

חומש עם רש"י • כי תבוא • ראשון

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

KI TAVO • 1ST ALIYAH

CHAPTER PREVIEW

In this first aliyah of Parshas Ki Tavo, the Torah introduces us to the beautiful mitzvah of Bikkurim, the first fruits. When a Yid enters Eretz Yisrael, inherits the land, and settles it, he is commanded to show his hakaras hatov to Hashem by taking the very first of his fruits, placing them in a basket, and bringing them to the Beis HaMikdash.

This aliyah outlines the entire process of this holy avodah, from the moment the basket is handed over to the Kohen, to the special declaration the bringer must recite. This declaration, known as Mikra Bikkurim, recounts our history from the time of Lavan the Aramean and the galus in Mitzrayim, through the miracles of the Geulah, and finally to our arrival in the land flowing with milk and honey.

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

פסוק א

Pasuk 1

וְהָיָה כִּי תִבְּוֹא אֶל הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ נַחֲלָה
as an inheritance to you is giving your God Hashem that the land into you enter when And it shall be
וִירְשָׁתָהּ וְיָשַׁבְתָּ בָּהּ:
in it and you dwell and you possess it

רש"י

וְהָיָה כִּי תִבְּוֹא ... וִירְשָׁתָהּ וְיָשַׁבְתָּ בָּהּ. מִגִּיד שֶׁלֹּא נִתְחַיְבוּ
become obligated that they did not This tells therein and you settle and you possess it you come when And it shall be
בְּכַוְּרִים עַד שֶׁכָּבְּשׁוּ אֶת הָאָרֶץ וְחִלְקוּהָ עֵי קִידוּשִׁין ל"ז ע"ב:
b 37 Kiddushin see and divided it the land — that they conquered until in first fruits

פסוק ב

Pasuk 2

וְלָקַחְתָּ מִרְאשֵׁית כָּל פְּרִי הָאֲדָמָה אֲשֶׁר תָּבִיא מֵאֶרֶצְךָ אֲשֶׁר יְהוָה
Hashem that from your land you shall bring that the ground the fruit of of all from the first and you shall take
אֱלֹהֶיךָ נֹתֵן לָךְ וְשַׂמְתָּ בַּטֶּנָּא וְהִלַּכְתָּ אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר
will choose that the place to and you shall go in the basket and you shall put to you is giving your God
יְהוָה אֱלֹהֶיךָ לְשֵׁכֶן שְׁמוֹ שָׁם:
there His name to establish your God Hashem

רש"י

מראשית. ולא כל ראשית, שאין כל הפרות חייבים בכפורים אלא שבעת המינין
species the seven but only in first-fruits are obligated the fruits all for not the first all and not Of the first
בלבד, נאמר כאן "ארץ" ונאמר להלן דברים ח' "ארץ חטה ושערה וגו'", מה
just as etc. and barley wheat a land of chapter 8 Devarim there and it is said land here it is said alone
להלן משבעת המינים שנשתבחה בהן ארץ ישראל, אף כאן שבח ארץ
the land of the praise of here so Yisrael the land of with them that was praised species from the seven there
ישראל שהן שבעת מינין ספרי; מנחות פ"ד :
84b Menachot Sifrei species the seven which are Yisrael

רש"י

זית שמן. זית אגורי, ששמנו אגור בתוכו ספרי; ברכות ל"ט :
39 Berachos Sifrei within it is gathered that its oil Agari an olive of oil Olive

רש"י

ודבש. הוא דבש תמרים ספרי :
Sifrei dates is honey of it And honey

רש"י

מראשית. אדם יורד לתוך שדהו ורואה תאנה שבפריה, כורף עליה גמי לסימן
for a sign reed upon it he binds that has ripened a fig and sees his field into goes down a man From the first
ואומר "הרי זו בפורים" ספרי; בכורים ג' :
chapter three Bikkurim Sifrei bikkurim this is Behold and says

פסוק ג

Pasuk 3

ובאת אל הכהן אשר יהיה בימים ההם ואמרת אליו הגדתי היום
today I declare to him and you shall say those in the days will be who the Kohen to And you shall come
ליהוה אלהיך כי באתי אל הארץ אשר נשבע יהוה לאבותינו לתת לנו:
to us to give to our fathers Hashem swore which the land to I have come that your God to Hashem

רש"י

אשר יהיה בימים ההם. אין לה אלא כהן שבמינה כמו שהוא ראש השנה
Hashanah Rosh it is as who is in your days the Kohen but to you there is not those in the days shall be that
כ"ה :
25b

רש"י

ואמרת אליו. שאינה כפוי טובה:
goodness ungrateful of that you are not to him and you shall say

רש"י

הגדתי היום. פעם אחת בשנה ולא שתי פעמים ספרי :
Sifrei times two and not in the year one time today I have declared

