

חומש עם רש"י • בראשית • ראשון

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.

פסוק א

Pasuk 1

בראשית ברא אלהים את השמים ואת הארץ:

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

רש"י

בראשית. אמר רבי יצחק לא היה צריך להתחיל את התורה אלא מהחודש הזה
this from this month except the Torah — to begin necessary was not Yitzhak Rabbi said In the beginning

לכם, שהיא מצוה ראשונה שנצטוו בה ישראל, ומה טעם פתח
He opened is the reason and what Yisrael with it that they were the first commandment which is for you
commanded

בבראשית? משום כח מעשיו הגיד לעמו לתת להם נחלת גוים
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, שאם יאמרו אמות העולם לישראל לסטים אתם, שכבשתם
because you conquered are you robbers to Yisrael the world the nations of they will say for if 111 Tehillim

ארצות שבעה גוים, הם אומרים להם כל הארץ של הקב"ה היא, הוא
He it is the Holy One blessed be belongs to the earth all of to them say they nations seven the lands of
He

בראה ונתנה לאשר ישר בעיניו, ברצונו נתנה להם, וברצונו נטלה מהם
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

ונתנה לנו:

to us and gave it

רש"י

בראשית ברא אין המקרא הזה אומר אלא דרשני, כמו שדרשוהו רבותינו
our Rabbis that they explained it like explain me except says this the verse not created In the beginning

בְּשִׁבִּיל הַתּוֹרָה שְׁנֵקְרָאת רִאשִׁית דְּרָכּוֹ מִשְׁלֵי ח' , וּבְשִׁבִּיל יִשְׂרָאֵל שְׁנֵקְרָאוּ
 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

רִאשִׁית תְּבוּאָתוֹ יִרְמִיָּה ב' ; וְאִם בָּאתָ לְפָרְשׁוֹ כַּפְּשׁוּטוֹ, כֹּה פָּרְשֵׁהוּ
 explain it thus according to its plain sense to explain it you come and if 2 Jeremiah His increase the beginning of

בְּרִיאַת שָׁמַיִם וָאָרֶץ, וְהָאָרֶץ הָיְתָה תְּהוֹ וְכָהוּ וְחָשֶׁךְ 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 לֹמֵר שְׂאֵלוֹ קִדְמוֹ,
 that these to say the creation the order of to teach the verse comes and not and the earth light let there be God

שָׁאֵם בָּא לְהוֹרוֹת כֹּה, הָיָה לוֹ לְכַתֵּב בְּרִאשׁוֹנָה בָּרָא אֶת הַשָּׁמַיִם וְגו' שְׂאִין
 etc. the heavens — He created at first to write for it it was thus to teach it came for if preceded

לָהּ רִאשִׁית בְּמִקְרָא שְׂאִינוֹ דְּבוּק לְתַכָּה שְׁלֹא תִּחְרִיו, כְּמוֹ בְּרִאשִׁית
 like that is after it to the word attached that is not in Scripture beginning to you for there is not

מִמְלֶכֶת יְהוֹיָקִים שֵׁם כ"ז, רִאשִׁית מִמְלַכְתּוֹ בְּרִאשִׁית י' , רִאשִׁית דְּגָנָהּ
 the first of 10 Genesis his kingdom the beginning of 27 there Yehoyakim the reign of in the beginning of

דְּבָרִים י"ח, ד' , – אֵף כָּאֵן אֶתָּה אוֹמֵר בְּרִאשִׁית בָּרָא אֱלֹהִים וְגו', כְּמוֹ
 etc. God creating in the beginning of say you here even 4 18 Deuteronomy your corn

בְּרִאשִׁית בָּרָא; וְדוּמָה לוֹ תַּחֲלֵת דְּבָר ה' בְּהוֹשֶׁעַ הוֹשֶׁעַ א' ,
 Hoshea through Hoshea Hashem speaking of the beginning of to it and similar creating in the beginning of like

כְּלוֹמַר תַּחֲלֵת דְּבָרוֹ שֶׁל הַקֵּץ בְּהוֹשֶׁעַ, וַיֹּאמֶר ה' אֵל הוֹשֶׁעַ
 to Hashem and He said through Hoshea the Holy One of His speaking the beginning of meaning to say 1

וְגו'. וְאֵת לְהוֹרוֹת בָּא שְׂאֵלוֹ תַּחֲלָה נִבְרָאוּ, וּפְרוּשׁוֹ בְּרִאשִׁית 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 אֵל – וַיֵּשׁ לָהּ מִקְרָאוֹת שְׁמֻקְצָרִים לְשׁוֹנָם וּמִמְעָטִים תַּכָּה אַחַת, כְּמוֹ
 one word and omit their language that shorten verses to you and there are these He created everything

כִּי לֹא סָגַר דְּלִתִּי בִטְנִי אִיּוֹב ג', וְלֹא פָּרַשׁ מִי הַסּוֹגֵר וְכְמוֹ 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 דְּמִשְׁק יִשְׁעִיהוּ ח' , וְלֹא פָּרַשׁ מִי יִשְׁאָנוּ; וְכְמוֹ אִם יַחְרוֹשׁ בִּבְקָרִים
 one plows if and like shall carry it who it explained and not 8 Isaiah Damascus the wealth of —

עֲמוֹס ו' , וְלֹא פָּרַשׁ אִם יַחְרוֹשׁ אָדָם בִּבְקָרִים, וְכְמוֹ מַגִּיד מִרְאשִׁית
 declaring and like with oxen a man plows if it explained and not 6 Amos with oxen

אַחֲרִית יִשְׁעִיהוּ מ"ו , וְלֹא פָּרַשׁ מַגִּיד מִרְאשִׁית דְּבָר אַחֲרִית דְּבָר –
 the end of a thing from the beginning of declaring it explained and not 46 Isaiah the end from the beginning

א"ב, תִּמָּה עַל עֲצָמָה, שְׁהָרִי הַמַּיִם קִדְמוֹ, שְׁהָרִי 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 הַמַּיִם, וְעַדִּיין לֹא גִלָּה הַמִּקְרָא, בְּרִיאַת הַמַּיִם מִתִּי הָיְתָה,
 when the waters the creation of the verse revealed not and still the waters the face of upon hovering God

הָא לְמַדְתָּ, שְׁקִדְמוֹ הַמַּיִם לָאָרֶץ, וְעוֹד, שְׁהַשָּׁמַיִם מֵאֵשׁ וּמַיִם נִבְרָאוּ,
 and water from fire that the heavens and furthermore to the earth the waters that preceded you learned behold it was

עַל כִּרְחֶה לֹא לְמַד הַמִּקְרָא סֵדֶר הַמִּקְדָּמִים וְהַמְּאַחֲרִים כְּלוּם:
 and the later things the earlier things the order of the verse taught not perforce were created

רש"י

בְּרָא אֱלֹהִים וְלֹא נֹאמֵר בָּרָא ה', שְׁבַתְחָלָה עָלָה בְּמַחְשָׁבָה לְבְרִיאָתוֹ בְּמַדְתָּ
 with the attribute of to create it in thought it arose for at first Hashem created was it said and not God Created

