

# Shabbat Chol Ha'mo'ed Sukkot

## First Torah Reading

### Deuteronomy 8:1-18

(1) You shall faithfully observe all the Instruction that I enjoin upon you today, that you may thrive and increase and be able to possess the land that יהוה promised on oath to your fathers. (2) Remember the long way that your God יהוה has made you travel in the wilderness these past forty years, in order to test you by hardships to learn what was in your hearts: whether you would keep the divine commandments or not. (3) [God] subjected you to the hardship of hunger and then gave you manna to eat, which neither you nor your ancestors had ever known, in order to teach you that a human being does not live on bread alone, but that one may live on anything that יהוה decrees. (4) The clothes upon you did not wear out, nor did your feet swell these forty years. (5) Bear in mind that your God יהוה disciplines you just as a householder\* *householder* See the first note at 1.31. disciplines his

### דברים ח' א'-י"ח

(א) כָּל־הַמְצוּהָ אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם תִּשְׁמְרוּן לַעֲשׂוֹת לְמַעַן תַּחֲלוּן וּרְבִיתֶם וּבֵאתֶם וְיִרְשַׁתֶּם אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּע יְהוָה לְאֲבֹתֵיכֶם: (ב) וְזָכַרְתָּ אֶת־כָּל־הַדֶּרֶךְ אֲשֶׁר הוֹלִיכְךָ יְהוָה אֱלֹהֶיךָ זֶה אַרְבַּעִים שָׁנָה בְּמִדְבָר לְמַעַן עֲנִתְךָ לְנִסְתְּךָ לְדַעַת אֶת־אֲשֶׁר בְּלִבְךָ הַתִּשְׁמֵר מְצוֹתָיו אִם־לֹא: (ג) וַיַּעֲנֶךָ וַיִּרְעַבְךָ וַיֹּאכְלֶךָ אֶת־הַמָּן אֲשֶׁר לֹא יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעְךָ כִּי לֹא עַל־הַלֶּחֶם לִבְדוּ יַחֲיֶה הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִי־יְהוָה יַחֲיֶה הָאָדָם: (ד) שְׂמַלְתְּךָ לֹא בָלְתָה מֵעֲלֶיךָ וּרְגְלֶךָ לֹא בָצְקָה זֶה אַרְבַּעִים שָׁנָה: (ה) וַיִּדְעַתָּ עַם־לִבְבְּךָ כִּי כַּאֲשֶׁר יִיָּסֵר אִישׁ אֶת־בְּנוֹ יְהוָה אֱלֹהֶיךָ מִיִּסְרֶךָ: (ו) וְשָׁמַרְתָּ אֶת־מְצוֹת יְהוָה אֱלֹהֶיךָ לְלַכֵּת בְּדַרְכָּיו וּלְיִרְאָהוּ אֹתוֹ: (ז)

son.\* *as a householder disciplines his son* See the second note at 1.31. (6) Therefore keep the commandments of your God יהוה: walk in God's ways and show reverence. (7) For your God יהוה is bringing you into a good land, a land with streams and springs and fountains issuing from plain and hill; (8) a land of wheat and barley, of vines, figs, and pomegranates, a land of olive trees and honey; (9) a land where you may eat food without stint, where you will lack nothing; a land whose rocks are iron and from whose hills you can mine copper. (10) When you have eaten your fill, give thanks to your God יהוה for the good land given to you. (11) Take care lest you forget your God יהוה and fail to keep the divine commandments, rules, and laws which I enjoin upon you today. (12) When you have eaten your fill, and have built fine houses to live in, (13) and your herds and flocks have multiplied, and your silver and gold have increased, and everything you own has prospered, (14) beware lest\* *lest* Heb. *pen; moved down from v. 12 for clarity*. your heart grow haughty and you forget your God יהוה —who freed you from the land of Egypt, the house of bondage; (15) who led you through the great and terrible wilderness with its *seraph*\* *seraph* Cf. Isa. 14.29; 30.6.

