

## חומש עם רש"י • סוכות חג ראשון • רביעי

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

SUKKOT I • 4TH ALIYAH

## CHAPTER PREVIEW

In this aliyah, Hashem speaks to Moshe Rabbeinu to teach Bnei Yisrael the mitzvos that will apply once they enter Eretz Yisrael and begin to harvest the land. The Torah introduces the mitzvah of bringing the Omer, the very first sheaf of the barley harvest, to the Kohen to be elevated before Hashem.

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

פסוק א

Pasuk 1

וידבר יהוה אל משה לאמר:

saying Moshe to Hashem And spoke

פסוק ב

Pasuk 2

דבר אל בני ישראל ואמרת אליהם כי תבאו אל הארץ אשר אני

I which the land to you come when to them and you shall say Yisrael the children of to Speak

נתן לכם וקצרתם את קצירה והבאתם את עמר ראשית קצירכם אל

to your harvest the first of the omer of — and you shall bring its harvest — and you reap to you am giving

הכהן:

the Kohen

רש"י

ראשית קצירכם. שתהא ראשונה לקציר ספרא :

Sifra for the harvest first that it should be your harvest The first of

רש"י

עמר. עשירית האיפה כף היתה שמה, כמו וימדו בעמר שמות ט"ז :

sixteen Shemos with the omer and they measured as in its name was so of the ephah is a tenth An omer

פסוק ג

Pasuk 3

והניף את העמר לפני יהוה לרצונכם ממחרת השבת יניפנו

shall wave it the day of rest on the morrow of for your acceptance Hashem before the omer — And he shall wave

הכהן:

the Kohen

רש"י

והניף. כָּל תְּנוּפָה מוֹלִיךְ וּמְבִיא מַעֲלָה וּמוֹרִיד, מוֹלִיךְ וּמְבִיא  
and brings back he moves forward and lowers he raises up and brings back he moves forward waving every And he shall wave  
לְעֹצֵר רוּחוֹת רָעוֹת, מַעֲלָה וּמוֹרִיד לְעֹצֵר טָלָלִים רָעִים מִנְחוֹת ס"ב :  
62 Menachot harmful dews to restrain and lowers he raises up harmful winds to restrain

רש"י

לְרֹצְנֵכֶם. אִם תִּקְרִיבוּ כַּמִּשְׁפָּט זֶה יִהְיֶה לְרֹצוֹן לָכֶם:  
for you for acceptance it will be this according to the law you will offer if for your acceptance

רש"י

מִמָּחֳרַת הַשַּׁבָּת. מִמָּחֳרַת יוֹם טוֹב הָרִאשׁוֹן שֶׁל פֶּסַח, שָׂאֵם אֶתְּהָ אוֹמֵר שַׁבָּת  
the Shabbos of say you for if Pesach of the first good the day on the morrow of the Shabbos On the morrow of  
בְּרִאשִׁית אִי אֶתְּהָ יוֹדֵעַ אֵיזֶהוּ סִפְרָא; מִנְחוֹת ס"ו :  
66 Menachot Sifra which is it know you not Creation

פסוק ד

Pasuk 4

וַעֲשִׂיתֶם בְּיוֹם הַנִּיפְכֶם אֶת הָעֹמֶר כֶּכֶּשׁ תְּמִים בֶּן שָׁנָתוֹ לְעֹלָה  
for a burnt-offering its year within unblemished a lamb the omer — your waving on the day of And you shall make  
לִיהוָה:  
to Hashem

רש"י

וַעֲשִׂיתֶם ... כֶּכֶּשׁ. חֻבָּה לְעֹמֶר הוּא בָּא:  
comes it for the Omer an obligation a lamb And you shall offer

פסוק ה

Pasuk 5

וּמִנְחָתוֹ שְׁנֵי עֶשְׂרֹנִים סֹלֶת בָּלוּלָה בְּשֶׁמֶן אֲשֶׁה לִיהוָה רִיחַ נִיחֹחַ  
aroma a pleasing to Hashem a fire-offering with oil mixed fine flour tenths two and its meal-offering  
וְנִסְכָּה יֵין רְבִיעֵת הַהֵיזֶן:  
of a hin a quarter wine and its libation

