

חומש עם רש"י • שלח • ושי

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

SH'LACH • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the beautiful mitzvah of challah, which binds our physical sustenance directly to our avodah. Hashem commands Moshe Rabbeinu that upon entering Eretz Yisrael, when we eat from the bread of the land, we must separate a portion of our dough as a gift to Hashem, just like the terumah separated from the threshing floor.

Following this, the Torah addresses the solemn laws of an inadvertent communal sin. If the entire community unwittingly fails to observe the mitzvos of Hashem through an error of the leadership, a specific process of teshuvah and korbanot is required to bring about kaparah.

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

ידבר אל בני ישראל ואמרת אליהם בבואכם אל הארץ אשר אני

I that the land to upon your coming to them and you shall say Yisrael the children of to Speak

מביא אתכם שמה:

there you am bringing

רש"י

בבאכם אל הארץ. משנה ביאה זו מכל ביאות שבתורה, שבכלן נאמר

it is said for in all of them that are in the Torah entries from all this entry different is the land to upon your coming

כי תבא, כי תבאו, לפיכך כלן למדות זו מזו, וכיון שפרט לה הפתוב

the verse to you that specified and since from this this learn all of them therefore you come when you come when

פאחת מהן שאינה אלא לאחר ירשה וישיבה, אף כלן פו, אבל זו נאמר

it is said this but likewise all of them so and settlement possession after except that it is not of them in one

בה "בבאכם" — משנכנסו בה ואכלו מלחמה נתחייבו בחלה ספרי

Sifrei in Challah they became obligated of its bread and ate into it from when they entered "upon your coming" regarding it

:

פסוק ג

וְהָיָה בְּאֲכָלְכֶם מִלֶּחֶם הָאָרֶץ תְּרִימוּ לַיהוָה:

to Hashem a gift you shall set aside the land from the bread of when you eat and it shall be

פסוק ד

רִאשִׁית עֲרֹסֶתְכֶם חֶלֶה תְּרִימוּ תְּרוּמָה כְּתְרוּמַת גֶּרֶן כֵּן תְּרִימוּ

you shall separate so the threshing floor like the gift of as a gift you shall separate a loaf your dough The first of

אֹתָהּ:

it

רש"י

ראשית ערסתכם. כִּדִּי עֲסַתְכֶם שְׂאֵתָם רְגִילִין לְלוֹשׁ בְּמִדְבָּר —

in the wilderness to knead are accustomed that you your dough the measure of when you knead your dough The first of

וְכַמָּה הִיא? "וַיִּמְדוּ בְעֹמֶר" שְׁמוֹת ט"ז, "עֹמֶר לְגִלְגָּלֶת" שָׁם — תְּרִימוּ

you shall separate there per head An Omer 16 Shemos with the Omer And they measured is it and how much

מִרְאשִׁיתָהּ, כְּלוּמֵר קֹדֶם שֶׁתֹּאכְלוּ מִמֶּנָּה, רִאשִׁית חֲלָקָה חֶלֶה אַחַת תְּרִימוּ

you shall separate single one challah its portion the first of from it that you eat before meaning to say from its beginning

תְּרוּמָה לְשֵׁם ה' עִירובִין פ"ג :

83a Eruvin Hashem for the sake of a heave-offering

רש"י

חלה. טורטי"ל בְּלֶעָז:

in foreign tongue torte Challah

רש"י

כתרומת גרן. שְׁלֹא נֶאֱמַר בָּהּ שְׁעוֹר וְלֹא כְתְרוּמַת

like the heave offering of and not a minimum quantity in it was stated concerning which not a threshing floor like the heave offering of

מַעֲשֵׂר, שֶׁנֶּאֱמַר בָּהּ שְׁעוֹר סְפָרִי, אֲבָל חֲכָמִים נָתְנוּ שְׁעוֹר —

a minimum quantity gave the Sages however Sifrei a minimum quantity in it concerning which was stated tithe

לְכַעַל הַבֵּית אֶחָד מֵעֲשָׂרִים וְאַרְבָּעָה וּלְנִחְתוֹם אֶחָד מֵאַרְבָּעִים וְשִׁמוֹנָה חֶלֶה

Challah and eight out of forty one and for a baker and four out of twenty one the house for the owner of

ב' :

chapter two

פסוק ה

מִרְאשִׁית עֲרֹסֶתְיֶכֶם תִּתְּנוּ לַיהוָה תְּרוּמָה לְדֹרֹתֵיכֶם:

for your generations a gift to HASHEM you shall give your doughs From the first of

רש"י

מראשית ערסתיכם. לָמָּה נֶאֱמַר? לְפִי שֶׁנֶּאֱמַר "רִאשִׁית עֲרֹסֶתְכֶם", שׁוֹמֵעַ אֲנִי