כִּי יְהוָה אֱלֹהֶיךָ מְבִיאֲךָ אֶל־אֶרֶץ  
טוֹבָה אֶרֶץ נַחְלֵי מַיִם עֵינַת  
וּתְהַלַּמְתָּ יְצֵאִים בְּבִקְעָה וּבְהָרִ:  
(ח) אֶרֶץ חֹטֵה וּשְׁעָרָה וְגִפֶּן  
וּתְאֵנָה וְרִמּוֹן אֶרֶץ־זֵית שֶׁמֶן  
וּדְבָשׁ: (ט) אֶרֶץ אֲשֶׁר לֹא  
בְּמִסְכָּנֹת תֹּאכְלֶנָּה לֶחֶם  
לֹא־תַחְסֹר כָּל בָּהּ אֶרֶץ אֲשֶׁר  
אֲבַנְיָה בְרוֹזַל וּמֵהַרְרֵיהָ תִּחְצֹב  
נַחֲשֵׁת: (י) וְאָכַלְתָּ וּשְׂבַעְתָּ  
וּבְרַכְתָּ אֶת־יְהוָה אֱלֹהֶיךָ  
עַל־הָאֶרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ:  
(יא) הִשְׁמַר לְךָ פֶּן־תִּשְׁכַּח  
אֶת־יְהוָה אֱלֹהֶיךָ לְבַלְתִּי שָׁמֵר  
מִצְוֹתָיו וּמִשְׁפָּטָיו וְחֻקֹּתָיו אֲשֶׁר  
אָנֹכִי מְצַוֶּה הַיּוֹם: (יב) פֶּן־תֹּאכַל  
וּשְׂבַעְתָּ וּבְתִים טַבִּים תִּבְנֶה  
וַיִּשְׂבַּתָּ: (יג) וּבִקְרָךְ וְצֵאֲנֶךָ יִרְבֶּינָךְ  
וְכֶסֶף וְזָהָב יִרְבֶּה־לְךָ וְכָל  
אֲשֶׁר־לְךָ יִרְבֶּה: (יד) וְרֶם לְבַבְךָ  
וּשְׂכַחְתָּ אֶת־יְהוָה אֱלֹהֶיךָ  
הַמוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית  
עַבְדִּים: (טו) הַמוֹלִיכְךָ בַּמִּדְבָּר  
הַגָּדֹל וְהַנּוֹרָא נַחֲשׁ | שָׂרָף וְעַקְרֹב  
וְצַמְאוֹן אֲשֶׁר אֵין־מַיִם הַמוֹצִיא  
לְךָ מַיִם מִצְּוֹר הַחֲלָמִישׁ: (טז)  
הַמְּאֹכְלֶךָ מִן בַּמִּדְבָּר אֲשֶׁר  
לֹא־יָדְעוֹן אֲבֹתֶיךָ לְמַעַן עֲנֹתְךָ  
וּלְמַעַן נִסְתָּךְ לְהִיטִבְךָ בְּאַחֲרִיתְךָ:

*Others “fiery”; exact meaning of Heb. saraph uncertain. Cf. Num. 21.6–8.* serpents and scorpions, a parched land with no water in it, who brought forth water for you from the flinty rock; (16) who fed you in the wilderness with manna, which your ancestors had never known, in order to test you by hardships only to benefit you in the end— (17) and you say to yourselves, “My own power and the might of my own hand have won this wealth for me.” (18) Remember that it is your God יהוה who gives you the power to get wealth, in fulfillment of the covenant made on oath with your fathers, as is still the case.

(יז) וְאָמַרְתָּ בְּלִבְּךָ כַּחֲלֵי וְעֵצִים  
 יָדִי עָשָׂה לִי אֶת־הַחֵיל הַזֶּה: (יח)  
 וְזָכַרְתָּ אֶת־יְהוָה אֱלֹהֶיךָ כִּי הוּא  
 הֵנִיחַ לְךָ כֶּחַח לַעֲשׂוֹת חֵיל לְמַעַן  
 הַקָּיִם אֶת־בְּרִיתוֹ אֲשֶׁר־נִשְׁבַּע  
 לְאֲבֹתֶיךָ כִּי־וְהָיָה הַזֶּה: {פ}

## Second Torah Reading

### Deuteronomy 16:13-17

(13) After the ingathering from your threshing floor and your vat, you shall hold the Feast of Booths for seven days. (14) You shall rejoice in your festival, with your son and daughter, your male and female slave, the [family of the] Levite, the stranger, the fatherless, and the widow in your communities. (15) You\* **You** See note at 12.7. shall hold a

