶּן שָׁטָח קִבְּלוּ מֵהֶם. יְהוּדָה בֶן טַבַּאי אוֹמֵר,

says Tabbai son of Yehudah from them received Shetach son of and Shimon Tabbai son of Yehudah

אַל תַּעַשׂ עַצְמְךָ כְּעוֹרְכֵי הַדַּיָּנִין. וּכְשֶׁיִּהְיוּ בַעֲלֵי דִינִין עוֹמְדִים

standing judgment the masters of and when are the judges like the arrangers of yourself make do not

לְפָנֶיךָ, יִהְיוּ בְעֵינֶיךָ כִּרְשָׁעִים. וּכְשֶׁנִּפְטָרִים מִלְּפָנֶיךָ, יִהְיוּ

they should be before you like wicked ones in your eyes they should be from before you and when they are dismissed

בְעֵינֶיךָ כִּזְכָאִין, כְּשֶׁקִּבְּלוּ עֲלֵיהֶם אֶת הַדִּין:

the judgment — upon themselves when they accepted like innocent ones in your eyes

Yehudah ben Tabbai teaches that a judge must remain completely impartial, avoiding advocacy and viewing both parties equally during and after the trial.

משנה ט

דְּרִישָׁה וַחֲקִירָה שֶׁל עֵדִים וְזְהִירוּת בְּדִבְרֵי הַדַּיָּנִים

Mishna 9 · Thorough Interrogation of Witnesses and Caution in the Words of Judges

שִׁמְעוֹן בֶּן שָׁטָח אוֹמֵר, הֱוֵי מַרְבֶּה לַחְקֹר אֶת הָעֵדִים, וֶהֱוֵי זָהִיר

careful and be the witnesses — to investigate much be says Shetach son of Shimon

בִּדְבָרֶיךָ, שֶׁמָּא מִתּוֹכָם יִלְמְדוּ לְשַׁקֵּר:

to lie they will learn from within them lest with your words

Shimon ben Shetach warns judges to cross-examine witnesses thoroughly and to speak carefully so as not to inadvertently teach them how to fabricate testimony.

מִשְׁנָה י

אַהֲבַת הַמְּלָאכָה וּשְׂנִיאַת הָרַבָּנוּת

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

שְׁמַעְיָה וְאַבְטַלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אוֹמֵר, אֱהֹב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת

Shemaiah — Shemaiah says love — and hate work — and Abtalion from them received

הָרַבָּנוּת, וְאַל תִּתְוַדַּע לָרָשׁוּת:

lordship and do not make yourself known to the ruling authority

Shemaiah and Abtalion teach the importance of honest labor, avoiding positions of power, and keeping a safe distance from the ruling authorities.

מִשְׁנָה יא

אַזְהָרָה לַחֲכָמִים לְהִזָּהֵר בְּדִבְרֵיהֶם מִפְּנֵי חִלּוּל הַשֵּׁם

Mishna 11 · A Warning to Sages to Guard Their Words to Prevent Desecration of Heaven's Name

אַבְטַלְיוֹן אוֹמֵר, חֲכָמִים, הִזָּהֲרוּ בְּדִבְרֵיכֶם, שֶׁמָּא תָּחוּבוּ חוֹבַת גָּלוּת

Avtalyon says Sages, be careful with your words lest you will obligate the obligation of exile

וְתִגְלוּ לִמְקוֹם מַיִם הָרָעִים, וְיִשְׁתּוּ הַתַּלְמִידִים הַבָּאִים אַחֲרֵיכֶם

and you will be exiled to a place of the evil waters and they will drink the disciples who come after you

וְיָמוּתוּ, וְנִמְצָא שֵׁם שָׁמַיִם מִתְחַלֵּל:

and they will die and it will be found the Name of Heaven is profaned

Avtalyon warns Torah scholars to speak with extreme precision so that heretical disciples do not misinterpret their words and stray after false doctrines.