I understand your dough the first of that it is said because is it said why your dough Of the first of

ראשונה שפָּעֵסוֹת, ת"ל מראשית — מְקַצֶּתָּהּ וְלֹא כָּלָה ספרי :

Sifrei all of it and not part of it of the first of the Torah teaches of the doughs the first

רש"י

תתנו לה' תרומה. לְפִי שְׁלֹא שָׁמַעְנוּ שְׁעוֹר לְחָלָה נֶאֱמַר "תִּתְּנוּ" —

"ye shall give" it is said for Challah a measure we have heard that not because a heave offering unto Hashem ye shall give

שִׁיחָא בָּהּ כְּדִי נְתִינָה שִׁם :

there a gift enough for in it that there be

פסוק 6

Pasuk 6

וְכִי תִשְׁגּוּ וְלֹא תַעֲשׂוּ אֶת כָּל הַמִּצְוֹת הָאֵלֶּה אֲשֶׁר דִּבֶּר יְהוָה אֵל

to Hashem spoke which these the commandments all of — you do and not you err And if

מֹשֶׁה:

Moshe

רש"י

וְכִי תִשְׁגּוּ וְלֹא תַעֲשׂוּ. ע"ן הִיָּתָה בְּכָלֵל כָּל הַמִּצְוֹת שֶׁהַצִּבּוֹר מְבִיאִין

brings that the congregation the commandments all included in was idolatry do and not you shall err And if

עָלֶיהָ פֶּר, וְהִרִי הַפֶּתוּב מוֹצִיָּאָה פֶּאֶן מִכָּלֵל, לְדוֹן בֶּפֶר לְעוֹלָה

for a burnt-offering with a bullock to be judged from their general-rule here excludes it the Scripture and behold a bullock for it

וְשִׁעִיר לַחֲטָאת ספרי :

Sifrei for a sin-offering and a he-goat

רש"י

וְכִי תִשְׁגּוּ וּגו'. פֶּע"ן הַפֶּתוּב מִדִּבֶּר, אוֹ אֵינוֹ אֵלֶּא בְּאַחַת מִכָּל הַמִּצְוֹת,

the commandments of all of one but is it not Or speaks the verse of idolatry etc. you err And if

ת"ל אֵת כָּל הַמִּצְוֹת הָאֵלֶּה — מִצְוָה אַחַת שֶׁהִיא כְּכָל הַמִּצְוֹת,

the commandments like all that is single a commandment these the commandments all — Scripture teaches

מֶה הָעוֹבֵר עַל כָּל הַמִּצְוֹת פּוֹרֵק עַל וּמַפְרֵ בְרִית וּמַגְלֶה פָּנִים, אִף

so too face and reveals covenant and breaks yoke throws off the commandments all · one who transgresses Just as

מִצְוָה זֹו פּוֹרֵק בָּהּ עַל וּמַפְרֵ בְרִית וּמַגְלֶה פָּנִים, וְאִיזוֹ? זֹו ע"ן שִׁם :

there idolatry is this and which face and reveals covenant and breaks yoke with it throws off this commandment

רש"י

אֲשֶׁר דִּבֶּר ה' אֶל מֹשֶׁה. אֲנֹכִי וְלֹא יִהְיֶה לָּךְ מִפִּי הַגְּבוּרָה שֶׁשָּׁמַעְנוּם

we heard them the Almighty from the mouth of to you shall there be and not I am Moshe to Hashem spoke Which

כְּדִכְתִּיב תהילים ס"ב "אַחַת דִּבֶּר אֱלֹהִים שְׁתִּים זֹו שֶׁשָּׁמַעְנוּ הוֹרִיזוֹת ח' :

8a Horayot we heard these twice God spoke Once 62 Tehillim as it is written

פסוק 7

Pasuk 7

אֵת כָּל אֲשֶׁר צִוָּה יְהוָה אֲלֵיכֶם בְּיַד מֹשֶׁה מִן הַיּוֹם אֲשֶׁר צִוָּה

commanded that the day from Moshe by the hand of to you Hashem commanded that all —

יְהוָה וְהָלָאָה לְדֹרֹתֵיכֶם:

for your generations and onward Hashem

רש"י

את כל אשר צוה וגו'. מגיד שכל המודה בע"ז כופר בכל התורה

the Torah in all of is like one who denies idolatry who acknowledges that anyone this tells etc. commanded that all —

כלה ובכל מה שנתנבאו הנביאים, שנאמר מן היום אשר צוה ה' והלאה :

and onward Hashem commanded that the day from as it is said the prophets which prophesied that and in all entirely