הִדִּינוּ, רָאָה שְׂאִין הָעוֹלָם מִתְקַיֵּם, הִקְדִּים מִדַּת רַחֲמִים וְשִׁתְפָּה
and partnered it mercy the attribute of He gave precedence to could endure the world that not He saw strict justice
לְמַעַן־ד', וְהִינֵנו דְּכָתִיב בְּיוֹם עֲשׂוֹת ה' אֱלֹהִים אָרֶץ וְשָׁמַיִם:
and heaven earth God Hashem making on the day of that which is written and this is with attribute of justice

פסוק ב

Pasuk 2

וְהָאָרֶץ הִיָּתָה תָהוּ וְבָהוּ וַחֲשֹׁךְ 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 הַמַּיִם:
the waters the face of upon was hovering God

רש"י

תָהוּ וּבָהוּ. תָהוּ לְשׁוֹן תַּמָּה וְשִׁמְמוֹן, שְׂאָדָם תוֹהָא וּמִשְׁתוֹמֵם עַל
at and amazed would be astonished that a person and desolation astonishment is an expression of desolate and void Desolate
בָהוּ שְׂבָה:
that is in it the emptiness

רש"י

תָהוּ. אֲשֶׁטוּרְדִי־שׁוֹן בְּלִע"ז:
in foreign tongue estordison Tohu

רש"י

בָהוּ. לְשׁוֹן רִקּוּת וְצָדוּ:
and waste emptiness an expression of Bohu

רש"י

עַל פְּנֵי תְהוֹם. עַל פְּנֵי הַמַּיִם שֶׁעַל הָאָרֶץ:
the earth which are on the waters the face of on the deep the face of On

רש"י

רוּחַ אֱלֹהִים מְרַחֶפֶת. כְּסֵא הַכְּבוֹד עוֹמֵד בְּאֵוִיר וּמְרַחֵף עַל פְּנֵי הַמַּיִם
the waters the face of over and hovering in the air was standing the Glory the throne of was hovering God And the spirit of
בְּרוּחַ פִּיו שֶׁל הַקָּדוֹשׁ וּבְמֶאֱמָרוֹ, כִּיּוֹנָה הַמְרַחֶפֶת עַל הַקֶּן,
the nest over that hovers like a dove and by His command the Holy One blessed be of His mouth by the breath of He
אֲקוּב"טִיר בְּלִע"ז:
in foreign tongue acoveter

פסוק ג

Pasuk 3

וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר:
light and there was light let there be God And said

פסוק ד

וַיֵּרָא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין
and between the light between God and separated good that the light — God And saw

הַחֹשֶׁךְ:

the darkness

רש"י

וירא אלהים את האור כי טוב ויבדל. אף בזה אנו צריכין לדברי אגדה,
Agada the words of need we in this Even and He separated it was good that the light — God And He saw

ראוהו שאינו כדאי להשתמש בו רשעים, והבדילו לצדיקים לעתיד לבא.
to come for the future for the righteous and He set-it-apart wicked people it to use fitting that it is not He saw it

ולפי פשוטו כה פירשהו, ראוהו כי טוב, ואין נאה לו ולחשך
and for the darkness for it seemly and it is not it was good that He saw it explain it thus its plain sense And according to

שיהיו משתמשים בערבוביא, וקבע לזה תחומו ביום, ולזה
and for this one by day his boundary for this one and He established in confusion functioning that they should be

תחומו בלילה:

by night his boundary

פסוק ה

וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי עֶרֶב וַיְהִי
and there was evening and there was Night He called and to the darkness Day to the light God And called

בֶּקֶר יוֹם אֶחָד:

one day morning

רש"י

יום אחד. לפי סדר לשון הפרשה היה לו לכתב יום ראשון, כמו
just as first day to write for it it was the Torah portion the language of the order of according to one Day

שכתוב בשאר הימים שני, שלישי, רביעי, למה כתב אחד? לפי שהיה
that was because one did it write why fourth third second the days on the rest of that is written

הקב"ה יחיד בעולמו, שלא נבראו המלאכים עד יום שני, כה מפרש
is explained so the second day until the angels were created since not in His world alone the Holy One

בב"ר:

in Bereishis Rabbah

פסוק ו

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין מַיִם
waters between separating and let it be the waters in the midst of an expanse let there be God And said

לַמַּיִם:

to waters

רש"י

יהי רקיע. יחזק הרקיע, שאף על פי שנבראו שמים ביום א' עדין
still first on the day heavens that they were created though for even the expanse let it strengthen an expanse Let there be
למים היו וקרשו בשני מגערת הקב"ה באמרו יהי רקיע,
an expanse let there be when He said the Holy One from the rebuke of on the second and they congealed they were fluid
וזהו שכתב איוב כ"ו עמודי שמים ירופפו - כל יום ראשון, ובשני
and on the second first the day all of trembled heaven the pillars of twenty six Iyov that is written and this is
יתמהו מגערתו, באדם שמתומם ועומד מגערת המאים עליו:
him one who threatens from the rebuke of and stands who is astonished like a man at His rebuke they were astonished

רש"י

בתוך המים. באמצע המים, שיש הפרש בין מים העליונים לרקיע
to the firmament the upper the waters between a distance for there is the waters in the middle of the waters In the midst of
כמו בין הרקיע למים שעל הארץ, הא למדת, שהם תלויים במאמרו
by the word are suspended that they you have learned behold the earth that are upon to the waters the firmament between just as
של מלך:
the King of

פסוק ז

Pasuk 7

ויעש אלהים את הרקיע ויבדל בין המים אשר מתחת לרקיע
the expanse were beneath which the waters between and He separated the expanse — God And He made
ובין המים אשר מעל לרקיע ויהי כן:
so and it was the expanse were above which the waters and between

רש"י

ויעש אלהים את הרקיע. תקנו על עמודו, והיא עשיתו, כמו ועשתה את
— and she shall trim like its making and this is its post upon He established it the expanse — God And He made
צפרניה דברים כ"א:
twenty one Devarim her nails

רש"י

מעל לרקיע. על הרקיע לא נאמר אלא מעל לרקיע, לפי שהן
that they because to the expanse from above but rather was it said not the expanse upon to the expanse From above
תלויין באויר. ומפני מה לא נאמר כי טוב ביום שני? לפי שלא היה
was that not because second on the day it is good that was it said not what and because of in the air are suspended
נגמר מלאכת המים עד יום שלישי, וחרה התחיל בה בשני, ודבר שלא
that not and a thing on the second in it He began and behold the third day until the waters the work of completed
נגמר אינו במלואו וטובו; ובשלישי שנגמר מלאכת המים והתחיל
and He began the waters the work of when was completed and on the third and its goodness in its completeness is not is completed
ונגמר מלאכה אחרת, כפל בו כי טוב שתי פעמים, אחת לגמר
for the completion of one times two it is good that on it He doubled another work and completed
מלאכת השני ואחת לגמר מלאכת היום:
the day the work of for the completion of and one the second the work of

וַיִּקְרָא אֱלֹהִים לָרְקִיעַ שָׁמַיִם וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם שֵׁנִי:
second day morning and there was evening and there was Heaven to the expanse God And called

רש"י

ויקרא אלהים לרקיע שמים. שא מים, שם מים, אש ומים, שערכו זה
this that He mixed them and water fire water there is water carry Heaven to the expanse God And He called
בזה ועשה מהם שמים:
heaven from them and He made with this

וַיֹּאמֶר אֱלֹהִים יִקְווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מְקוֹם אֶחָד וַתֵּרָא הַיַּבְשָׁה
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

