

חומש עם רש"י • סוכות חג ראשון • ראשון

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

SUKKOT I • 1ST ALIYAH

CHAPTER PREVIEW

In this Aliyah, Hashem speaks to Moshe Rabbeinu to teach Bnei Yisrael the halachos of bringing korbanos, starting with the age of the animal. We learn that a newborn ox, sheep, or goat must remain with its mother for the first seven days of its life, and only from the eighth day and onward is it acceptable to be brought as a korban on the Mizbe'ach. The Torah then warns us against the issur of slaughtering an animal and its offspring on the very same day, which applies to both the herd and the flock.

We also learn the halachos of a Korban Todah, a thanksgiving offering, which must be brought with the proper kavanah so that it is accepted by Hashem. The Torah teaches us the strict timeframe for eating this korban, requiring that it be eaten on the day it is brought and that none of it be left over until the morning. The Aliyah concludes with a powerful charge to keep the mitzvos, warning us against the terrible sin of Chilul Hashem and commanding us to sanctify Hashem's Name, remembering that He is the One Who took us out of Mitzrayim to be our Elokim.

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

פסוק א

Pasuk 1

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר:

saying Moshe to Hashem And spoke

פסוק ב

Pasuk 2

שׁוֹר אֹךְ כֶּשֶׂב אֹךְ עִז כִּי יוֹלֵד וְהָיָה שְׁבַעַת יָמִים תַּחַת אִמּוֹ

its mother under days seven and it shall be it is born when a goat or a sheep or An ox

וּמִיּוֹם הַשְּׁמִינִי וְהִלָּאָה יִרְצָה לְקָרְבַּן אֲשֶׁה לַיהוָה:

to Hashem a fire offering for an offering of it shall be accepted and onward the eighth and from the day

רש"י

כִּי יוֹלֵד. פָּרַט לְיוֹצֵא דָפֶן שֵׁם ל"ח :

38 there the side one that goes out excludes is born When

פסוק ג

Pasuk 3

וְשׁוֹר אֹךְ שֶׁהָ אֹתוֹ וְאֶת בְּנוֹ לֹא תִשְׁחָטוּ בְּיוֹם אֶחָד:

one on day slaughter you shall not its offspring and — it a sheep or And an ox

רש"י

אתו ואת בנו. נוהג בנקבה — שְׁאִסּוּר לְשַׁחַט הָאֵם וְהִבֵּן אוֹ הִבַּת,
the daughter or and the son the mother to slaughter that it is forbidden to the female applies its young and — it
וְאִינוֹ נוֹהֵג בְּזָכָרִים, וּמִתֵּר לְשַׁחַט הָאָב וְהִבֵּן שֵׁם ע"ח :
78 there and the son the father to slaughter and it is permitted to the males apply and it does not

רש"י

אתו ואת בנו. אף בנו וְאוֹתוֹ בְּמִשְׁמַע שֵׁם פ"ב :
chapter two there is implied and it its young also its young and — It

פסוק ד

Pasuk 4

וְכִי תִזְבְּחוּ זֶבֶחַ תּוֹדָה לַיהוָה לְרִצְנֶכֶם תִּזְבְּחוּ:
you shall slaughter it for your acceptance to Hashem thanksgiving a sacrifice of you slaughter And when

רש"י

לרצנכם תזבחו. תחלת זביחתכם הזהירו שתהא לרצון לכם,
for you for acceptance that it should be be careful your slaughtering at the beginning of you shall slaughter for your acceptance
ומהו הרצון?
the acceptance and what is

רש"י

ביום ההוא יאכל. לא בא להזהיר אלא שתהא על מנת פו
so condition of on the slaughtering that should be except to warn did it come not it shall be eaten that On the day
— אל תשחטוהו על מנת לאכלו למחר, שאם תחשבו בו מחשבת פסול לא
not disqualification a thought of in it you think for if tomorrow eating it condition of on slaughter it do not
יהא לכם לרצון; ד"א לרצנכם — לדעתכם, מכאן למתעסק
for one handling from here with your consent for your acceptance another explanation for acceptance for you will it be
שפסול בשחיטת קדשים; ואע"פ שפרט בנאכלים לשני ימים,
days for two regarding those eaten that He specified and even though sacred offerings in the slaughter of that he is invalid
חזר ופרט בנאכלין ליום אחד שתהא זביחתן על מנת לאכלן
eating them condition of on their slaughtering that should be one for day regarding those eaten and specified He returned
בזמנו:
in their time

פסוק ה

Pasuk 5

ביום ההוא יאכל לא תותירו ממנו עד בקר אני יהוה:
Hashem I am morning until of it you shall leave over not it shall be eaten that On the day

רש"י

ביום ההוא יאכל. לא בא להזהיר אלא שתהא על מנת פו,
so condition of on the slaughtering that should be except to warn it comes not it shall be eaten that On the day
שֵׁם לְקַבֵּעַ לוֹ זֶמֶן אֲכִילָה, כָּבֵד כְּתוּב וּבִשָּׁר זֶבֶחַ תּוֹדָת
the thanksgiving of the sacrifice of And the flesh of it is written already eating a time of for it to establish for if

שְׁלָמִיו וְגו' וַיִּקְרָא ז' :

7 Vayikra etc his peace offerings

רש"י

אני ה'. דַע מִי גִזַר עַל הַדָּבָר וְאַל יִקַּל בְּעֵינֶיךָ:

in your eyes it be light and let not the matter upon decreed Who know Hashem I am

