

חומש עם רש"י • סוכות חג ראשון • שביעי

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

SUKKOT I • 7TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Hashem commands Moshe Rabbeinu regarding the holy festival of Sukkos, which begins on the fifteenth day of the seventh month (Tishrei). The Torah establishes Sukkos as a seven-day Yom Tov, starting with a day of Mikra Kodesh on which melacha is forbidden, and followed by the bringing of daily Korbanos. We are also introduced to Shemini Atzeres on the eighth day, which is likewise designated as a holy convocation where melacha is prohibited.

The aliyah goes on to detail the special mitzvos of the Chag, including the taking of the Arba Minim—the Esrog, Lulav, Hadasim, and Aravos—to rejoice before Hashem, and the essential mitzvah of dwelling in the Sukkah for seven days. This serves as a constant remembrance of how Hashem housed Bnei Yisrael in Sukkos when He redeemed them from Mitzrayim.

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 לאמר בחמשה עשר יום לחדש השביעי הזה

this the seventh of the month day on the fifteenth saying Yisrael the children of to Speak

חג הסוכות שבועת ימים ליהוה:

to Hashem days seven the Sukkos the festival of

פסוק ג

Pasuk 3

ביום הראשון מקרא קדש כל מלאכת עבדה לא תעשו:

you shall do not labor work of any holiness a calling of first On the day

רש"י

מקרא קדש. קדשהו בכסות נקיה ובתפלה, ובשאר ימים טובים במאכל ובמשקה

and with drink with food good days and on other and with prayer clean with clothing sanctify it holiness A calling of

ובכסות נקיה ובתפלה עי' ספרא:

Sifra see and with prayer clean and with clothing

פסוק ד

שְׁבַעַת יָמִים תִּקְרִיבוּ אֶשָּׁה לַיהוָה בַּיּוֹם הַשְּׁמִינִי מִקְרָא קֹדֶשׁ יִהְיֶה

shall be holiness a convocation of the eighth on the day to Hashem a fire-offering you shall bring days seven

לָכֶם וְהִקְרַבְתֶּם אֶשָּׁה לַיהוָה עֲצֶרֶת הוּא כָּל מְלָאכָת עֲבֹדָה לֹא תַעֲשׂוּ:

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

רש"י

עצרת הוא. עֲצַרְתִּי אֶתְכֶם אֲצִלִּי; כְּמֶלֶךְ שָׁזָמַן אֶת בָּנָיו לְסְעוּדָה לָכֶּה וְכֶה

and such for such to a feast his children — who invited like a king with Me you I held back it is A gathering

יָמִים, כִּינּוֹן שֶׁהִגִּיעַ זְמַנּוֹ לִפְטֹר, אָמַר, בְּנֵי בִבְקָשָׁה מִמֶּנּוּ עָפְבוּ עִמִּי עוֹד יוֹם

day more with me stay from you please my children he said to depart their time that arrived once days

אַחַד, קָשָׁה עָלַי פְּרִדְתְּכֶם:

your parting upon me difficult one

רש"י

כָּל מְלָאכָת עֲבֹדָה. אֲפֹלוּ מְלָאכָה שֶׁהִיא עֲבֹדָה לָכֶם, שָׂאֵם לֹא תַעֲשׂוּהָ יֵשׁ חֶסְרוֹן

a loss of there is you do it not that if upon you an obligation that is melacha even labor work of Any

כֵּס בַּדָּבָר.

in the matter money

רש"י

לֹא תַעֲשׂוּ. יָכוֹל אֵף חֵלּוֹ שֶׁל מוֹעֵד יִהְיֶה אָסוּר בְּמְלָאכָת עֲבֹדָה,

labor in work of forbidden should be the Festival the weekday of even one might think you shall do not

ת"ל "הוא" שם :

there "it is" the Torah teaches

פסוק ה

אֵלֶּה מוֹעֲדֵי יְהוָה אֲשֶׁר תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ לְהִקְרִיב

to bring holiness callings of them you shall proclaim which Hashem the appointed times of These are