רש"י

יקוו המים. שהיו שטוחין על פני כל הארץ והקנום באוקינוס
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
הוא הים הגדול שבכל הימים:
the seas which is of all the great the sea it is

וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיִּרָא אֱלֹהִים
God And saw Seas He called the waters and to the gathering of Earth the dry land God And called

כי טוב:
it was good that

רש"י

קרא ימים. והלא ים אחד הוא? אלא אינו דומה טעם דג העולה מן הים
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
בצכו לטעם דג העולה מן הים באספמיה:
in Aspamia the sea from that comes up fish to the taste of in Acco

וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאֶרֶץ דְּשֵׂא עֵשֶׂב מִזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי
fruit making fruit tree of seed yielding herbage vegetation the earth shall sprout G-d And He said

למינו אשר זרעו בו על הארץ ויהי כן:
so and it was the earth upon is in it its seed which according to its kind

רש"י

תדשא הארץ דשא עשב. לא דשא לשון עשב ולא עשב לשון דשא, ולא הנה
was it and not deshe the term of esev and not esev the term of deshe not herb sprout the earth Let sprout
לשון המקרא לומר תעשיב הארץ, שמיני דשאים מחלקיו, כל אחד לעצמו נקרא
is called by itself one each are distinct sprouts for species of the earth shall herb to say the Scripture the style of
עשב פלוגי, ואין לשון למדבר לומר דשא פלוגי, שלשון דשא הוא לבישת
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
הארץ כשהיא מתמלאת בדשאים:
with sprouts is filled when it the earth

רש"י

תדשא הארץ. תתמלא ותתפסה לבוש עשבים. בלשון לעז נקרא דשא
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
ארברייז, כלן בערבוביא, וכל שרש לעצמו נקרא עשב:
an esev is called by itself root and every in a mixture all of them herbaries

רש"י

מזריע זרע. שיגידל בו זרעו לזרע ממנו במקום אחר:
another in a place from it to sow its seed within itself that it should grow seed yielding

רש"י

עץ פרי. שיהא טעם העץ כטעם הפרי, והיא לא עשתה כן, אלא
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
ותוצא הארץ עץ עושה פרי ולא העץ פרי, לפיכך כשנתקלל אדם על עונו
his sin for Adam when was cursed therefore itself fruit the tree and not fruit yielding a tree the earth and brought forth
נפקדה גם היא על עונה ונתקללה:
and was cursed her sin for she also she was remembered

רש"י

אשר זרעו בו. הן גרעיני כל פרי שממן האילן צומח כשנוטעין אותו:
it when they plant grows the tree that from them fruit every the kernels of they are is in it its seed whose

פסוק יב

Pasuk 12

ותוצא הארץ דשא עשב מזריע זרע למינהו ועץ עשה פרי
fruit producing and a tree according to its kind seed yielding herbage vegetation the earth And brought forth
אשר זרעו בו למינהו וירא אלהים כי טוב:
it was good that God and saw according to its kind is in it seed whose

רש"י

ותוצא הארץ וגו'. אע"פ שלא נאמר למינהו בדשאין בצווייהן,
in their commanding regarding the herbs according to its kind was it said that not Even though etc. the earth And she brought forth
שמעו שנצטוו האילנות על כה, נשאו ק"ו בעצמן, כמפרש
as is explained to themselves an a fortiori argument they applied this upon the trees that were commanded they heard

וַיְהִי עָרֶב וַיְהִי בֹקֶר יוֹם שְׁלִישִׁי:

And there was evening And there was a third day morning and there was

וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם

And said God let there be lights in the expanse of the heavens to separate the day between

וּבֵין הַלַּיְלָה וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים וּשְׁנִים:

and between the night and they shall be for signs and for festivals and for days and years and

רש"י

יְהִי מְאֹרֶת וּגו'. מִיּוֹם רֵאשִׁוֹן נִבְרְאוּ וּבְרָכִיעִי צִוָּה עֲלֵיהֶם

Let there be etc. luminaries from the day first they were created and on the fourth He commanded upon them

לְהַתְּלוֹת בְּרָקִיעַ, וְכֵן כָּל תּוֹלְדוֹת שָׁמַיִם וָאָרֶץ נִבְרְאוּ מִיּוֹם רֵאשִׁוֹן, וְכָל

to be suspended in the firmament and so all and earth heaven the productions of first from the day were created and each

אֶחָד וְאֶחָד נִקְבַּע בְּיוֹם שֶׁנִּגְזַר עָלָיו, הוּא שֶׁכָּתוּב אֶת הַשָּׁמַיִם, לְרִבּוֹת

one was fixed on the day that was decreed upon it that is what is written — the heavens to include

תּוֹלְדוֹתֵיהֶם, וְאֵת הָאָרֶץ, לְרִבּוֹת תּוֹלְדוֹתֶיהָ:

their productions and — the earth to include its productions

רש"י

יְהִי מְאֹרֶת. חֶסֶר וַי"ו כְּתִיב, עַל שְׁהוּא יוֹם מְאֹרָה לְפַל אֶסְפָּרָה בְּתִינוּקוֹת,

Let there be lights lacking the letter vav it is written because it is a day of that it is upon the children croup to fall curse

הוּא שֶׁשִׁנֵּינוּ בְּד' הָיוּ מְתַעֲנִים עַל אֶסְפָּרָה שֶׁלֹּא תִפֹּל בְּתִינוּקוֹת:

this is that we learned on the fourth they were for fasting croup that not upon the children it should fall that not

רש"י

לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה. מִשְׁנִגְנֹז הָאוֹר הָרֵאשִׁוֹן, אֲבָל בְּשִׁבְעַת

To divide between the day and between the night from when was hidden the light the first but during the seven

יָמֵי בְּרֵאשִׁית שֶׁמָּשׁוּ הָאוֹר וְהַחֹשֶׁךְ הָרֵאשִׁוֹנִים יַחַד בֵּין בְּיוֹם וּבֵין בְּלַיְלָה:

Creation days of served the light and the darkness together both by day and both by night

רש"י

וְהָיוּ לְאוֹתוֹת. כְּשֶׁהִמָּאֻרוֹת לוֹקִין, סִימָן רַע הוּא לְעוֹלָם, שֶׁנֶּאֱמַר מֵאוֹתוֹת

And they shall be for signs when the luminaries are eclipsed a sign of evil it is for the world as it is said from the signs of

הַשָּׁמַיִם אַל תַּחְתּוֹ יִרְמִיָּה י', בְּעֲשׂוֹתְכֶם רְצוֹן הַקֶּב"ה אֵין אַתֶּם

do not the heavens be dismayed Yirmeyahu ten when you do the will of the Holy One blessed be you there is no

He

צָרִיכִין לְדַאֵג מִן הַפְּרָעָנוֹת:

need to worry about the retribution

רש"י

ולמועדים. על שם העתיד, שעתידים ישראל להצטוות על המועדות והם
and they the festivals concerning to be commanded Yisrael that are destined the future account of on And for seasons
נמנים למוֹלַד הַלְבָנָה:
of the moon by the conjunction are calculated

רש"י

ולימים. שמוש החמה חצי יום ושמוש הלבנה חצי, הרי יום שלם:
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

