

חומש עם רש"י • סוכות חג ראשון • תמישי

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

SUKKOT I • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah details the mitzvah of Sefiras HaOmer, instructing us to count seven complete weeks starting from the day the Omer offering is brought on the second day of Pesach. Upon reaching the fiftieth day, we are commanded to bring a new grain offering to Hashem, consisting of the Shte Lechem (two loaves of leavened bread) baked from choice flour.

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

פסוק א

Pasuk 1

וּסְפַרְתֶּם לָכֶם מִמָּחָרֵת הַשַּׁבָּת מִיּוֹם הַבִּיאָכֶם אֶת עֹמֶר
the omer of — your bringing from the day of the day of rest from the morrow of for yourselves And you shall count
הַתְּנוּפָה שִׁבְעַת שָׁבָּעִת תְּמִימָה תִּהְיֶינָה:
they shall be complete weeks seven the waving

רש"י

ממחרת השבת. מִמָּחָרֵת יוֹם טוֹב:
good the day from the morrow of the day of rest From the morrow of

רש"י

תְּמִימָה תִּהְיֶינָה. מִלְּמַד שֶׁמִּתְחִיל וּמוֹנֶה מִבֶּעֶרְבֵי, שֶׁאִם לֹא כֵן אֵינָן תְּמִימוֹת
complete they are not so not for if from the evening and counts that he begins this teaches they shall be complete
ספרא; מנחות ס"ו:
66 Menachot Sifra

פסוק ב

Pasuk 2

עַד מִמָּחָרֵת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה
a meal-offering and you shall offer days fifty you shall count the seventh the week the morrow of Until
חֲדָשָׁה לַיהוָה:
to Hashem new

רש"י

השבת השביעית. כְּתַרְגוּמוֹ שִׁבְעִיתָא:
the seventh the week as its translation the seventh the week

רש"י

עד ממחרת השבת השביעת תספרו. ולא עד בכלל, והן ארבעים ותשעה יום:
days and nine forty and they are included until and not you shall count the seventh the week the morrow of Until

רש"י

חמשים יום והקרבנם מנחה חדשה לה'. ביום החמשים תקריבוה, ואומר אני
I and say you shall offer it the fiftieth on the day to Hashem new a meal-offering and you shall offer days Fifty
זה מדרשו, אבל פשוטו עד ממחרת השבת השביעת שהוא יום חמשים
fifty day which is the seventh the week the morrow of until its literal meaning but is its Midrashic this explanation
תספרו, ומקרא מסרס הוא:
it is inverted and the verse shall you count

רש"י

מנחה חדשה. היא המנחה הראשונה שהובאה מן החדש, וא"ת הרי
you will say and if the new crop from that was brought the first the meal offering it new A meal offering
קרבן מנחת העמר אינה פשאר כל המנחות, שהיא באה מן
comes since it the meal offerings all like the rest of it is not the Omer the meal offering of was offered behold
השעורים מנחות י"ד :
meal offerings the barley from

פסוק ג

Pasuk 3

ממושבותיכם תביאו לחם תנופה שתים שני עשרנים סלת תהינה
they shall be fine flour tenths two two loaves waving bread of you shall bring from your dwellings
חמץ תאפינה בפורים ליהוה:
to Hashem first-fruits they shall be baked leavened

רש"י

ממושבותיכם. ולא מחוצה לארץ ספרא :
Sifra the Land from outside and not from your habitations

רש"י

לחם תנופה. לחם תרומה, המורם לשם גבוה, וזו היא המנחה
the meal-offering is and this the Most High for the sake of that is lifted heave-offering bread of waving Loaves of
החדשה האמורה למעלה:
above that is spoken of the new

רש"י

בכורים. ראשונה לכל המנחות, אף למנחת קנאות הבאה מן שעורים
barley from which comes jealousies for the meal-offering of even the meal-offerings of all first Firstfruits
לא תקרב מן החדש קדם לשתי הלחם שם :
there loaves the two before the new crop from be offered it shall not

פסוק ד

וְהִקְרַבְתֶּם עַל הַלֶּחֶם שִׁבְעַת כִּבְשִׁים תְּמִימִם בְּנֵי שָׁנָה וּפָר בֶּן בָּקָר אֶחָד
 one the herd of and a bull a year of unblemished lambs seven the bread with and you shall offer
 וְאֵילִם שְׁנַיִם יִהְיוּ עָלָה לַיהוָה וּמִנְחָתָם וְנִסְכֵּיהֶם אִשָּׁה
 a fire offering and their libations and their meal offering to Hashem a burnt offering they shall be two and rams
 רִיחַ נִיחֹחַ לַיהוָה:
 to Hashem of pleasing of a spirit

