

חומש עם רש"י • סוכות חג ראשון • שני

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

SUKKOT I • 2ND ALIYAH

CHAPTER PREVIEW

In this Aliyah, Hashem speaks to Moshe Rabbeinu, commanding him to teach Bnei Yisrael about the Moadim, the sacred appointed times. The Torah introduces these special days as "My fixed times" which Bnei Yisrael are commanded to sanctify and proclaim as holy convocations in their proper seasons.

Lichoira, before detailing the specific Yomim Tovim, the Torah immediately juxtaposes them with the mitzvah of Shabbos. The Torah emphasizes the prohibition of doing melacha on the seventh day, establishing Shabbos as a day of complete rest and a sacred occasion in all Jewish dwellings.

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

דִּבֶּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי יְהוָה אֲשֶׁר
which Hashem the appointed festivals to them and you shall say Yisrael the children of to Speak

תִּקְרְאוּ אֲתֶם מִקְרָאֵי קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדֵי:

My appointed festivals they are these holiness gatherings of them you shall proclaim

רש"י

דבר אל בני ישראל, מועדי ה'. עשה מועדות שיהיו ישראל מלמדין
practised Yisrael that they will be festivals make Hashem the festivals of Yisrael the children of to Speak

בהם, שמעברים את השנה על גליות שנעקרו ממקומן לעלות לרגל ועדין
and still for the festival to go up from their place who uprooted exiles for the year — that they intercalate in them

לא הגיעו לירושלים ספרא:

Sifra at Yerushalayim they arrived not

פסוק ג

Pasuk 3

ששת ימים תעשה מלאכה וביום השביעי שבת שבתון מקרא קודש
holiness a calling of complete rest a Shabbos of the seventh and on the day melacha shall be done days Six

כָּל מְלָאכָה לֹא תַעֲשׂוּ שַׁבָּת הוּא לַיהוָה בְּכָל מוֹשְׁבֵיכֶם:

your dwellings in all to Hashem it is a Shabbos you shall do not melacha any

רש"י

שֵׁשֶׁת יָמִים. מָה עֲנִין שַׁבָּת אֶצֶל מוֹעֲדוֹת? לְלַמֶּדְךָ שְׁכָל הַמַּחֲלֵל אֶת

— who desecrates that anyone to teach you festivals next to Shabbos is the connection of what days Six

הַמוֹעֲדוֹת מַעֲלִין עָלָיו כְּאִלּוֹ חָלַל אֶת הַשַּׁבָּתוֹת, וְכָל הַמְקַיֵּם אֶת הַמוֹעֲדוֹת

the festivals — who fulfills and anyone the Shabbosos — he desecrated as if upon him they reckon the festivals

מַעֲלִין עָלָיו כְּאִלּוֹ קָיָם אֶת הַשַּׁבָּתוֹת שָׁם :

there the Shabbosos — he fulfilled as if upon him they reckon

CHAPTER SUMMARY

The Aliyah begins with Hashem commanding Moshe Rabbeinu to declare the Moadim to Bnei Yisrael as holy convocations. Immediately following this, the Torah reiterates the sanctity of Shabbos, teaching that work may be done for six days but the seventh day must be a day of complete rest. By placing Shabbos right next to the Moadim, the Torah teaches us the great chiddush that whoever desecrates the Yomim Tovim is considered as if he desecrated Shabbos, and whoever keeps the Yomim Tovim is credited as if he kept Shabbos.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is introducing the parsha of the Yomim Tovim, the Moadei Hashem, but lichoira we are immediately stopped by a major kasha. Why does the Torah start this section by telling us about Shabbos? Shabbos is already commanded elsewhere, so what is the chiddush of bringing it here in the middle of the Yomim Tovim?

Rashi brings the beautiful Chazal that answers this kasha. The Torah is coming to teach us that anyone who desecrates the Yomim Tovim is considered as if he desecrated Shabbos, and anyone who guards the Yomim Tovim is considered as if he guarded Shabbos. There is a deep yesod here for our avodah. Sometimes we treat the Yomim Tovim with a bit less seriousness than Shabbos. We know we can cook on Yom Tov, we can carry, and mimeila we might think the kedushah of the day is somehow lighter.

The Torah is telling us: No, it is the exact same kedushah. The Ribono shel Olam wants us to treat the special times of closeness, the Moadei Hashem, with the very same trembling and joy that we reserve for Shabbos Kodesh. When we elevate our Yom Tov table, when we guard our speech and our actions on these holy days, we are tapping into the ultimate source of kedushah.

Today, take one small kabbalah to elevate your next Yom Tov or Shabbos table. Before you sit down to the seudah, take two minutes to learn a quick Torah thought or halacha to share with your family, showing Hashem that His appointed times are truly precious to you.