רש"י

ושנים. לסוף שס"ה ימים ס"א ורביע יום, יגמרו מהלכתם
their course they complete a day and a quarter of days three hundred sixty-five at the end of And for years
ב"ב מזלות המשרתים אותם, והיא שנה, וחוזרים ומתחילים פעם שניה
second a time and they begin and they return a year and that is them that serve constellations through twelve
לסבב בגלגל כמהלכן הראשון:
the first like their course in the sphere to revolve

פסוק טו

Pasuk 15

והיו למאורת ברקיע השמים להאיר על הארץ ויהי כן:
so and it was the earth upon to shine the heavens in the expanse of for lights and they shall be

רש"י

והיו למאורת. עוד זאת ישמשו, שיאירו לעולם:
for the world that they should light they shall serve this furthermore for lights And they shall be

פסוק טז

Pasuk 16

ויעש אלהים את שני המארת הגדלים את המאור הגדל לממשלת
for the rule of the greater the light — the great the lights the two of — God And He made
היום ואת המאור הקטן לממשלת הלילה ואת הפוכבים:
the stars and — the night for the rule of the lesser the light and — the day

רש"י

המארת הגדולים. שוים נבראו ונתמעטה הלבנה על שקטרגה ואמרה
and said that she complained because the moon and was diminished they were created equal the great The luminaries
א"א לשני מלכים שישתמשו בכתר אחד:
one of crown to make use kings for two it is impossible

רש"י

ואת הכוכבים. על ידי שמעט את הלבנה הרבה צבאייה להפיס דעתה:
its mind to appease its hosts He increased the moon — that He diminished means of by the stars and —

פסוק יז

וַיִּתֵּן אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל הָאָרֶץ:
the earth upon to shine the heavens in the expanse of God them And He set

פסוק יח

וְלָמַשׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא
and saw the darkness and between the light between and to separate and over the night over the day and to rule
אֱלֹהִים כִּי טוֹב:
it was good that God

פסוק יט

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם רְבִיעִי:
fourth day morning and there was evening And there was

פסוק כ

וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף יָעוּפֶף עַל הָאָרֶץ עַל
across the earth above let fly and birds living creatures swarms of the waters let swarm God And said
פָּנֵי רָקִיעַ הַשָּׁמַיִם:
the heavens the expanse of the face of

רש"י

נפש חיה. שִׁיָּהּ בָּה חיות:
vitality in it that there shall be living A creature

רש"י

שרץ. כָּל דָּבָר חַי שֶׁאֵינוֹ גָּבוֹה מִן הָאָרֶץ קְרוִי שָׂרָץ: כָּעוֹף, כָּגוֹן
such as among winged creatures sheretz is called the ground from high that is not living thing every Swarming thing
זְבוּבִים, בִּשְׂקָצִים, כָּגוֹן נִמְלִים וְחַפּוּשִׁים וְתוֹלָעִים, בִּבְרִיּוֹת, כָּגוֹן חֹלֵד וְעֶכְבָּר
and mouse the mole such as among creatures and worms and beetles ants such as among abominable flies
creatures
וְחִמָּט וְכִיוֹצָא בָהֶם, וְכָל הַדָּגִים:
the fish and all to them and similar and snail

פסוק כא

וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִם הַגְּדֹלִים וְאֵת כָּל נֶפֶשׁ הַחַיָּה הַרֹמֶשֶׂת אֲשֶׁר
which that creeps living creature every and — the great the sea monsters — God And created
שָׂרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל עוֹף כָּנָף לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי
that God and saw according to its kind winged bird every and — according to their kinds the waters swarmed

טוב:

good

רש"י

התנינם. דגים גדולים שבים, ובדברי אגדה הוא לויטן וכן זוגו
mate and its Leviathan it is Aggadah and in the words of that are in the sea large fish The huge creatures
שבראם זכר ונקבה והרג את הנקבה ומלחה לצדיקים לעתיד לבא,
to come for the future for the righteous and salted her the female — and He killed and female male that He created them
שם יפרו וירבו לא יתקיים העולם בפניהם:
before them the world could endure not and multiply they would be fruitful for if

רש"י

נפש החיה. שיש בה חיות:
vitality in it that there is that is living A soul

פסוק כב

Pasuk 22

ויברך אתם אלהים לאמר פרו ורבו ומלאו את המים בימים
in the seas the waters — and fill and multiply be fruitful saying God them And blessed
והעוף ירב בארץ:
on the earth shall multiply and the birds

רש"י

ויברך אותם. לפי שמחסרים אותם וצדין מהם ואוכלין אותם, הצרכו לברכה,
a blessing they needed them and eat of them and hunt them that they decrease Because them And He blessed
ואף החיות הצרכו לברכה, אלא מפני הנחש שעתיד לקללה, לכה לא
He did not therefore for curse that is destined the serpent because of but a blessing needed the beasts and even
ברכו, שלא יהא הוא בכלל:
included it should be so that not bless them

רש"י

פרו. ל' פרי פלו' עשו פרות:
fruits make meaning fruit is of Be fruitful

רש"י

ורבו. אם לא אמר אלא פרו, הנה אחד מוליד אחד ולא יותר, ובא
and came more and not one bringing forth one would be be fruitful except He had said not if And multiply
ורבו שאחד מוליד הרבה:
many brings forth that one and multiply

פסוק כג

Pasuk 23

ויהי ערב ויהי בקר יום חמישי:
fifth day morning and there was evening And there was

וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׁ
 and creeping thing animal according to its kind creature living soul the earth let bring forth God And said
 וְחַיֵּיתוֹ אֶרֶץ לְמִינָהּ וַיְהִי כֵן:
 so and it was according to its kind the earth and beast of

רש"י

תּוֹצֵא הָאָרֶץ. הוּא שְׁפָרְשִׁיתִי שֶׁהַכֹּל נִבְרָא מִיּוֹם רִאשׁוֹן, וְלֹא הֻצְרְכוּ
 were they needed and not first from the day was created that everything is what I explained that the earth Let bring forth
 אֶלָּא לְהוֹצִיאָם:
 to bring them forth except

רש"י

נֶפֶשׁ חַיָּה. שֵׁשׁ בָּהּ חַיּוֹת:
 vitality in it that there is living A soul

רש"י

וּרְמֵשׁ. הֵם שָׂרָצִים, שֶׁהֵם נִמוּכִים וְרוֹמְשִׁים עַל הָאָרֶץ וְנִרְאִים כְּאִלּוּ נִגְרָרִים
 they are dragged as if and appear the earth upon and creep are low that they swarms they And creeping things
 שֶׁאֵין הַלּוֹכִין נִפְרָא. כָּל לְשׁוֹן רֶמֶשׁ וְשָׂרָץ בְּלִשׁוֹנֵנוּ קוֹנֵמוֹ "כְּרִישׁ
 mouvoir in our language and swarming creeping expression of every is noticeable their movement for not
 בַּלֵּעִי:
 in foreign language

וַיַּעַשׂ אֱלֹהִים אֶת חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת הַבְּהֵמָה לְמִינָהּ וְאֶת
 and — according to its kind the cattle and — according to its kind the earth the beast of — God And made
 כָּל רֶמֶשׁ הָאֲדָמָה לְמִינָהּ וַיֵּרָא אֱלֹהִים כִּי טוֹב:
 it was good that God and saw according to its kind the ground creeping things of all

רש"י

וַיַּעַשׂ. תְּקַנָּם בְּצַבִּיוֹנָם וּבְקוֹמָתָם:
 and in their stature with their volition He formed them And He made