אֶשָּׁה לַיהוָה עֹלָה וּמִנְחָה זָבַח וְנִסְכִּים דְּבַר יוֹם

a day the matter of and libations a peace-offering and a meal-offering an olah-offering to Hashem a fire-offering

בְּיוֹמוֹ:

on its day

רש"י

עֹלָה וּמִנְחָה. מִנְחַת נִסְכִּים הִקְרָבָה עִם הָעוֹלָה:

the burnt offering with that is brought drink offerings the meal offering of and a meal offering A burnt offering

רש"י

דְּבַר יוֹם בְּיוֹמוֹ. חֶק הַקָּצוּב בְּחֻמַּשׁ הַפְּקוּדִים:

Numbers in the Chumash of that is designated the portion on its day a day the matter of

רש"י

דבר יום ביומו. הא אם עבר יומו בטל קרבנו עי' ספרא :

Sifra see its offering is voided its day passed if behold on its day a day the matter of

פסוק ו

Pasuk 6

מלבד שבתת יהוה ומלבד מתנותיכם ומלבד כל נדריכם ומלבד

and apart from your vows all of and apart from your gifts and apart from Hashem the Shabboses of apart from

כל נדבותיכם אשר תתנו ליהוה:

to Hashem you shall give that your freewill offerings all of

פסוק ז

Pasuk 7

אך בחמשה עשר יום לחודש השביעי באספכם את תבואת הארץ

the land the crop of — when you gather the seventh of the month day . on the fifteenth But

תחגו את חג יהוה שבועת ימים ביום הראשון שבתון וביום

and on the day a rest day the first on the day days seven Hashem the festival of — you shall celebrate

השמיני שבתון:

a rest day the eighth

רש"י

אך בחמשה עשר יום, תחגו. קרבן שלמים לחגיגה, יכול

one might think for the Chagigah peace-offerings a sacrifice of you shall celebrate day . on the fifteenth But

תדחה את השבת, ת"ל אך, הואיל ויש לה תשלומין כל שבועה:

seven days all makeup opportunity for it and there is since but the Torah teaches the Shabbos — it should supersede

רש"י

באספכם את תבואת הארץ. שיהא חודש שביעי זה בא בזמן אסיפה, מפאן

from here ingathering at the time of coming this seventh month that should be the land the produce of — when you gather

שנצטוו לעבר את השנים, שאם אין העבור, פעמים שהוא באמצע

in the middle of that it sometimes intercalation there is no for if the years — to intercalate that they were commanded

הקיץ או החורף:

the winter or the summer

רש"י

תחגו. שלמי חגיגה:

the festival-sacrifice the peace-offerings of ye shall celebrate

רש"י

שבועת ימים. אם לא הביא בזה, יביא בזה, יכול יהא מביאן כל שבועה,

seven all bring them he should I might think on this he may bring on this he brought not if days Seven

תלמוד לומר וחגתם אתו — יום אחד במשמע ולא יותר, ולמה נאמר שבועה?

seven is it said and why more and not is implied one day — it and you shall celebrate says the teaching

פסוק ח

Pasuk 8

וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים
 date palms branches of beautiful a tree the fruit of the first on the day for yourselves And you shall take
 וְעֵנָף עֵץ עֵבֶת וְעֶרְבֵי נָחַל וּשְׂמִחָתֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם שִׁבְעַת
 seven your God Hashem before and you shall rejoice a brook and willows of thick a tree and boughs of
 יָמִים:

days

רש"י

פרי עץ הדר. עץ שטעם עצו ופריו שוה סכה ל"ה :
 35 Sukkah are equal and its fruit its wood that the taste of a tree hadar the tree of fruit of

רש"י

הדר. הדר באילנו משנה לשנה, וזהו אתרוג שם :
 there an esrog and this is to year from year on its tree that dwells Hadar

רש"י

כפת תמרים. חסר וי"ו, למד שאינה אלא אחת:
 one but that it is not to teach the letter vav is missing palm trees branches of