פסוק ח

Pasuk 8

וְהָיָה אִם מֵעֵינֵי הָעֵדָה נַעֲשֶׂתָה לְשִׁגְגָה וַעֲשׂוּ כָּל הָעֵדָה

the congregation all of and they shall make by mistake it was done the congregation from the eyes of if and it shall be

פֶּר בֶּן בָּקָר אֶחָד לְעֹלָה לְרִיחַ נִיחֹחַ לַיהוָה וּמִנְחָתוֹ

and its meal offering to Hashem satisfaction for a savor of for an elevation one cattle young of a bull offering

וְנִסְכּוֹ כַּמִּשְׁפֵּט וּשְׁעִיר עִזִּים אֶחָד לְחַטָּת:

for a sin offering one goats and a he-goat of according to the law and its libation

רש"י

אם מעיני העדה נעשתה לשגגה. אם מעיני העדה נעשתה עברה

transgression was done the congregation from the eyes of If by error it was done the congregation from the eyes of If

זו על ידי שגג — ששגו והורו על אחת מן העבודות שהיא מתרת

permitted that it is the services of one concerning and they ruled that they erred an error the hands of by this

לעבד ע"ז בכה שם ה' :

page 5 there with this idol worship to worship

רש"י

לחטת. חסר א', שאינו כשאר חטאות, שכל חטאות שבתורה

that are in the Torah sin-offerings for all the sin-offerings like the rest of that it is not the letter aleph is missing for a sin-offering

הבאות עם עולה החטאת קודמת לעולה, שנא' ויקרא ה' , "וְאֵת

and — chapter five Vayikra as it is said the burnt-offering precedes the sin-offering a burnt-offering with that come

השני יעשה עולה", וזו קודמת לחטאת שם ט"ו :

fifteen there the sin-offering precedes the burnt-offering but this one a burnt-offering he shall make the second

פסוק ט

Pasuk 9

וְכָפַר הַכֹּהֵן עַל כָּל בְּנֵי יִשְׂרָאֵל וְנִסְלָח לָהֶם

to them and it shall be forgiven Yisrael the children of the congregation of all for the Kohen And shall atone

כי שגגה הוא והם הביאו את קרבנם אשה ליהוה וחטאתם לפני

before and their sin-offering to Hashem a fire-offering their offering — brought and they it was an error for

יהוה על שגגתם:

their error for Hashem

רש"י

הביאו את קרבנם אשה לה'. זה האמור בפרשה, הוא פר
the bullock of it is in the passage which is mentioned This to Hashem a fire offering their offering — They have brought
העולה שנאמר "אשה לה" ספרי :
Sifrei to Hashem a fire offering as it is said the burnt offering

רש"י

וחטאתם. זה השעיר:
the he-goat this is and their sin offering

סוכ"י

Pasuk 10

ונסלח לכל עדת בני ישראל ולגר הגר בתוכם
among them who dwells and to the stranger Yisrael the children of the congregation of to all And it shall be forgiven
כי לכל העם בשגגה:
it was in error the people to all for

CHAPTER SUMMARY

The aliyah begins with the obligation to separate challah from the first of our dough as a gift to Hashem throughout the generations. It then transitions to the halachos of a communal error, detailing that if the congregation unwittingly transgresses Hashem's commandments, they must bring a young bull for an olah (burnt offering) along with its proper grain offering and libation, and a he-goat for a chatas (sin offering). Through these offerings, the kohen makes atonement for the entire community of Bnei Yisrael and the converts among them, and they are granted forgiveness from Hashem for their unintentional mistake.

My dear talmid, look at the beautiful order of the Torah here. The very first thing Hashem asks of us when we enter the land and eat its bread is to separate challah. Before you take a bite, before you enjoy the physical sustenance of this world, you stop and elevate the very first portion to Hashem. This is the foundation of our avodah: we do not live just to consume. We live to sanctify the physical, recognizing that every bit of our livelihood and success comes directly from His hand.

And then, the Torah immediately transitions to the laws of an inadvertent communal sin, where the entire nation errs. Chazal teach us a profound lesson here about the power of the community and the beauty of teshuvah. Even when we stumble, even when we make mistakes out of ignorance or carelessness, Hashem does not cast us away. He provides a path for kaparah, a way to repair the breach. The key is that we must face our errors honestly, bring our offerings together as one, and seek that forgiveness.

This is our daily work. We must bring Hashem into our physical routines, and when we inevitably slip up, we must never despair. The gates of teshuvah are always open, and Hashem is waiting to forgive us when we return to Him with a sincere heart.

Today, before you eat your first meal or begin your work, pause for ten seconds to verbally thank Hashem for your sustenance, dedicating the energy you receive from it to His service.