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוּתֵנוּ וַיִּרְדּוּ בְּדַגַּת הַיָּם
 the sea over the fish of and they shall rule after Our likeness in Our image man Let us make God And said
 וּבְעוֹף הַשָּׁמַיִם וּבְבְּהֵמָה וּבְכָל הָאָרֶץ וּבְכָל הָרֶמֶשׁ הָרֹמֵשׁ
 that creeps creeping thing and over every the earth and over all and over the animals the heavens and over the birds of

על הארץ:

the earth upon

רש"י

נעשה אדם. עֲנוֹתָנוֹתָי שֶׁל הַקֹּפֶ"ה לְמַדְנוּ מִכָּאן, לְפִי שֶׁאָדָם הוּא בְּדִמּוֹת
in the likeness is that man because from here we learned the Holy One of the meekness man We will make
הַמַּלְאָכִים וַיִּתְקַנְאוּ בוֹ, לְפִיכָּה נִמְלָה 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
נִמְלָה בְּפַמְלָיָא שְׁלוֹ, שֶׁכֵּן מְצִינוּ בְּאַחְאָב, שֶׁאָמַר לוֹ מִיכָּה רָאִיתִי אֶת ה' יֹשֵׁב עַל
on sitting Hashem — Isaw Michah to him that said with Achav we found for so of His with the council consults
כִּסֵּאוֹ וְכָל צָבָא הַשָּׁמַיִם עֹמְדִים עָלָיו מִיְמִינוֹ וּמִשְׁמָאלוֹ מַלְכִים 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 וּשְׁמָאל לְפָנָיו? אֲלֵא אֵלּוֹ מִיְמִינִים לְזָכוֹת וְאֵלּוֹ מִשְׁמָאִילִים לְחֻבָּה,
for guilt incline to the left and these for merit incline to the right these rather before Him and left right indeed
וְכֵן בְּגִזְרַת עִירִין פִּתְגָמָא וּבְמֵאמֶר קִדִּישִׁין שֶׁאֵלֶּתָא דְנִיָּאל ד' , אִף 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
בְּפַמְלָיָא שְׁלוֹ נָטַל רְשׁוֹת, אָמַר לָהֶם יֵשׁ בְּעָלְיוֹנִים בְּדִמּוֹתַי; 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
בְּדִמּוֹתַי בְּתַתְּוֹנִים הֲרִי יֵשׁ קִנְאָה בְּמַעֲשֵׂה בְּרָאשִׁית:
creation in the work of envy there is behold among the lower beings after My likeness

רש"י

נעשה אדם. אַע"פ שֶׁלֹּא סִיעֵוָהוּ בִּיצִירָתוֹ וַיֵּשׁ מָקוֹם לְמִינִים לְרִדּוֹת, 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
נִמְנָע הַכְּתוּב מִלְּמַד דָּרַךְ אֶרֶץ וּמִדַּת עֲנוּה שִׁיָּהּ הַגָּדוֹל נִמְלָה וְנוֹטַל
and taking consulting the greater that should be humility and the trait of conduct proper from teaching the verse did refrain
רְשׁוֹת מִן הַקָּטָן; וְאִם כֶּתֵב אֶעֱשֶׂה אָדָם, לֹא לְמַדְנוּ שִׁיָּהּ 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, אֲלֵא עִם עֲצָמוֹ, וּתְשׁוּבַת הַמִּינִים כֶּתֵב 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 כֶּתֵב וַיִּבְרָאוּ:
and they created did it write and not

רש"י

בצלמנו. בְּדְפוּס שְׁלָנוּ:

of ours in the mold In our image

רש"י

כדמותנו. לְהַבִּין וּלְהַשְׁכִּיל:

and to comprehend to understand after our likeness

רש"י

וירדו בדגת הים. יֵשׁ בְּלִשׁוֹן הַזֶּה לִשׁוֹן רְדוּי וּלְשׁוֹן יִרְיָדָה;
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, רוּדָה בַּחַיּוֹת וּבְבֵהֵמוֹת, לֹא זָכָה, נַעֲשֶׂה יְרוּד לְפָנֵיהֶם וְהַחַיָּה מוֹשְׁלָת
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

בו:

over him

פסוק כז

Pasuk 27

וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצִלְמוֹ 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

רש"י

ויברא אלהים את האדם בצלמו. בדפוס העשוי לו, שכל נברא במאמר

by a word was created for everything for him that was made in the mold in His image the man — God And He created

והוא נברא בידיים, שנאמר ותשת עלי כפכה תהילים קל"ט; נעשה בחותם

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

כמטבע העשויה על ידי רשם שקורין קוי"ן בלע"ז וכן הוא אומר תתהפך

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

כחמר חותם איוב ל"ח:

38 Iyov of a seal like clay

רש"י

בצלם אלהים ברא אותו. פרש לה שאותו צלם המתקן לו, צלם

was the form of for him prepared form that that to you it explains him He created God In the image of

דיוקן יוצרו הוא:

it his Creator the image of

רש"י

זכר ונקבה ברא אותם. ולהלן הוא אומר ויקח אחת מצלעתי וגו' בראשית

Genesis etc. of his ribs one and He took says it and further on them He created and female Male

ב' ? מדרש אגדה שבראו שני פרצופים בבריאה ראשונה, ואחר כך

that and after first in the creation faces with two that He created him explanation is the Midrashic two

חלקו. ופשוטו של מקרא, כאן הודיעה שנבראו שניהם בששי ולא

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

פי' לה כיצד ברייתו, ופרש לה במקום אחר:

another in a place to you and He explained their creation was how to you explained

פסוק כח

Pasuk 28

וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלְאוּ אֶת הָאָרֶץ

the earth — and fill and multiply be fruitful God to them and said God them And blessed

וּכְבֹּשָׁה וּרְדוּ בְּדַגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל חַיַּה הָרֹמֶשֶׂת

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

על הארץ:

the earth upon

רש"י

וכבשה. חסר וי"ו ללמדך שהזכר פובש את הנקבה, שלא תהא יצאנית,

a gad-about she will be so that not the female — subdues that the male to teach you a vav lacks And subdue her

ועוד ללמדך שהאיש שדרכו לכבש מצוה על פריה ורביה ולא

and not and multiplication fructification on is commanded is to conquer whose way that the man to teach you and furthermore

האשה:

the woman

פסוק כט

Pasuk 29

ויאמר אלהים הנה נתתי לכם את כל עשב זרע זרע אשר על פני

the face of is upon which seed yielding herb every — to you I have given behold God And said

כל הארץ ואת כל העץ אשר בו פרי עץ זרע זרע לכם יהיה לאכלה:

for food it shall be for you seed yielding a tree is fruit of in it which tree every and — the earth all

רש"י

לכם יהיה לאכלה ולכל חית הארץ. השווה להם בהמות וחיית למאכל,

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

ולא הרשה לאדם ולאשתו להמית פריה ולאכל בשר, אף כל ירק עשב יאכלו

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

יחד כלם, וכשבאו בני נח התיר להם בשר, שנאמר כל רמש אשר

that moving thing every as it is said meat to them He permitted Noah the sons of and when came all of them together

הוא חי וגו' פירק עשב שהתירתי לאדם הראשון נתתי לכם את כל:

everything — to you I have given the first to Adam that I permitted herb like the green etc. lives it