מִשְׁנָה יב

הַנְהָגַת הִלֵּל לֶאֱהֹב שָׁלוֹם וּלְקָרֵב אֶת הַבְּרִיּוֹת

Mishna 12 · The Conduct of Hillel to Love Peace and Draw Creations Close to Torah

הִלֵּל וְשַׁמַּאי קִבְּלוּ מֵהֶם. הִלֵּל אוֹמֵר, הֱוֵי מִתַּלְמִידָיו שֶׁל אַהֲרֹן, אוֹהֵב

Hillel and Shammai received from them Hillel says be from the disciples of Aharon loving

שָׁלוֹם וְרוֹדֵף שָׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה:

peace and pursuing peace loving — the creations and drawing them close to the Torah

Hillel teaches that one should emulate Aharon the Kohen Gadol by actively pursuing peace and bringing people closer to the Torah through love.

מִשְׁנָה יג

הַסַּכָּנָה בְּגַאֲוָה וּבְבִטּוּל תּוֹרָה

Mishna 13 · The Danger of Seeking Fame and Neglecting Torah Study

הוּא הָיָה אוֹמֵר, נָגַד שְׁמָא, אָבַד שְׁמֵהּ. וּדְלֹא מוֹסִיף, יָסֵף.

He used to say one who makes great his name destroys his name and one who does not add ceases

וּדְלֹא יָלַיִף, קְטָלָא חַיָּב. וּדְאִשְׁתַּמֵּשׁ בְּתָגָא, חָלַף:

and one who does not learn deserves death and one who makes use of the crown passes away

This Mishnah warns against using Torah knowledge for self-aggrandizement and emphasizes the necessity of continuous study.

מִשְׁנָה יד

הַחוֹבָה לִפְעֹל בְּעַצְמוֹ וּלְלֹא דְחוּי

Mishna 14 · The Obligation of Personal Responsibility and Avoiding Procrastination

הוּא הָיָה אוֹמֵר, אִם אֵין אֲנִי לִי, מִי לִי. וּכְשֶׁאֲנִי לְעַצְמִי, מָה אֲנִי.

He used to say: If not I for myself, who is for me? And when I am for myself alone, what am I?

וְאִם לֹא עַכְשָׁיו, אֵימָתָי:

And if not now, when?

Hillel teaches that a person must take personal responsibility for their own spiritual growth and act without delay.

מִשְׁנָה טו

קְבִיעוּת הַתּוֹרָה, מְעוּט דִּבּוּר וְהַסְבָּרַת פָּנִים

Mishna 15 · Making Torah Study Fixed, Speaking Little and Doing Much, and Welcoming Everyone Warmly

שַׁמַּאי אוֹמֵר, עֲשֵׂה תוֹרָתְךָ קֶבַע. אֱמֹר מְעַט וַעֲשֵׂה הַרְבֵּה, וֱהֱוֵי מְקַבֵּל אֶת

Shammai says: Make your Torah fixed. Say little and do much, and be receiving

כָּל הָאָדָם בְּסֵבֶר פָּנִים יָפוֹת:

every person with a cheerful expression of face.

Shammai teaches the importance of establishing a fixed schedule for Torah study, prioritizing actions over words, and greeting every person with a pleasant and welcoming countenance.

מִשְׁנָה טז

עֲשֵׂה לְךָ רַב וְהִתְרַחֵק מִן הַסָּפֵק

Mishna 16 · Appointing a Teacher and Avoiding Doubt and Estimations in Tithing

רַבָּן גַּמְלִיאֵל הָיָה אוֹמֵר, עֲשֵׂה לְךָ רַב, וְהִסְתַּלֵּק מִן הַסָּפֵק, וְאַל

Rabban Gamliel would say: Make for yourself a teacher, and remove yourself from doubt, and do not

תַּרְבֶּה לְעַשֵּׂר אֹמְדוֹת:

increase to tithe by estimation.

Rabban Gamliel teaches the importance of establishing a halachic authority to resolve doubts and avoiding guesswork when performing mitzvos like tithing.