רש"י

וּמִנְחָתוֹ. מִנְחָת נִסְכָּיו:  
its drink-offerings the meal-offering of and its meal-offering

רש"י

שְׁנֵי עֶשְׂרֹנִים. כְּפוּלָה הִיְתָה:  
it was double tenths Two

רש"י

וְנִסְכּוֹ יֵין רְבִיעֵת הַהֵיזֶן. אַע"פ שֶׁמִּנְחָתוֹ כְּפוּלָה אֵין נִסְכָּיו  
its drink-offerings are not is doubled that its meal-offering Even though of the hin a fourth of wine And its drink-offering

וְלֶחֶם וְקָלִי וְכֶרֶם לֹא תֹאכְלוּ עַד עֶצֶם הַיּוֹם הַזֶּה עַד הֵבִיאֲכֶם  
 your bringing until this the day the strength of until you shall eat not and fresh ears and parched grain And bread  
 אֶת קֶרְבֶּן אֱלֹהֵיכֶם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל מִשְׁבְּתֵיכֶם:  
 your dwellings in all for your generations eternity a statute of your God the offering of —

רש"י

וקלי. קמח עשוי מפרמל רך שמייבשין אותו בתנור:  
 in the oven it that they dry tender from fresh ears made flour And parched grain

רש"י

וכרמל. הן קליות, שקורין גרני"ל יש:  
 grenailles that they call parched grains they are And carmel

רש"י

בכל משבתיכם. נחלקו בו חכמי ישראל, יש שלמדו מכאן שהחדש נוהג  
 applies that the new crop from here who learned there are Yisrael the Sages of in it differed your habitations In all  
 בחוצה לארץ, וי"א לא בא אלא ללמד שלא נצטוו על החדש אלא  
 except the new crop concerning were they commanded that not to teach except it came not and some say the Land outside  
 לאחר ירשה וישיבה, משכבשו וחלקו קידושין ל"ז:  
 37 Kiddushin and divided from when they conquered and settlement inheritance after

## CHAPTER SUMMARY

The aliyah details the specific avodah of the Omer offering, which the Kohen elevates on the day after the first day of Pesach. Along with the sheaf of barley, Bnei Yisrael are commanded to bring a lamb as an olah, a minchah of choice flour mixed with oil, and a wine libation. Finally, the Torah establishes the strict prohibition of chodosh, forbidding anyone from eating bread, parched grain, or fresh ears from the new crop until the day the Omer offering is brought, a halachah that remains a law for all generations.

The Torah is telling us that when we enter the land and reap its harvest, before we take even a single bite of the new crop, we must bring the Omer offering to the Kohen. The very first yield of our hard work, the "reishis katzirchem," belongs to Hashem. Lichoira, a person works the field for months, sweating and worrying about the rain, and finally the grain is ripe. The natural human reaction is to immediately sit down and enjoy the fruits of his labor. But the Torah comes and sets a boundary: "V'lechem v'kali v'chamel lo sochlu", you cannot touch it until you bring the Korban to Hashem.

This is a tremendous yesod in our daily avodah. The yetzer hara wants us to believe that our success, our parnassah, and our achievements are entirely the result of our own strength and cleverness. By forcing us to stop and give the very first portion to Hashem, the Torah is training us to realize that everything we have is a gift from Him. Before we satisfy our own desires, we must first acknowledge the One Who gave us the ability to produce the harvest in the first place. Mimeila, this changes our entire relationship with gashmius; it elevates our physical enjoyment into an act of kedushah.

We must bring this emunah into our own daily lives. When you close a business deal, receive your paycheck, or experience a great success, do not immediately rush to spend it or pat yourself on the back. Stop for a moment. Dedicate the very first part of that success to Hashem, whether by writing a check for tzedakah, sitting down to learn a blatt Gemara as a thank-you, or simply saying a heartfelt Mizmor L'Sodah.

Today, before you enjoy any new success, profit, or good news, stop and dedicate the very first moment of that joy to Hashem by giving tzedakah or saying a perek of Tehillim to thank Him.