פסוק ל

Pasuk 30

ולכל חית הארץ ולכל עוף השמים ולכל רמש על הארץ אשר

which the earth upon that creeps and to everything the heavens birds of and to all the earth beasts of and to all

בו נפש חיה את כל ירק עשב לאכלה ויהי כן:

so and it was for food herbs the green of all — life has a soul of in it

פסוק לא

Pasuk 31

וירא אלהים את כל אשר עשה והנה טוב מאד ויהי ערב

evening and there was very good and behold He had made that all — God And saw

ויהי בקר יום השישי:

the sixth day morning and there was

רש"י

יום הששי. הוסיף ה' בפשטי בגמר מעשה בראשית, לומר שהתנה
that He stipulated to say Creation the work of at the completion of to the sixth the letter Hei He added the sixth Day
עמם, על מנת שיקבלו עליהם ישראל חמשה חמשי תורה. דבר אחר יום
Day explanation Another Torah books of the five Yisrael upon themselves that they accept condition on with them
הששי, כלם תלויים ועומדים עד יום הששי, הוא ו' בסיון המוכן
that was destined of Sivan the sixth which is the sixth the day of until and standing suspended all of them the sixth
למתן תורה:
Torah for the giving of

פסוק לב

Pasuk 32

ויכלו השמים והארץ וכל צבאם:

their array and all of and the earth the heavens And were finished

פסוק לג

Pasuk 33

ויכל אלהים ביום השביעי מלאכתו אשר עשה וישבת ביום

on the day and He abstained He had made which His work the seventh on the day God And completed

השביעי מכל מלאכתו אשר עשה:

He had made which His work from all the seventh

רש"י

ויכל אלהים ביום השביעי. ר' שמעון אומר בשר ודם, שאינו יודע עתיו
his times knowing who is not and blood flesh says Shimon Rabbi the seventh on the day God And finished
ורגעי צריך להוסיף מחל על הקדש, הקב"ה שידע עתיו ורגעיו, נכנס
enters and His moments His times who knows the Holy One the holy onto from weekday to add needs and his moments
בו כחוט השערה, ונראה כאלו כלה בו ביום. ד"א מה הנה העולם
the world was what another explanation on the day on it He finished as if and it appears the hair like a thread of into it
חסר? מנוחה, באת שבת באת מנוחה, כלה ונגמרה המלאכה:
the melacha and was completed was finished rest came Shabbos came rest lacking

פסוק לד

Pasuk 34

ויברך אלהים את יום השביעי ויקדש אתו כי בו שבת

He abstained on it because it and He sanctified the seventh the day of — God And He blessed

מכל מלאכתו אשר ברא אלהים לעשות:

to make God created which His melacha from all of

רש"י

ויברך, ויקדש. ברכו במן, שכל ימות השבוע יורד להם עמר
an omer for them there descended the week the days of that all with the Manna He blessed it and He sanctified And He blessed
לגלגלת, ובששי לחם משנה, וקדשו במן, שלא ירד כלל בשבת,
on Shabbos at all it descended that not with the Manna and He sanctified it double bread and on the sixth per head

רש"י

אשר ברא אלהים לעשות. המלאכה שהיתה ראויה לעשות בשבת, כפל ועשה
and He did it He doubled on Shabbos to be done fitting that was the work to do God created which

בפשי כמו שפירש בב"ר:

in Bereishis Rabbah it is explained just as on the sixth

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.

למעשה 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.

דף יומי • בכורות • דף 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

לאתוויי חלבו.

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

STATEMENT

אמר ר' אבהו: אין נפדין תמימין, ואין מתפיסין לכל זבח שירצה.

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

תמימים הוא דלא מיפדקי, הא בעלי מומין — מיפדקי.

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

לכל שירצה הוא דאין מתפיסין, הא לאותו זבח — מתפיסין.

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

היכי משפחת לה? דמתפיסן לאותו זבח, ונפדין במומן.

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

נימא תיהוי תיובתא דרב הונא?

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

אמר לה רב הונא: הוא הדין דאפילו בעלי מומין אין נפדין,

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

ואידי דתנא רישא "נפדין תמימים" — תנא נמי סיפא "אין נפדין תמימים",

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

ואידי דתנא רישא "לכל זבח שירצה" — תנא נמי סיפא "לכל זבח שירצה".

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

והשוחטן בחוץ פטור.

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

EXPLANATION

רב הונא מתני חייב, ומוקים לה בדוקין שבצעין, ואליבא דרבנן דאמר: אם עלו לא ירדו.

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

בין לפני פדיונו בין לאחר פדיונו עושה תמורה.

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

STATEMENT

אמר רב נחמן אמר רבה בר אבוח: ותמורתו לאחר פדיונו מתה.

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

QUESTION

מאי טעמא? היכי לי עביד?

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

EXPLANATION

ליקרביה — מפני קדושה דחוייה קאתיא,

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

ליפרקה — לא אלימא למיתפס פדיונה, הלכך מתה.

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

OBJECTION

מתקיף לה רב עמרם: ותיתכיל במומה לבעלים!

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

QUESTION

וכי מה בין זו לתמורת בכור ומעשר?

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

PROOF

דתנן: תמורת בכור ומעשר, הן וילדו וילד וילדו עד סוף כל העולם — הרי הן בכור ומעשר,
ויאכלו במומן לבעלים!

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

אמר ליה אביי: זה שם אמו עליו וזה שם אמו עליו,

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

זו כולו תמורת בכור ומעשר מיקרנא, מה בכור ומעשר במומן מיתאכלן לפעלים, אף תמורתן מיתאכלא.

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

וזו שם אמו עליו, תמורת קדשים מיקרנא, מה קדשים לא מיתכלי אלא בפדיון — אף תמורתן נמי לא מיתכלי אלא בפדיון, והא לא אלימא למיתפס פדיונה.

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

תנא כוותיה דרב נחמן: מנין לתמורת פסולי המוקדשין שמתה? תלמוד לומר: "ממעלי הגרה... טמא",

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

האי מיבעי ליה לחמש חטאות מתות!

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

ההוא מ"מפריסי הפרסה טמא" נפקא.

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

PROOF

תנא נמי הכי: מנין לחמש חטאות מתות? תלמוד לומר: "ממפריסי הפרסה... טמא".

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

חמש חטאות מתות, הילכתא גמירי לה, אלא כי אתא קרא לתמורת אשם.

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

תמורת אשם נמי הילכתא היא, כל שבחטאת מתה — באשם רועה!

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

אַלֵּא, לְעוֹלָם חֶמֶשׁ חַטָּאוֹת מֵתוֹת, וְאַצְטְרִיךְ קָרָא וְאַצְטְרִיךְ הִילְכָתָא,

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 מִקְרָא הָוָה אָמִינָא לְרַעְיָהּ, קָא מִשְׁמַע לֹן הִילְכָתָא לְמִיתָהּ.

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 מִהִילְכָתָא הָוָה אָמִינָא: הֵיכָא דְעָבַד אִיקְרִי וְאָכַל מִהֵנִי חֶמֶשׁ חַטָּאוֹת — אִיסוּרָא אֵיכָא, לָאוּ לֵיכָא, קָמִשְׁמַע לֹן דְּאֵיכָא לָאוּ.

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

וְאֵיכָצִית אֵימָא: לְאַקוּשִׁי דְבָרָא חֶבֶא מִמַּעַלִּי גֵרָה לְדָבָר חֶבֶא "מִמַּפְרִיסֵי הַפְּרָסָה", מָה לְהֵלֵן בְּמִיתָה — אִף כָּאֵן 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

מִתְנִי' הַמִּקְבֵּל צֹאן בְּרֹזֶל 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

וְלִדְוִתִּיהֶן פְּטוּרִין, וְלִדְוִי וְלִדְוִתִּיהֶן חֵיבִין.

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

הַעֲמִיד וּלְדוֹתֶיךָ תַּחַת אֲמוֹתֶיךָ — וְלִדְי וּלְדוֹת פְּטוּרֶיךָ, וְלִדְי וּלְדוֹת חַיִּיבֶיךָ.

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

רָבִן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: אֶפְיָלוּ עַד עֲשֶׂרָה פְּטוּרִים, שְׁאֲחֲרִייתָן לְנִכְרִי.

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

רַחֵל שִׁילְדָה מִיֵּן עֵז, וְעֵז שִׁילְדָה מִיֵּן רַחֵל — פְּטוּרָה מִן הַכְּבוֹרָה, וְאִם יֵשׁ בּוֹ מְקַצֵּת סִימָנִין — חַיִּיב.

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.

גמרא GEMARA

QUESTION

גַּמְ' לַמִּימָרָא, דְּכִיּוֹן דְּלֹא נִקֵּט מֵרָא זִוְי' — בְּרִשּׁוֹתָא דְּמֵרָא קִיּוּמָא?

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

וְרַמְיָנָהּ: אֵין מִקְבֵּלִין צֵאן בְּרִזָּל מִיִּשְׂרָאֵל מִפְּנֵי שֶׁהוּא רַבִּית, אֲלֵמָּא בְּרִשׁוּתָּא דְּמִקְבֵּל קָיִמָּא!

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

אמר אפ"י: לא קשיא, הא דקפ"ל עליה אונסא וז"ל, והא דלא קפ"ל עליה אונסא וז"ל.

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

אמר ליה רבא: דקפיל עליה אונסא וזולא, "צאן פרזל" קרית ליה?

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

ועוד, מאי פסקא?

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

OBJECTION

ועוד, אדתני סיפא אבל מקבלין צאן ברזל מן הגוי — ליפלוג וליתני בדידה: במה דברים אמורים? דלא קביל עליה אונסא וזולא, אבל קביל עליה אונסא וזולא — שפיר דמי!

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

אלא אמר רבא: אידי ואידי דלא קביל עליה אונסא וזולא,

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

והכא גבי בכורה היינו טעמא, דאילו אתי גוי בעי זוזי ולא יהיב ליה — תפיס לה לבהמה, ואי לא משכח לה לבהמה — תפיס ולדות דידה,

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

והרי יד גוי באמצע, וכל יד גוי באמצע — פטורה מן הבכורה.

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

העמיד ולדותיהן תחת אמותיהן — ולדי ולדות פטורים.

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

אמר רב הונא: ולדות פטורין, וולדי (ולדותיהן) [ולדות] תיבין.

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

ורב יהודה אומר: ולדי ולדות נמי פטורין, וולדי ולדי ולדות חייבין.

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

תנן: העמיד ולדות תחת אמותיהן — ולדי ולדות פטורין.

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

טעמא דהעמיד, הא לא העמיד — לא. תיובתא דרב יהודה!

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

אמר לך רב יהודה: הוא הדין, אף על גב דלא העמיד, והא קא משמע לך: אפילו העמיד נמי.

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

דאורחיה דגוי למיתפס בנה, והוי כמי דלא העמיד — ולדי ולדות פטורין, וולדי ולדי ולדות חייבין.

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

תנן: רבן שמעון בן גמליאל אומר: אפילו עד עשרה דורות פטורין, שאחריותן לנכרי.

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

בשלמא לרב יהודה דאמר: נחית תנא קמא לדרי —

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.

למעשה 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.

מִסְכַּת אָבוֹת • פֶּרֶק רִאשׁוֹן

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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.

מִשְׁנָה א

הַשְּׁלֶשֶׁת שֶׁל קַבְּלַת הַתּוֹרָה וְהַנְּהִיגַת הַחֲכָמִים

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

מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמִסִּינַי לְיֵהוֹשֻׁעַ, וְיֵהוֹשֻׁעַ לְזִקְנִים, וְזִקְנִים
and the elders to the elders and Yehoshua to Yehoshua and transmitted it from Sinai Torah received Moshe
לְנָבִיאִים, וְנָבִיאִים מִסִּינַי לְאַנְשֵׁי כְּנֶסֶת הַגְּדוּלָּה. הֵם אָמְרוּ שְׁלֹשָׁה
three said They the Great the Assembly to the Men of transmitted it and the prophets to the prophets
דְּבָרִים, יְהוּ מְתוּנִים בְּדִין, וְהָעֲמִידוֹ תְּלִמִּידִים הֲרִיבָהּ, וַעֲשׂוּ סִיג לַתּוֹרָה:
for the Torah a fence and make many disciples and establish in judgment deliberate Be things

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.

מִשְׁנָה ב

הַדְּבָרִים שֶׁעָלֵיהֶם הָעוֹלָם עוֹמֵד

Mishna 2 • The Three Pillars Upon Which the World Stands

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשִּׁיבְרֵי כְּנֶסֶת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר, עַל
on say would he the Great the Assembly from the remnants of was the Righteous Shimon
שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת
acts of and on the Temple service and on the Torah on stands the world things three
חֲסָדִים:
kindness

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

אֲנִיטִיגֶנוֹס אִישׁ סוֹכוֹ קִבֵּל מִשְׁמָעוֹן הַצַּדִּיק. הוּא הָיָה אוֹמֵר, אַל תְּהִי
be do not say would he the Righteous from Shimon received Socho a man of Antigonus

כְּעֲבָדִים הַמְשַׁמְשִׁין אֶת הָרֵב עַל מְנַת לְקִבֵּל פָּרֶס, אֲלֵא הָיוּ כְּעֲבָדִים
like servants be but a reward to receive condition on the master — who serve like servants

הַמְשַׁמְשִׁין אֶת הָרֵב שְׁלֵא עַל מְנַת לְקִבֵּל פָּרֶס, וַיְהִי 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.

יוֹסִי בֶן יוֹעֶזֶר אִישׁ צֶרֶדָה וְיוֹסִי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם קִבְּלוּ מֵהֶם. יוֹסִי
Yose from them received Yerushalayim man of Yochanan ben and Yose Zeredah man of Yoezer ben Yose

בֶּן יוֹעֶזֶר אִישׁ צֶרֶדָה אוֹמֵר, יְהִי בֵיתְךָ בֵּית וַעַד לַחֲכָמִים, וְהָיָה
and be for the Sages meeting a house of your house let be says Zeredah man of Yoezer ben

מִתַּאֲבָק בַּעֲפָר רַגְלֵיהֶם, וְהָיָה שׁוֹתָה בְּצִמָּא אֶת דְּבָרֵיהֶם:
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.