### דברים ט"ז:י"ג-י"ז

(יג) חַג הַסֻּכּוֹת תַּעֲשֶׂה לְךָ שִׁבְעַת  
 יָמִים בְּאֶסְפֵּךְ מִגְרֶנֶךָ וּמִיִּקְבֶּךָ:  
 (יד) וְשִׂמְחֶתָּ בְּחֻגְךָ אֹתָהּ וּבִנְךָ  
 וּבִתְּךָ וְעַבְדְּךָ וְאִמָּתְךָ וְהַלְוִי וְהַגֵּר  
 וְהַיְתוּם וְהָאֵלְמָנָה אֲשֶׁר  
 בְּשַׁעְרֶיךָ: (טו) שִׁבְעַת יָמִים תַּחֲגֹ  
 לִיהוָה אֱלֹהֶיךָ בַּמָּקוֹם

festival for your God יהוה seven days, in the place that יהוה will choose; for your God יהוה will bless all\* *all Lit.* “you in all.” your crops and all your undertakings, and you shall have nothing but joy. (16) Three times a year—on the Feast of Unleavened Bread, on the Feast of Weeks, and on the Feast of Booths—all your males shall appear before your God יהוה in the place that [God] will choose. They shall not appear before יהוה empty-handed, (17) but each with his own gift, according to the blessing that your God יהוה has bestowed upon you.

אֲשֶׁר־יִבְחַר יְהוָה כִּי יְבָרְכֶךָ יְהוָה  
 אֱלֹהֶיךָ בְּכֹל תְּבוּאָתְךָ וּבְכֹל  
 מַעֲשֵׂה יָדֶיךָ וְהָיִיתָ אֶךְ שְׂמֵחַ:  
 (טז) שְׁלוֹשׁ פְּעָמִים | בַּשָּׁנָה  
 יֵרָאֶה כָּל־זְכוּרְךָ אֶת־פְּנֵי | יְהוָה  
 אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר בַּחֹג  
 הַמִּצְוֹת וּבַחֹג הַשְּׁבִעוֹת וּבַחֹג  
 הַסִּכּוֹת וְלֹא יֵרָאֶה אֶת־פְּנֵי יְהוָה  
 רִיקָם: (יז) אִישׁ כַּמַּתְנֵת יָדוֹ  
 כַּבְּרֶכֶת יְהוָה אֱלֹהֶיךָ אֲשֶׁר  
 נָתַן־לְךָ: {ס}

## Haftarah Reading

### Ecclesiastes 1:1-18

- (1) The words of Koheleth, son of David, king in Jerusalem.  
 (2) Utter futility!—said Koheleth—  
 Utter futility! All is futile!  
 (3) What real value is there for a  
 man  
 In all the gains he makes beneath  
 the sun? (4) One generation goes,  
 another comes,  
 But the earth remains the same  
 forever. (5) The sun rises, and the  
 sun sets—

### קהלת א':א-י"ח

(א) דְבַר־י קֹהֵלֶת בֶּן־דָּוִד מֶלֶךְ  
 בִּירוּשָׁלַם: (ב) הֶבֶל הַבְּלִים אָמַר  
 קֹהֵלֶת הֶבֶל הַבְּלִים הַכֹּל הֶבֶל:  
 (ג) מִה־יִתְרוֹן לָאָדָם בְּכֹל־עֲמָלוֹ  
 שֶׁיַּעֲמַל תַּחַת הַשָּׁמֶשׁ: (ד) דָּוָר  
 הַלֵּךְ וְדָוָר בָּא וְהָאָרֶץ לְעוֹלָם  
 עֹמֶדֶת: (ה) וְזָרַח הַשָּׁמֶשׁ וּבָא  
 הַשָּׁמֶשׁ וְאֵל־מְקוֹמוֹ שׁוֹאֵף זֹרַח  
 הוּא שָׁם: (ו) הוֹלֵךְ אֶל־דָּרוֹם

And glides back to where it rises. (6)  
 Southward blowing,  
 Turning northward,  
 Ever turning blows the wind;  
 On its rounds the wind returns. (7)  
 All streams flow into the sea,  
 Yet the sea is never full;  
 To the place [from] which they flow  
 The streams flow back again. (8) All  
 such things are wearisome:  
 No man can ever state them;  
 The eye never has enough of seeing,  
 Nor the ear enough of hearing. (9)  
 Only that shall happen  
 Which has happened,  
 Only that occur  
 Which has occurred;  
 There is nothing new  
 Beneath the sun!  
 (10) Sometimes there is a  
 phenomenon of which they say,  
 "Look, this one is new!"—it  
 occurred long since, in ages that  
 went by before us. (11) The earlier  
 ones are not remembered; so too  
 those that will occur later 9.26. will  
 no more be remembered than-e  
 those that will occur at the very end.  
 (12) I, Koheleth, was king in  
 Jerusalem over Israel. (13) I set my  
 mind to study and to probe with  
 wisdom all that happens under the  
 sun.—An unhappy business, that,  
 which God gave men to be  
 concerned with! (14) I observed all  
 the happenings beneath the sun,

