

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 שֶׁנִּקְרָאת רִאשִׁית דְּרָכּוֹ מִשְׁלֵי ח' , וּבְשִׁבִּיל יִשְׂרָאֵל שֶׁנִּקְרָאוּ
 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 לומר שֶׁאֵלּוֹ 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 שֶׁלֹּא תִּחְרֶיו, 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

כְּלוּמַר 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 שֶׁאֵלּוֹ 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 אֵלּוֹ – וַיֵּשׁ לָהּ מִקְרָאוֹת שֶׁמְקַצְרִים לְשׁוֹנָם וּמִמְעַטִּים 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 עֲצָמָהּ, שֶׁהָרִי הַמַּיִם קִדְמוֹ, שֶׁהָרִי 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, וְעַדִּין 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, שֶׁקִּדְמוֹ הַמַּיִם לָאָרֶץ, וְעוֹד, שֶׁהַשָּׁמַיִם 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 לִמַּד 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', שֶׁבִּתְחִלָּה 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 וְכָהוּ 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 הַמַּיִם:
the waters the face of upon was hovering God

רש"י

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

רש"י

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

רש"י

בְּהוּ. 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 הַקָּב"ה וּבְמֶאֱמָרוֹ, כִּיּוֹנָה הַמְּרַחֶפֶת 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

בקר יום אחד:

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, ורחי 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 הָאָרֶץ 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 עָרֵב 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 רֵאשִׁון נִבְרָאוּ וּבְרִכְיָעִי 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 נִבְרָאוּ מִיּוֹם רֵאשִׁון, 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 its productions to include

רש"י

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

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

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

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

רש"י

לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה. מִשְׁנִגְנֹז הָאוֹר הָרֵאשִׁון, 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. כְּשֶׁהִמָּאֲרוֹת 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 תִּתְּחוּ יִרְמְיָה י', בְּעֲשׂוֹתְכֶם רְצוֹן הַקֶּב"ה אֵין אַתֶּם

do not the heavens be dismayed Yirmeyahu ten the will of when you do 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 הוכבים. 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

וְלָמָשָׁל 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 הַרֹמֶשֶׁת 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
שאם 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
 וַחַיְתוֹ 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 לְהוֹצִיאֵם:
 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 שְׂרָצִים, 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 נִפְרָה. כָּל לְשׁוֹן רֶמֶשׁ וְשָׂרָץ בְּלִשׁוֹנֵנוּ קוֹנֵמוֹ "כְּרִישׁ
 mouvoir in our language and swarming creeping expression of every is noticeable their movement for not
 בַּלֵּעִז:
 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 וּבְקוֹמָתָן:
 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. עֲנוֹתָנוֹתָיו שֶׁל הַקֹּפֶ"ה לְמַדְנוּ מִכָּאן, לְפִי שְׁאֵדָם הוּא בְּדִמּוֹת
in the likeness is that man because from here we learned the Holy One of the meekness man We will make
הַמְּלָאכִים וַיִּתְקַנְאוּ בוֹ, לְפִיכָּה נִמְלָה בָּהֶם, וּכְשֶׁהוּא דָן אֶת הַמְּלָכִים הוּא
He the kings — judges and when He with them He consulted therefore him and they might envy of the angels
נִמְלָה בְּפַמְלֵיָא 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
כִּסְאוֹ וְכָל צָבָא הַשָּׁמַיִם עוֹמְדִים עָלָיו מִיְמִינוֹ וּמִשְׁמָאלוֹ מַלְכִּים 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 שְׁאֵלְתָּא 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
בְּפַמְלֵיָא שְׁלוֹ נָטַל רְשׁוֹת, אָמַר לָהֶם יֵשׁ בְּעָלְיוֹנִים בְּדִמּוֹתֵי; 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
בְּדִמּוֹתֵי בִתְחִילוֹתֵיהֶם הָרִי יֵשׁ קִנְיָאָה 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 מְקוֹם 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 עֲנוּהָ שְׂיָהָא 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 הַקֹּטָן; וְאִם כֶּתֵב אֶעֱשֶׂה אָדָם, לֹא לְמַדְנוּ שְׂיָהָא 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, רוֹדָה 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 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

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 בריתו, 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 וּמְלֵאוּ 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 כובש 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 וחיות 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 שיודע 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 שמפרש 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.