יוֹסִי בֶן יוֹחָנָן אִישׁ יְרוּשָׁלַיִם אוֹמֵר, יְהִי בֵיתְךָ פֶּתוּחַ לְרוֹחָה, וַיְהִי
and let be wide open your house let be says Yerushalayim a man of Yochanan son of Yose

עֲנִיִּים בְּנֵי בֵיתְךָ, וְאַל תִּרְבֶּה שִׁיחָה עִם הָאִשָּׁה. בְּאִשְׁתּוֹ אָמְרוּ,
they said with his wife the woman with conversation increase and do not your household members of poor people

קֵל וְחֹמֶר בְּאִשְׁתּוֹ חֲבֵרוֹ. מִכָּאֵן אָמְרוּ חֲכָמִים, כָּל זְמַן שֶׁאָדָם מֵרַבֶּה
increases that a man the time all the Sages said from here his fellow with the wife of and heavy a light

שִׁיחָה עִם הָאִשָּׁה, גּוֹרֵם רָעָה לְעַצְמוֹ, וּבוֹטֵל מִדְּבַרֵי תוֹרָה, וְסוֹפּוֹ
and his end Torah from words of and desists to himself evil he causes the woman with conversation

יִוְרֵשׁ גִּיהֵנוֹם:

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.

עשה לך רב וקנה לך חבר

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

יהושע בן פרחיה ונתיאי הארבלית קבלו מהם. יהושע בן פרחיה אומר,

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

עשה לך רב, וקנה לך חבר, והוי דן את כל האדם

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

לכך זכות:

merit to the scale of

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

משנה ז

הרחקה משכנו רע ומרשע

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

נתיאי הארבלית אומר, הרחק משכנו רע, ואל תתחבר לרשע,

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

ואל תתיאש מן הפרענות:

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

הנהגת הדין עם בעלי הדין

Mishna 8 · The Conduct of a Judge Toward Litigants

יהודה בן טבאי ושמעון בן שטח קבלו מהם. יהודה בן טבאי אומר,

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

אל תעש עצמך כעורכי הדין. וכשיהיו בעלי דינין עומדים

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

לפניה, יהיו בעיניה כרשעים. וכשנפטרים מלפניה, יהיו

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

בעיניה כזכאין, כשקבלו עליהם את הדין:

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

דרישה וחקירה של עדים וזהירות בדברי הדינים

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

שמעון בן שטח אומר, הוי מרבה לחקר את העדים, והוי זהיר

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

בדבריה, שמא מתוכם ילמדו לשקר:

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.

משנה י

אהבת המלאכה ושנאת הרבנות

Mishna 10 · Loving Work and Shunning Lordship and Government Intimacy

שְׁמַעְיָה וְאַבְטָלְיוֹן קִבְּלוּ מֵהֶם. שְׁמַעְיָה אוֹמֵר, אָהַב אֶת הַמְּלָאכָה, וּשְׂנָא אֶת
— and hate work — love says Shemaiah from them received and Abtalion Shemaiah
הַרְבָּנוֹת, וְאֵל תִּתְּוֹדַע לְרִשּׁוֹת:
to the ruling authority make yourself known and do not lordship

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

משנה יא

אזהרה לחכמים להזהר בדבריהם מפני חלול השם

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

אַבְטָלְיוֹן אוֹמֵר, חֲכָמִים, הִזָּהָרוּ בְּדַבְרֵיכֶם, שֵׁמָא תַּחֲבוּבוּ חֻבַּת גָּלוּת
exile the obligation of you will obligate lest with your words be careful Sages says Avtalyon
וּתְגַלּוּ לְמָקוֹם מִיַּם הָרָעִים, וְיִשְׁתּוּ הַתְּלָמִידִים הַבָּאִים אַחֲרֵיכֶם
after you who come the disciples and they will drink the evil waters to a place of and you will be exiled
וְיָמוּתוּ, וְנִמְצָא שֵׁם שָׁמַיִם מְתַחֲלָל:
is profaned Heaven the Name of and it will be found and they will die

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

משנה יב

הנהגת הלל לאהב שלום ולקרב את הבריות

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

הֵלֵל וְשַׁמַּי קִבְּלוּ מֵהֶם. הֵלֵל אוֹמֵר, הֵי מִתְּלָמִידָיו שֶׁל אַהֲרֹן, אוֹהֵב
loving Aharon of from the disciples be says Hillel from them received and Shammai Hillel
שְׁלוֹם וְרוֹדֵף שְׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמִקְרָבָן לְתוֹרָה:
to the Torah and drawing them the creations — loving peace and pursuing peace
close

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

משנה יג

הסכנה בגאווה ובכטול תורה

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

הוּא הָיָה אוֹמֵר, נָגִיד שָׁמָא, אֲבִד שְׁמָהּ. וְדָלָא מוֹסִיף, יָסַף.
ceases add and one who does not his name destroys his name one who makes great say used to He
וְדָלָא יְלִיף, קָטְלָא חַיִּב. וְדֹאשְׁתִּימָשׁ בְּתַגָּא, חֵלָף:
passes away of the crown and one who makes use deserves death learn and one who does not

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

משנה יד

הוא הִזָּה אומר, אם אין אני לִי, מי לִי. וכִשְׁאֲנִי לְעַצְמִי, מה אני.

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

וְאִם לֹא עֲכָשִׁיו, אִמָּתִי:

when now not And if

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

מִשְׁנָה טו

קביעות התורה, מעוט דבור והסברת פנים

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

שַׁמַּאי אומר, עשה תורתך קבוע. אֹמֵר מְעַט וְעֹשֶׂה הַרְבֵּה, וְהוֹי מְקַבֵּל אֶת

— receiving and be much and do little say fixed your Torah make says Shammai

כָּל הָאָדָם בְּסִכּוֹר פָּנִים יְפוֹת:

face expression of with a cheerful person every

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

עשה לך רב והרחקה מז הספק

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

רַבִּן גַּמְלִיאֵל הִזָּה אומר, עשה לך רב, והסתלק מן הספק, ואל

and do not doubt from and remove yourself a teacher for yourself make say would Gamliel Rabban

תִּרְבֶּה לְעֹשֶׂר אֲמָדוֹת:

by estimation to tithe increase

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

מִשְׁנָה יז

מעלת השתיקה והמעשה על פני הדבור

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

שמעון בנו אומר, כל ימי גדלתי בין החכמים, ולא מצאתי לגוף טוב

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

אֶלָּא שְׁתִּיקָה. וְלֹא הַמְדָּרֶשׁ הוּא הָעֵקֶר, אֶלָּא הַמַּעֲשֵׂה. וְכָל הַמְרַבֶּה

who increases and anyone the action but the main thing is the study and not silence than

דְּבָרִים, מביא חטא:

sin brings words

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

רַבִּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, עַל שְׁלֹשָׁה דְבָרִים הָעוֹלָם עוֹמֵד, עַל הַדִּין
justice on stands the world things three on says Gamliel ben Shimon Rabban

וְעַל הָאֱמֶת וְעַל הַשְּׁלוֹם, שֶׁנֶּאֱמָר זִכְרִיהָ חֶ אֱמֶת וּמִשְׁפָּט שְׁלוֹם שֹׁפֵט
judge peace and judgment of truth 8 Zechariah as it is said peace and on truth and on

בְּשַׁעְרֵיכֶם:

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.

לְמַעַשָּׂה 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.

תהלים • חמשה קאפיטלער

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.

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחֲשֹׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֶתֶר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֶד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֲסִיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחִידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְּדוּת:

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל 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.'