מִשְׁנָה יז

מַעֲלַת הַשְׁתִיקָה וְהַמַּעֲשֶׂה עַל פְּנֵי הַדִּבּוּר

Mishna 17 · The Virtue of Silence and Action Over Mere Words

שִׁמְעוֹן בְּנוֹ אוֹמֵר, כָּל יָמַי גָּדַלְתִּי בֵּין הַחֲכָמִים, וְלֹא מָצָאתִי לַגּוּף טוֹב

Shimon his son says: All my days I grew up among the Sages, and I did not find better for the body

אֶלָּא שְׁתִיקָה. וְלֹא הַמִּדְרָשׁ הוּא הָעִקָּר, אֶלָּא הַמַּעֲשֶׂה. וְכָל הַמַּרְבֶּה

than silence. And not the study is the main thing, but the action. And anyone who increases

דְּבָרִים, מֵבִיא חֵטְא:

words brings sin.

Shimon the son of Rabban Gamliel teaches that silence is the best path for the body, and that practical action is superior to mere study and excessive speech.

מִשְׁנָה יח

הַדִּין הָאֱמֶת וְהַשָּׁלוֹם שֶׁהָעוֹלָם עוֹמֵד עֲלֵיהֶם

Mishna 18 · Justice Truth and Peace Upon Which the World Stands

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַדִּין

Rabban Shimon ben Gamliel says, on three things the world stands, on justice

וְעַל הָאֱמֶת וְעַל הַשָּׁלוֹם, שֶׁנֶּאֱמַר זכריה ח אֱמֶת וּמִשְׁפַּט שָׁלוֹם שִׁפְטוּ

and on truth and on peace, as it is said, Zechariah 8 truth and judgment of peace judge

בְּשַׁעֲרֵיכֶם:

in your gates

Rabban Shimon ben Gamliel teaches that the preservation of human society depends upon the three pillars of justice, truth, and peace.

CHAPTER SUMMARY

The chapter opens with the Men of the Great Assembly and Shimon the Righteous establishing the pillars of the world, followed by Antigonus of Socho's warning to serve Hashem without expecting reward. We then progress through the teachings of the Zugos: Yose ben Yoezer and Yose ben Yochanan on bringing Sages and the poor into our homes; Yehoshua ben Perachiah and Nittai the Arbelite on acquiring teachers and avoiding evil neighbors; Yehudah ben Tabbai and Shimon ben Shetach on careful justice; and Shemaiah and Abtalion on avoiding the ruling power and guarding one's words. Finally, Hillel and Shammai teach us to pursue peace, fix our Torah study, and receive everyone with a pleasant countenance, leading into the instructions of Rabban Gamaliel and his son Shimon on silence and action, and concluding with Rabban Shimon ben Gamaliel's declaration that the world stands on justice, truth, and peace.

לְמַעֲשֶׂה WHAT TO TAKE HOME

My dear friend, look at how this first chapter of Pirkei Avos begins. It does not start with abstract philosophies, but with a chain of transmission: Moshe received the Torah from Sinai and passed it down, generation after generation, until it reached us. This tells us that our Torah is not a theory; it is a living, breathing legacy of connection. When you learn, you are not just reading a book, you are joining a chain of holy souls. And what do these sages tell us? They tell us that the world stands on Torah, avodah, and gemilus chasadim, and that the ultimate goal of all our learning is not just to speak, but to do. Shimon his son says it clearly: 'Study is not the most important thing, but actions.'

Think about Shammai's golden rule: 'Say little, but do much, and receive all men with a pleasant countenance.' How often do we promise ourselves or others big things, only to fall short? The Torah wants us to build our lives on quiet, solid action. When you greet another Yid with a warm, genuine smile, you are literally sustaining the world. You are bringing the peace and truth that Rabban Shimon ben Gamaliel says keeps the world standing.

Let us also take to heart the famous words of Hillel: 'If I am not for myself, who is for me? But if I am for my own self, what am I? And if not now, when?' We cannot wait for someone else to do our avodah for us, nor can we live only for ourselves. We must step up, take responsibility for our spiritual growth, and do it today, without putting it off.

Today, choose one small, concrete action instead of just talking about it. When you meet someone, greet them with a genuine, warm smile and a pleasant countenance, and make a fixed five minutes to learn Torah today without any distractions.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

The Five Daily Kapitlach

📖 **CHAPTER PREVIEW**

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

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

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'