פסוק ו

Pasuk 6

וּשְׁמֹרְתֶם מִצְוֹתַי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה:

Hashem I am them and you shall do My commandments And you shall guard

רש"י

ושמרתם. זו המְשָׁנָה:

the study this is And you shall guard

רש"י

ועשיתם. זֶה הַמַּעֲשֶׂה סִפְרָא :

Sifra the practice this is And you shall do them

פסוק ז

Pasuk 7

וְלֹא תַחֲלֹלוּ אֶת שֵׁם קֹדֶשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי

the children of in the midst of and I shall be sanctified My holiness the name of — profane And you shall not

יִשְׂרָאֵל אֲנִי יְהוָה מְקַדְּשְׁכֶם:

Who sanctifies you Hashem I am Yisrael

רש"י

וְלֹא תַחֲלֹלוּ. לַעֲבֹר עַל דִּבְרֵי מִזִּידִּיךָ; מִמַּשְׁמַע שֶׁנֶּאֱמַר וְלֹא

And you shall not of what is said From the implication willfully My words against to transgress profane And you shall not

תַּחֲלֹלוּ מַה ת"ל וְנִקְדַּשְׁתִּי? מִסֵּר עֲצֻמָּה וְקִדְּשׁ שְׁמִי. יָכוֹל בְּיָחִיד,

in private I might think My name and sanctify yourself deliver and I shall be sanctified does Scripture teach what profane

ת"ל בְּתוֹךְ בְּנֵי יִשְׂרָאֵל; וּכְשֶׁהוּא מוֹסֵר עֲצֻמוֹ יִמָּסֵר עַצְמוֹ עַל מְנַת

condition on himself he should deliver himself delivers And when he Israel the children of amidst Scripture teaches

לְמוֹת, שֶׁכָּל הַמוֹסֵר עֲצֻמוֹ עַל מְנַת הַנֶּס, אֵין עוֹשִׂין לוֹ נֶס, שֶׁכֵּן מְצִינוּ

we found for so a miracle for him perform they do not the miracle condition of on himself who delivers for anyone to die

בְּחֻנְנִיהָ מִיִּשְׂאֵל וְעֶזְרִיָּה שֶׁלֹּא מָסְרוּ עַצְמָן עַל מְנַת הַנֶּס, שֶׁנֶּאֱמַר דַּנִּיאֵל

Daniel as it is said the miracle condition of on themselves deliver that they did not and Azariah Mishael with Chananyah

נ' , "וְהוּא לֹא יָדִיעַ לְהוֹא לָהּ מֶלֶכָּא" וְגו', מַצִּיל וְלֹא מַצִּיל — "יָדִיעַ לְהוֹא לָהּ" וְגו'

etc. to you let it be known He saves or not He saves etc. O king to you let it be known not And if 3

ספרא :

Sifra

פסוק ח

הַמוֹצִיא אֶתְכֶם מִמִּצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה:
 Hashem I am for a God to you to be Mitzrayim from the land of you Who brought out

רש"י

הַמוֹצִיא אֶתְכֶם. עַל מְנַת כֵּן:
 this condition of on you Who brings out

רש"י

אֲנִי ה'. נֶאֱמַן לְשַׁלֵּם שָׂכָר שָׁם:
 there reward to pay Who is faithful Hashem I am

CHAPTER SUMMARY

The Aliyah begins with the requirement that a newborn animal must stay with its mother for seven days before it can be brought as a korban, followed by the prohibition of slaughtering an animal and its young on the same day. It then details the laws of the Korban Todah, which must be eaten on the day of its slaughter without leaving any leftovers until morning. Finally, the Torah commands us to keep the mitzvos, warning us not to profane Hashem's holy Name but rather to sanctify it, reminding us that Hashem is the One Who sanctifies us and Who brought us out of Mitzrayim to be our Elokim.

למעשה WHAT TO TAKE HOME

The Torah is telling us in this Aliyah that an animal cannot be brought as a korban until it has spent seven days with its mother, and we are warned not to slaughter an animal and its offspring on the same day. Lichoira, we have to ask: why does Hashem care so much about the timing and the family of an animal? The Ramban and other mefarshim explain a deep yesod here. Hashem does not need our korbanos, and these mitzvos are not because of Hashem's mercy on the animal itself, but rather they are meant to refine us. By forcing us to wait and by forbidding us from being cruel even to an animal, the Torah is shaping our middos and building our sensitivity.

This is a massive chiddush in how we look at our daily avodah. Sometimes we think that keeping mitzvos is just about checking off boxes or fulfilling a decree. But the Torah is teaching us that every single halachah we keep is designed to make us more refined, more sensitive, and more holy people. When you hold yourself back from a forbidden act, or when you wait to do a mitzvah exactly the way the halachah prescribes, you are not just performing a ritual. You are actively reshaping your neshama and becoming a more refined Yid.

If the Torah demands this level of sensitivity toward an animal, how much more so must we be careful with the feelings of our wives, our children, our neighbors, and our chavrusas. We cannot be people who are meticulous in our learning and our davening but insensitive to the people around us. The ultimate goal of the entire Torah is "ve'nikdashti b'toch b'nei Yisrael", that we create a kiddush Hashem through the refined way we live our lives.

Today, take one small action to show extra sensitivity to someone else's feelings, whether by holding back a sharp comment, giving a warm smile, or listening patiently to a family member, remembering that the goal of all our learning is to refine our middos.

