

חומש עם רש"י • סוכות חג ראשון • שליש

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

SUKKOT I • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah begins the section of the Yomim Tovim, introducing them as the set times of Hashem and sacred occasions that Bnei Yisrael are commanded to celebrate, each one in its proper appointed time. The Torah starts this order with the month of Nissan, the first of the months.

We learn the basic halachos of the very first Yom Tov of the year, starting with the Korban Pesach on the afternoon of the fourteenth of Nissan, followed immediately by the seven-day Chag HaMatzos starting on the fifteenth. The Torah establishes the first and seventh days of the chag as Mikraei Kodesh, where we are forbidden from doing melacha.

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

פסוק א

Pasuk 1

אלה מועדי יהוה מקראי קדש אשר תקראו אתם במועדם:
in their appointed time them you shall call which holiness callings of Hashem the appointed times of These are

רש"י

אלה מועדי ה'. למעלה מדבר בעבור שנה וקאן מדבר בקדוש
of the sanctification of it speaks and here the year of the intercalation of it speaks above Hashem the festivals of These are

החדש:

the month

פסוק ב

Pasuk 2

בחדש הראשון בארבעה עשר לחדש בין הערבים פסח ליהוה:
to Hashem is a Pesach offering the evenings between of the month . on the fourteenth the first In the month

רש"י

בין הערבים. משש שעות ולמעלה שם:
there and upwards hours from six the evenings Between

רש"י

פסח לה'. הקרבת קרבן ששמו פסח:
Pesach whose name is a sacrifice the offering of to Hashem Pesach

פסוק ג

וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חַג הַמַּצּוֹת לַיהוָה שִׁבְעַת יָמִים מַצּוֹת

matzos days seven to Hashem the matzos the festival of this of the month day ten And on the fifth

תֹּאכְלוּ:

you shall eat

פסוק ד

בַּיּוֹם הָרִאשׁוֹן מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם כָּל מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ:

shall you do not labor work of any for you shall be holiness a proclamation of the first On the day

פסוק ה

וְהִקְרַבְתֶּם אִשָּׁה לַיהוָה שִׁבְעַת יָמִים הַשְּׁבִיעִי מִקְרָא קֹדֶשׁ כָּל

any holiness a convocation of the seventh on the day days seven of to Hashem a fire-offering and you shall offer

מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ:

you shall do not labor melacha of

רש"י

והקרבנתם אשה וגו'. הם המוספין האמורים בפרשת פינחס, ולמה

and why Pinchas in the section of that are stated the additional offerings They etc. a fire-offering And you shall offer

נאמרו כאן? לומר שאין המוספין מעכבין זה את זה:

this — this impede the additional offerings that not to say here were they said

רש"י

והקרבנתם אשה לה'. מכל מקום — אם אין פרים הבא אילים, ואם

and if rams bring bullocks there are no if circumstance from any to Hashem a fire-offering And you shall offer

אין פרים ואילים הבא כבשים שם :

there lambs bring and rams bullocks there are no

רש"י

שבעת ימים. כל מקום שנאמר שבעת שם דבר הוא — שבוע של ימים, שטי"נא

semaine days of a week it is of a thing a noun a septet of that it is said place every days Seven

בלעז, וכן כל לשון שמונת ששת חמשת שלושת:

a triad of a quintet of a sextet of an octet of expression of every and so in foreign tongue

רש"י

מלאכת עבדה. אפלו מלאכות החשובות לכם עבודה וצרך — שיש חסרון פיס

money loss of that there is and a need a necessity to you that are considered labors even labor Work of

בבטלה שלהן — כגון דבר האבד, כך הבנתי מת"כ, דקתני יכול אף

even I might think as it teaches from Toras Kohanim I understood thus that is lost a matter such as of them in the neglect

חלו של מועד יהא אסור במלאכת עבודה וכו':

etcetera labor in work of forbidden shall be the festival of the intermediate days

CHAPTER SUMMARY

The aliyah outlines the transition from the fourteenth of Nissan, when the Pesach offering is brought to Hashem at twilight, to the fifteen of Nissan, which begins the seven-day Chag HaMatzos. The Torah commands us to eat matzah for these seven days, brings the issur of doing melachas avodah on both the first and seventh days of the chag, and commands us to bring fire-offerings to Hashem on each of the seven days.

למעשה WHAT TO TAKE HOME

The Torah is mechadesh here a beautiful yesod about the Yomim Tovim. The pasuk says, "asher tikreu osam b'moadam", that these are the sacred times which you, Klal Yisrael, shall designate. Rashi brings down the Chazal that even if we make a mistake, or even if we deliberately adjust the calendar, Hashem says, "These are My moadim." The holiness of the day does not just descend from Shamayim on its own; it is created davka through the speech and the sanctification of Yiddishe lips here on earth.

Think about the depth of this chiddush. We sometimes feel so small, thinking that our daily avodah, our speech, and our actions do not make a real difference in the higher worlds. But the Torah is telling us the exact opposite. Hashem, in His infinite love for us, chose to run His world in a way that makes His holiness dependent on our participation. When you make a berachah, when you sanctify the Shabbos or Yom Tov with your kiddush, you are not just reciting words. You are actually bringing the Shechinah down and creating the kedushah of the day.

This gives us a completely new perspective on how we talk and how we act. If our mouths have the koach to sanctify a Yom Tov for all of creation, then our words carry an unbelievable weight. Every word of Torah we speak, every tefillah we utter, and every warm word of encouragement we give to another Yid has the power to shake worlds and bring down pure kedushah.

Today, when you say a berachah or speak to another person, stop for one second beforehand and remind yourself: Hashem gave my mouth the koach to create kedushah in this world, so let me use this power with real kavannah.