

חומש עם רש"י • סוכות חג ראשון • ששי

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

SUKKOT I • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Hashem commands Moshe Rabbeinu regarding the kedushah and halachos of Rosh Hashanah and Yom Kippur, the holy days of the seventh month, Tishrei. The Torah first introduces the mitzvah of Rosh Hashanah on the first of the month, calling it a day of complete rest and a zichron teruah, which we commemorate with the blowing of the shofar, alongside the prohibition of doing melacha and the obligation to bring the special korbanos of the day.

The aliyah then moves into the severe and holy day of Yom Kippur, the Day of Atonement, on the tenth of Tishrei. Hashem commands us to afflict our nefashos through fasting and to refrain from any manner of melacha, emphasizing the immense gravity of the day and the spiritual consequences for anyone who does not treat it with the proper awe.

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 לֵאמֹר בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ יְהִי
there shall be of the month on the first the seventh in the month saying Yisrael the children of to Speak
לָכֶם שַׁבָּתוֹן זִכְרוֹן תְּרוּעָה מְקֵרָא קֹדֶשׁ:
holiness a convocation of shofar blasts a remembrance of a day of rest for you

רש"י

זכרון תרועה. זכרון פסוקי זכרונות ופסוקי שופרות ספרא: ראש השנה ל"ב
32 Hashanah Rosh Sifra Shofars and verses of Remembrances verses of a mention of of sounding A remembrance
לִזְכֹּר לָכֶם עֲקֵדַת יִצְחָק שֶׁקָּרַב תַּחֲתָיו אֵיל:
a ram in his stead who was offered Yitzchak the binding of for you to recall

פסוק ג

Pasuk 3

כָּל מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ וְהִקְרַבְתֶּם אֵשָׁה לַיהוָה:

to Hashem a fire-offering and you shall bring you shall do not labor work of any

רש"י

והקרבתם אשה. המוספין האמורין בחמש הפקודים:
the Census in the Chumash of that are stated the additional offerings a fire offering And you shall offer

פסוק ד

Pasuk 4

וידבר יהוה אל משה לאמר:

saying Moshe to Hashem And spoke

פסוק ה

Pasuk 5

אך בעשור לחדש השביעי הזה יום הכפרים הוא מקרא קדש יהיה

shall be holiness a calling of it Atonement the Day of this the seventh of the month on the tenth But

לכם ועניתם את נפשתיכם והקרבתם אשה ליהוה:

to Hashem a fire offering and you shall bring your souls — and you shall afflict for you

רש"י

א. כל אכין ורקין שבתורה מעוטים — מכפר הוא לשבים
for those who repent it it atones are exclusions that are in the Torah and the words rak the words ach all But

ואינו מכפר על שאינם שבים ספרא:

Sifra repenting those who are not for atone and it does not

פסוק ו

Pasuk 6

וכל מלאכה לא תעשו בעצם היום הזה כי יום כפרים הוא לכפר

to atone it is atonements a day of for this the day on the strength of you shall do not melacha and any

עליכם לפני יהוה אלהיכם:

your God Hashem before for you

פסוק ז

Pasuk 7

כי כל הנפש אשר לא תענה בעצם היום הזה ונכרתה

and she shall be cut off this the day in the strength of will be afflicted not that soul every For

מעמיה:

from her people

פסוק ח

Pasuk 8

וכל הנפש אשר תעשה כל מלאכה בעצם היום הזה והאבדתי את

— and I will destroy this the day in the strength of melacha any will do that soul And any

הַנֶּפֶשׁ הַהוּא מִקְרֵב עֲמָהּ:

her people from the midst of that the soul

רש"י

והאבדתי. לפי שהוא אומר פֶּרֶת בְּכָל מְקוֹם וְאֵינִי יוֹדֵעַ מַה הוּא, כִּשְׁהוּא אֹמֵר

says when it it is what know and I do not place in every excision says that it because And I will destroy

וְהֵאֲבֹדְתִי, לְמַד עַל הַפֶּרֶת שְׂאִינֹו אֵלָא אֲבִדוֹן:

destruction but that it is not the excision concerning it teaches and I will destroy

פסוק ט

Pasuk 9

כָּל מְלָאכָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכָל מִשְׁבְּתֵיכֶם:

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

רש"י

כל מלאכה וגו'. לעבר עליו בלאוין הרבה, או להזהיר על מלאכת לילה

night the work of concerning to warn or many negative commands on it to transgress etc. work Any

בְּמִלְאֶכֶת יוֹם:

day like the work of

פסוק י

Pasuk 10

שַׁבַּת שַׁבְּתוֹן הוּא לָכֶם וְעֲנִיתֶם אֶת נַפְשֵׁיכֶם בַּתְּשַׁעָּה לַחֹדֶשׁ

of the month on the ninth your souls — and you shall afflict for you it complete rest A sabbath of

בְּעָרֶב מֵעָרֶב עַד עָרֶב תִּשְׁבְּתוּ שַׁבְּתֻכֶּם:

your sabbath you shall rest evening until from evening in the evening

CHAPTER SUMMARY

The aliyah outlines the specific mitzvos of Rosh Hashanah as a day of rest and shofar blasts, followed by the strict laws of Yom Kippur. Hashem commands that Yom Kippur must be a day of complete self-denial and absolute rest from melacha, warning that anyone who performs work or fails to fast on this day will face the severe punishment of kares. Finally, the Torah teaches us the halachic timing of the fast, instructing us to begin the self-denial and the holiness of the day on the ninth of the month in the evening, extending from evening to evening as an eternal statute for all generations.

The Torah is telling us about the holy day of Yom Kippur, and the pasuk says, "v'inesemes nafshoseichem b'sisha lachodesh ba'erev", you shall afflict your souls on the ninth day of the month in the evening. Lichoira, we all know that Yom Kippur is on the tenth of Tishrei, not the ninth! The Gemara in Brachos asks this kasha, and the teretz is that anyone who eats and drinks on the ninth of Tishrei, the Torah considers it as if he fasted on both the ninth and the tenth.

Think about the deep chiddush the Torah is teaching us here. We usually think that the only way to get close to Hashem, to do real avodah, is through fasting, crying, and breaking ourselves. We think that physical enjoyment is a distraction from ruchniyus. But the Torah comes and turns this upside down. Hashem is telling us that when you eat a festive meal on the ninth of Tishrei to prepare for the holy fast, that physical eating is itself a mitzvah. It is counted as a fast!

This is a massive yesod for our daily lives. Avodas Hashem is not just about the moments when we are locked in the bais medrash or standing in shemonah esrei. When you eat a healthy meal so you have koach to learn, when you go to sleep on time so you can daven with a clear head, or when you take care of your physical needs l'shem Shamayim, that gashmiyus becomes holy. You are turning the physical act into a spiritual preparation, and mimeila, Hashem counts it as a direct act of avodah.

Today, when you sit down to eat or take care of your physical needs, stop for one second before you begin. Have in mind that you are doing this to have the strength and energy to serve Hashem, turning your physical preparation into a holy mitzvah.