וּסוּבָּב אֶל-צִפּוֹן סוּבָּב | סִבֵּב  
 הוֹלֵךְ הָרוּחַ וְעַל-סְבִיבֵתָיו שָׁב  
 הָרוּחַ: (ז) כָּל-הַנְּחָלִים הַלְכִים  
 אֶל-הַיָּם וְהֵימָּן אֵינָנּוּ מְלֵא  
 אֶל-מְקוֹם שֶׁהַנְּחָלִים הַלְכִים שָׁם  
 הֵם שָׁבִים לְלֶכֶת: (ח)  
 כָּל-הַדְּבָרִים יִגְעִים לֹא-יִוָּכַל אִישׁ  
 לְדַבֵּר לֹא-תִשְׁבַּע עֵינָיו לְרֵאוֹת  
 וְלֹא-תִמְלֵא אָזְנוֹ מִשְׁמָע: (ט)  
 מִה־שֶּׁהָיָה הוּא שֶׁהָיָה  
 וּמִה־שֶּׁנַּעֲשֶׂה הוּא שֶׁיַּעֲשֶׂה וְאֵין  
 כָּל-חֲדָשׁ תַּחַת הַשָּׁמַשׁ: (י) יֵשׁ  
 דְּבָר שֶׁיֹּאמֵר רְאֵה-זֶה חֲדָשׁ הוּא  
 כְּבָר הָיָה לְעֹלָמִים אֲשֶׁר הָיָה  
 מִלְּפָנֵינוּ: (יא) אֵין זְכוֹרוֹן  
 לְרֵאשִׁינִים וְגַם לְאַחֲרֹנִים שֶׁהָיוּ  
 לֹא-יִהְיֶה לָהֶם זְכוֹרוֹן עִם שֶׁהָיוּ  
 לְאַחֲרֹנָה: {פ}  
 (יב) אָנֹכִי קִהַלְתִּי הַיִּיְתִי מִלֶּךְ  
 עַל-יִשְׂרָאֵל בִּירוּשָׁלַם: (יג) וְנִתְּתִי  
 אֶת-לִבִּי לְדָרוֹשׁ וּלְתוֹר בְּחֻכְמָה  
 עַל כָּל-אֲשֶׁר נַעֲשֶׂה תַחַת הַשָּׁמַיִם  
 הוּא | עֲנִין רַע נָתַן אֱלֹהִים לְבִנֵּי  
 הָאָדָם לְעֲנוֹת בּוֹ: (יד) רְאִיתִי  
 אֶת-כָּל-הַמַּעֲשִׂים שֶׁנַּעֲשׂוּ תַחַת  
 הַשָּׁמַשׁ וְהִנֵּה הַכֹּל הִבֵּל וְרַעוּת  
 רוּחַ: (טו) מְעוֹת לֹא-יִוָּכַל לְתַקֵּן  
 וְחִסְרוֹן לֹא-יִוָּכַל לְהַמְנוֹת: (טז)  
 דִּבַּרְתִּי אָנֹכִי עִם-לִבִּי לֵאמֹר אָנֹכִי

and I found that all is futile and  
pursuit of wind: (15) A twisted thing  
that cannot be made straight,  
A lack that cannot be made good.  
(16) I said to myself: “Here I have  
grown richer and wiser than any  
that ruled before me over Jerusalem,  
and my mind has zealously  
absorbed wisdom and learning.”  
(17) And so I set my mind to appraise  
wisdom and to appraise madness  
and folly. And I learned—that this  
too was pursuit of wind: (18) For as  
wisdom grows, vexation grows;  
To increase learning is to increase  
heartache.

הִנֵּה הַגְּדֻלְתִּי וְהוֹסֵפְתִּי חֲכָמָה  
עַל כָּל־אֲשֶׁר־הָיָה לְפָנָי  
עַל־יְרוּשָׁלַם וְלִבִּי רָאָה הַרְבֵּה  
חֲכָמָה וְדַעַת: (יז) וְאֶתְנָה לְבִי  
לְדַעַת חֲכָמָה וְדַעַת הוֹלָלֹת  
וְשִׁכְלוֹת יִדְעֹתִי שְׁגִם־זֶה הוּא  
רַעְיוֹן רוּחַ: (יח) כִּי בָרַב חֲכָמָה  
רַב־כָּעַס וְיֹוֹסֵף דַּעַת יוֹסֵף  
מִכְאוֹב: