

חומש עם רש"י • שְׁלַח • תְּמִישֵׁי

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

SH'LACH • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the laws of nesachim (libations) that must accompany certain korbanos (sacrifices) brought to the Mishkan. When a person brings an olah (burnt offering) or a shelamim (peace offering) from the cattle or the flock, it cannot be offered alone; it must be accompanied by a specific minchah (grain offering) of fine flour mixed with oil, as well as a libation of wine poured upon the Altar.

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

פסוק א

Pasuk 1

וְכִי תַעֲשֶׂה בֶן בָּקָר עֲלֶה אוֹ זֶבַח לְפִלֵּא נֶדֶר אוֹ שְׁלָמִים
peace offerings or a vow to express a sacrifice or a burnt offering bull a young you make And when
לִיהוָה:
to Hashem

פסוק ב

Pasuk 2

וְהִקְרִיב עַל בֶּן הַבָּקָר מִנְחָה סֵלֶת שְׁלֹשָׁה עָשָׂרנִים בָּלוּל בַּשֶּׁמֶן
with oil mixed tenths three fine flour a meal-offering of the herd the young with and he shall bring
חֲצִי הַהִין:
a hin half

פסוק ג

Pasuk 3

וַיִּזֶן תִּקְרִיב לַנֶּסֶךְ חֲצִי הַהִין אִשָּׁה רִיחַ נִיחַח לִיהוָה:
to Hashem pleasing of an odor a fire-offering the hin half of for the libation you shall offer and wine

רש"י

אִשָּׁה רִיחַ. אִינוּ מוֹסֵב אֶלָּא עַל הַמִּנְחָה וְהַשֶּׁמֶן, אֲבָל הַיַּיִן אִינוּ אִשָּׁה,
a fire offering is not the wine but and the oil the meal offering to except referred is not of pleasing odor a fire offering
שְׂאִינוּ נָתַן עַל הָאֵשׁ:
the fire upon placed since it is not

פסוק ד

כָּכָה יַעֲשֶׂה לְשׁוֹר הָאֶחָד אוֹ לְאֵיל הָאֶחָד אוֹ לְשֶׂה בְּכֶבֶשִׁים אוֹ
or among the sheep for the lamb or the one for the ram or the one for the ox shall be done Thus

בְּעִזִּים:

among the goats

רש"י

אוֹ לְשֶׂה וגו'. בֵּין שְׁהוּא בְּכֶבֶשִׁים בֵּין שְׁהוּא בְּעִזִּים; כֶּכֶשׁ וְשֶׂה
and a young sheep a lamb among the goats that it is or whether among the lambs that it is whether etc. for a young sheep or
קְרוֹיִם בְּתוֹךְ שְׁנָתָם, אֵיל בֶּן שְׁלֹשָׁה עָשָׂר חֹדֶשׁ וְיוֹם אֶחָד:
one and a day months thirteen is aged a ram their year within are called

פסוק ה

כַּמְסַפֵּר אֲשֶׁר תַּעֲשׂוּ כָכָה תַּעֲשׂוּ לְאֶחָד בְּכֶבֶשׁ: כַּמְסַפֵּר
according to their number for each one you shall do so you shall make that According to the number

רש"י

כַּמְסַפֵּר אֲשֶׁר תַּעֲשׂוּ. כַּמְסַפֵּר הַבְּהֵמוֹת אֲשֶׁר תִּקְרִיבוּ לְקָרְבָּן, כַּכָּה
so as a sacrifice you will offer that of the animals according to the number you shall prepare that According to the number
תַּעֲשׂוּ נִסְכִּים לְכָל אֶחָד מֵהֶם — כַּמְסַפֵּר שֶׁל בְּהֵמוֹת מְסַפֵּר שֶׁל
of the number of them animals of according to their number of them one for each drink-offerings shall you make
נִסְכִּים:
drink-offerings

פסוק ו

כָּל הָאֶזְרָח יַעֲשֶׂה כָכָה אֶת אֵלֶּה לְהַקְרִיב אִשָּׁה רִיחַ נִיחַח לַיהוָה:
to Hashem pleasing of an aroma a fire-offering to present these — like this shall do native-born citizen Every

פסוק ז

וְכִי יָגוּר אִתְּכֶם גֵּר אוֹ אֲשֶׁר בְּתוֹכְכֶם לְדֹרֹתֵיכֶם וַעֲשֶׂה
and he makes throughout your generations is among you whoever or a stranger with you shall sojourn And when

אִשָּׁה רִיחַ נִיחַח לַיהוָה כַּאֲשֶׁר תַּעֲשׂוּ כֵן יַעֲשֶׂה:
he shall do so you do just as to Hashem pleasing of an aroma a fire-offering

פסוק ח

הַקְהָל חֻקָּה אַחַת לָכֶם וְלַגֵּר הַגֵּר חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם
for your generations eternity a statute of who dwells and for the stranger for you one statute the congregation

כָּכֶם כִּגֵּר יִהְיֶה לְפָנַי יְהוָה:

Hashem before shall be so the stranger as you are

רש"י

כַּכֶּם כִּגֵּר. כְּמוֹתְכֶם כֵּן גֵּר, וְכֵן דֶּרֶךְ לְשׁוֹן עִבְרִית, "כֵּן" ה'

Hashem "As the garden of Hebrew the language of the way of and so is the stranger so is like you so the stranger As you

כְּאַרְץ מִצְרַיִם" בְּרֵאשִׁית י"ג — כֵּן אֶרֶץ מִצְרַיִם, "כְּמוֹנִי כְמוֹךָ" כְּעַמִּי

as my people so are you "As I am Mitzrayim the land of so is 13 Bereishis Mitzrayim" so is the land of

כְּעַמִּי" מַלְכִּים א כ"ב :

22 Aleph Melachim so is your people"

סוּק ט

Pasuk 9

תּוֹרָה אַחַת וּמִשְׁפָּט אֶחָד יִהְיֶה לָכֶם וְלִגֵּר הָגֵר אֶתְכֶם:

with you who dwells and for the convert for you shall be one and ordinance one Law

CHAPTER SUMMARY

The Torah details the precise measurements of flour, oil, and wine required for each type of animal sacrifice, whether it is an ox, a ram, a sheep, or a goat. These laws of nesachim apply equally to all citizens of Klal Yisrael, as well as to any ger (righteous convert) who dwells among the nation, establishing a single, eternal statute for all generations before Hashem.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at how the Torah repeats this beautiful, foundational rule: "One law shall be for you and for the stranger." When a ger tzedek comes to stand before Hashem, he is not a second-class citizen in the palace of the King. He brings the exact same flour, the exact same oil, and the exact same wine. Before Hashem, we are all judged by the sincerity of our hearts and our commitment to His Torah, not by our pedigree or where we started our journey.

This is a deep lesson in how we look at other Yidden, and how we look at ourselves. Sometimes the yetzer hara whispers to a person that because they did not grow up in a home of intense Torah learning, or because they struggle with certain mitzvos, they do not truly belong in the front rows of Hashem's army. The Torah tells us: "As you are, so shall the stranger be before Hashem." In the eyes of Hashem, every single neshama that commits to His will is fully, beautifully equal.

Today, make a conscious effort to lift up another Yid who might feel like an outsider, whether they are a literal ger, a baal teshuvah, or simply someone struggling to find their place in the community. Give them a warm smile, invite them to sit next to you, or share a kind word that makes them feel completely at home in Hashem's house.