רש"י

על הלחם. בגלל הלחם, חובה ללחם ספרא; מנחות מ"ה:
 45b Menachot Sifra connected to the bread an obligation the bread on account of the bread On

רש"י

ומנחתם ונסכיהם. כמשפט מנחה ונסכים המפרשים בכל
 for every that are specified and drink-offerings a meal-offering according to the law of and their drink-offerings And their meal-offerings
 בהמה בפרשת נסכים, שלושה עשרונים לפר ושני עשרונים לאיל ועשרון
 and a tenth for the ram tenths and two for the bull tenths three drink-offerings in the portion of animal
 לקבש, זו היא המנחה, והנסכים חצי ההין לפר ושלישית ההין לאיל
 for the ram of the hin and a third for the bull of the hin half and the drink-offerings the meal-offering is this for the lamb
 ורביעית ההין לקבש:
 for the lamb of the hin and a fourth

פסוק ה

וַעֲשִׂיתֶם שְׁעִיר עִזִּים אֶחָד לַחֲטָאת וּשְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה לְזִבַּח
 for a sacrifice their year within lambs and two for a sin-offering one of goats a male goat And you shall offer
 שְׁלָמִים:
 of peace-offerings

רש"י

ועשיתם שער עזים. יכול שבעת הכבשים והשעיר האמורים כאן הם
 they are here that are mentioned and the goat lambs the seven I might think of the goats a male goat And you shall make
 ז' הכבשים והשעיר האמורים בקחמ' הפקודים, בשאתה מגיע אצל פרים
 bulls at arrive when you Numbers in the Chumash of that are mentioned and the goat lambs the seven
 ואילים אינן הם, אמר מעתה אלו לעצמן ואלו לעצמן — אלו קרבו
 were offered these by themselves and these by themselves these from now say them they are not and rams
 בגלל הלחם ואלו למוספין שם:
 there for the additional offerings and these the bread on account of

פסוק ו

וְהִנִּיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבְּכֹרִים תְּנוּפָה לִפְנֵי יְהוָה עַל שְׁנֵי
 the two upon Hashem before as a wave-offering the first-fruits the bread of upon them the Kohen And shall wave

כְּבָשִׁים קֹדֶשׁ יִהְיוּ לַיהוָה לַפֶּהֱזֶן:

for the Kohen to Hashem they shall be holy lambs

רש"י

והניף הכהן אתם, תנופה. מְלַמֵּד שְׁטָעוֹנִין תְּנוּפָה חַיִּים, יָכוֹל כָּלָם,
all of them one might think alive waving that they require this teaches a wave offering them the Kohen And shall wave

ת"ל "עַל שְׁנֵי כְּבָשִׁים" עִי' מִנְחוֹת ס"ב :

62a Menachot see lambs the two upon the Torah teaches

רש"י

קֹדֶשׁ יִהְיוּ. לְפִי שְׁשֻׁלְמִי יָחִיד קֹדָשִׁים קָלִים, הִזְקָה לֹמֵר
to say it was necessary lesser sanctity are holy things of an individual that peace-offerings of because they shall be Holy

בְּשֻׁלְמִי צָבוֹר שֶׁהוּא קֹדָשִׁי קֹדָשִׁים:

most holy sanctity holy things of that they are the community regarding peace-offerings of

פסוק ז

Pasuk 7

וְקִרְאתֶם בְּעֶצֶם הַיּוֹם הַזֶּה מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם כָּל מְלָאכָה

melacha of any for you it shall be holiness a convocation of this the day on the strength of And you shall proclaim

עֲבֹדָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם בְּכָל מוֹשְׁבֵיכֶם לְדֹרֹתֵיכֶם:

for your generations your dwellings in all of eternity a statute of you shall do not labor

פסוק ח

Pasuk 8

וּבִקְצֹרְכֶם אֶת קְצִיר אֲרֻצְכֶם לֹא תִכְלֶה פֶּאֶת שְׂדֵךְ בִּקְצֹרְךָ

in your reaping your field the corner of complete you shall not your land the harvest of — And when you reap

וְלִקֵּט קְצִירְךָ לֹא תִלְקֹט לְעָנִי וְלִגֵּר תַּעֲזֹב אֹתָם אֲנִי

I am them you shall leave and for the stranger for the poor gather you shall not your harvest and the gleaning of

יְהוָה אֱלֹהֵיכֶם:

your God Hashem

רש"י

ובקצרכם. חֲזַר וְשָׁנָה, לְעֹבֵר עֲלֵיהֶם בְּשְׁנֵי לְאוֹיִן; אָמַר ר' אַבְדִּימִי

Avdimi Rabbi said negative commandments with two over them to transgress and repeated He returned And when you reap

בְּרַבִּי יוֹסֵף, מָה רָאָה הַפְּתוּב לַתָּנָה בְּאֲמֻצֵּעַ הָרִגְלִים — פֶּסַח וְעֶצֶרֶת מִכָּאן

from here and Shavuot Pesach the festivals in the middle of to place it the Scripture saw what Yosef son of Rabbi

וְרֹאשׁ הַשָּׁנָה וַיּוֹם הַכִּפּוּרִים וַחֲג מִכָּאן — ? לְלַמֶּדְךָ שֶׁכָּל הַנּוֹתֵן לִקֵּט

gleanings who gives that anyone to teach you from here and the festival Kippur and Yom Hashanah and Rosh

שְׁכָחָה וּפֶאֶה לְעָנִי כְּרֹאוֹי, מַעְלִין עָלָיו כָּאֵלּוּ בֵּנָה בֵּית הַמִּקְדָּשׁ

the Sanctuary the House of he built as if upon him they credit as is proper to the poor and the corner forgotten sheaves

וְהִקְרִיב קִרְבָּנוֹתָיו בְּתוֹכּוֹ סִפְרָא :

Sifra inside it his sacrifices and offered

תעזב. הִנֵּחַ לְפָנֵיהֶם וְהֵם יִלְקְטוּ, וְאֵין לָךְ לְסַיֵּעַ לְאֶחָד מֵהֶם פֶּ'ה :
chapter 5 Peah of them one to assist to you and there is not shall gather and they before them place you shall leave

אֲנִי ה' אֱלֹהֵיכֶם. נֶאֱמָן לְשָׁלֵם שָׂכָר:
reward to pay Who am faithful your God Hashem I am

CHAPTER SUMMARY

The aliyah continues with the specific korbanos that accompany the Shte Lechem on Shavuos, including burnt offerings, a sin offering, and peace offerings, which the kohen elevates before Hashem. The day is designated as a holy festival on which melacha is forbidden, and the Torah immediately follows these laws of the festival with the mitzvos of leaving Pe'ah (the corner of the field) and Leket (gleanings) for the poor and the convert.

למעשה WHAT TO TAKE HOME

The Torah is speaking about the holy days of Sefiras HaOmer and Shavuos, detailing the korbanos and the bread offerings brought in the Beis HaMikdash. Then, right in the middle of this holy discussion, the Torah suddenly interrupts with the mitzvos of Pe'ah and Leket, warning us not to harvest the corners of our fields and to leave the fallen stalks for the poor. Rashi is immediately bothered by this. Why does the Torah place the laws of charity to the poor right in the middle of the Yom Tov offerings? Rashi brings the Chazal that teaches us a tremendous chiddush: anyone who leaves Pe'ah and Leket to the poor is considered as if they rebuilt the Beis HaMikdash and brought all the korbanos inside it.

Lichoira, we have to understand the depth of this sevara. Bringing a korban in the Beis HaMikdash is the highest level of kedushah, a direct connection to Hashem. We might think that real avodas Hashem is only found in the lofty, spiritual moments, like standing in the Beis HaMikdash or spending hours in deep tefillah. But the Torah is coming to be mechadesh that when you look at your own hard-earned livelihood, your own field, and you make space for another Yid who has less, that act of simple chesed is just as holy as bringing a korban on the Mizbe'ach.

This is our daily avodah. It is easy to get swept up in our own success and our own busy schedules, thinking our spiritual life is separate from how we treat others. But Hashem tells us that the ultimate way to bring His presence into this world is by looking out for the poor and the broken. When you share what you have, when you stop to help another Yid with their physical needs, you are literally building the Beis HaMikdash right there in your daily life.

Today, when you deal with your money, your time, or your resources, make a conscious decision to leave a corner for someone else. Whether it is giving tzedakah before davening, or taking five minutes out of your busy day to listen to and help another Yid, do it with the joy of knowing that you are bringing a korban directly to Hashem.