רש"י

וענף עץ עבת. שענפיו קלועים כעבותות וכחבליים, וזהו הדס, העשוי
 which is made the myrtle and this is and like cords like ropes are plaited whose branches plaitedness the tree of And boughs of
 כמין קליעה שם ל"ב :
 32 there plait like a type of

פסוק ט

Pasuk 9

וְחַגְגַתֶּם אֹתוֹ חַג לַיהוָה שִׁבְעַת יָמִים בַּשָּׁנָה חֻקַּת עוֹלָם
 eternal a statute in the year days seven to Hashem as a festival it And you shall celebrate
 לְדֹרֹתֵיכֶם בַּחֹדֶשׁ הַשְּׁבִיעִי תַחֲגֹגוּ אֹתוֹ:
 it you shall celebrate the seventh in the month for your generations

פסוק י

Pasuk 10

בַּסֹּכֹת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל הָאֶזְרַח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֹּכֹת:
 in booths shall dwell in Yisrael citizen every days seven of you shall dwell in booths

האזרח. זה אֶזְרָח, בישראל — לְרַבּוֹת אֶת הַגֵּרִים ספרא :

Sifra the proselytes — to include in Israel a native-born this is The native

פסוק יא

Pasuk 11

לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם כִּי בַסֻּכּוֹת הוֹשַׁבְתִּי אֶת בְּנֵי יִשְׂרָאֵל

Yisrael the children of — I caused to dwell in booths that your generations will know so that

בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם:

your God Hashem I am Mitzrayim from the land of them when I brought out

כִּי בַסֻּכּוֹת הוֹשַׁבְתִּי. עֲנִנֵי כְבוֹד שָׁם; מְכִילְתָּא י"ב :

12 Mekhilta there glory clouds of I made dwell in booths that

פסוק יב

Pasuk 12

וַיְדַבֵּר מֹשֶׁה אֶת מִעְדֵי יְהוָה אֶל בְּנֵי יִשְׂרָאֵל:

Yisrael the children of to Hashem the appointed seasons — Moshe And spoke of

CHAPTER SUMMARY

The aliyah outlines the halachos of Sukkos and Shemini Atzeres, beginning with the prohibition of melacha on the first and eighth days and the obligation of bringing daily fire-offerings. It emphasizes that these special days are celebrated in addition to the weekly Shabbosos and the personal voluntary offerings brought by Bnei Yisrael. The Torah then commands the gathering of the Arba Minim on the first day of the Chag, the dwelling in the Sukkah for seven days to remember the Exodus from Mitzrayim, and concludes with Moshe Rabbeinu declaring these appointed festivals of Hashem to the Jewish people.

The Torah is mechadesh a beautiful yesod here regarding the mitzvah of Sukkah. The pasuk says, "L'ma'an yeidu doroseichem", so that your generations will know that I made Bnei Yisrael dwell in sukkos when I took them out of Mitzrayim. Lichoira, we have to ask: why does the Torah make the physical dwelling in a temporary hut the central way we remember the Exodus? Why not just have a day of learning or a special tefillah to remember the miracles?

The answer is that in Yiddishkeit, emunah is not just an intellectual concept that stays in the mind. The Tanna is teaching us that to truly "know" and feel Hashem's protection, we have to physically move our lives into it. We leave our sturdy, secure homes and go out into a flimsy sukkah, exposed to the elements, relying entirely on Hashem's shechinah. By physically sitting in the sukkah, eating there, and sleeping there, the emunah penetrates our very bones. Mimeila, we realize that our regular houses aren't what protect us either; it is only Hashem.

This is our avodah not just on Sukkos, but every single day. We often try to build perfect walls of security around ourselves through our jobs, our savings, and our plans, forgetting who is really running the world. The sugya is telling us to bring that "sukkah-mindset" into our daily lives. We must do our normal hishtadlus, but we have to live with the tangible feeling that we are always sitting under the protective shadow of Hashem.

Today, when you feel anxious about your parnassah, your health, or your schedule, take a deep breath and picture yourself sitting under the s'chach of Hashem's protection. Remind yourself: "I am safe because Hashem is holding me, not because my walls are strong."