פסוק ד

וְלָקַח הַכֹּהֵן הַטֵּנָא מִיָּדְךָ וַהֲנִיחוּ לְפָנֵי מִזְבַּח יְהוָה אֱלֹהֶיךָ:

your God Hashem the altar of before and place it from your hand the basket the Kohen And shall take

רש"י

וּלְקַח הַכֹּהֵן הַטֵּנָא מִיָּדְךָ. לְהַנִּיחַ אוֹתוֹ, כֹּהֵן מִנִּיחַ יָדוֹ תַּחַת יָד

the hand of beneath his hand places a priest it to wave from your hand the basket the priest And shall take

הַבָּעָלִים וּמִנִּיחַ סוּכָה מ"ז :

47 Sukkah and waves the owner

פסוק ה

וְעֲנִיתָ וְאָמַרְתָּ לְפָנֵי יְהוָה אֱלֹהֶיךָ אֲרָמִי אֲבִד אָבִי וַיֵּרֶד

and he went down my father destroyed An Aramean your God Hashem before and you shall say And you shall call out

מִצְרַיִמָּה וַיָּגֵר שָׁם בְּמִתֵּי מְעַט וַיְהִי שָׁם לְגוֹי גָּדוֹל עָצוּם

mighty great into a nation there and he became few with people there and he sojourned to Mitzrayim

וְרַב:

and numerous

רש"י

וְעֲנִיתָ. לְשׁוֹן הֶרְמַת קוֹל סוּטָה ל"ב :

32 Sotah voice raising is an expression of And you shall answer

רש"י

אֲרָמִי אֲבִד אָבִי. מִזְכִּיר חֲסִדֵּי הַמָּקוֹם, אֲרָמִי אֲבִד אָבִי — לָבָן

Lavan my father destroyed an Aramean the Omnipresent the kindnesses of he mentions my father destroyed an Aramean

בָּקַשׁ לְעַקֵּר אֶת הַכֹּל כְּשֶׁרָדַף אַחֲרַי עֲקַב, וּבִשְׂבִיל שְׂחָשֵׁב לַעֲשׂוֹת חָשֵׁב לוֹ

to him reckoned to do that he planned and because Yaakov after when he pursued everything — to uproot sought

הַמָּקוֹם כְּאִלּוֹ עָשָׂה, שְׂאֲמוֹת הָעוֹלָם חוֹשֵׁב לָהֶם הַקָּב"ה מַחֲשָׁבָה כְּמַעֲשֵׂה עֵי

see like action thought the Holy One to them reckons the world for nations of he did as if the Omnipresent

ספרי :

Sifrei

רש"י

וַיֵּרֶד מִצְרַיִמָּה. וְעוֹד אַחֲרֵים בָּאוּ עָלֵינוּ לְכַלּוֹתָנוּ, שְׂאֲחָרֵי זֹאת יֵרֶד

went down this for after to destroy us against us came others and furthermore to Mitzrayim And he went down

יַעֲקֹב לְמִצְרַיִם:

to Mitzrayim Yaakov

רש"י

בְּמִתֵּי מְעַט. בְּשִׁבְעִים נֶפֶשׁ סַפְרֵי :

Sifrei soul with seventy few with people of

פסוק ו

וַיַּרְעוּ אֶת־נוּ הַמִּצְרַיִם וַיַּעֲנוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה׃
 hard labor upon us and they imposed and they afflicted us the Egyptians with us And they dealt-harshly

פסוק ז

וּנְצַעַק אֶל יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת קוֹלֵנוּ וַיֵּרָא אֶת עֲנִיָּנוּ וְאֶת עֲמָלָנוּ וְאֶת לַחֲצָנוּ׃
 — and He saw our voice — Hashem and He heard our fathers the God of Hashem to And we cried out
 our oppression and — our labor and — our affliction

פסוק ח

וַיּוֹצֵאֵנוּ יְהוָה מִמִּצְרַיִם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה וּבִמְרֹא גָדֹל וּבִאֲתוֹת וּבִמִּפְתִּים׃
 and with terror outstretched and with an arm strong with a hand from Mitzrayim Hashem And He brought us out
 and with wonders and with signs great

פסוק ט

וַיְבִאֵנוּ אֶל הַמָּקוֹם הַזֶּה וַיִּתֵּן לָנוּ אֶת הָאָרֶץ הַזֹּאת אֶרֶץ זָבַת חֶלֶב וּדְבָשׁ׃
 flowing with a land this the land — to us and He gave this the place to And He brought us
 and honey milk

רש"י

אל המקום הזה. זה בית המקדשׁ׃
 the Sanctuary the House of this this the place unto

רש"י

ויתן לנו את הארץ. כַּמִּשְׁמָעוֹ׃
 according to its literal the land — to us and He gave
 meaning

פסוק י

וַעֲתָה הִנֵּה הֵבֵאתִי אֶת רֵאשִׁית פְּרִי הָאֲדָמָה אֲשֶׁר נָתַתָּה לִּי יְהוָה׃
 Hashem to me You have given which the ground the fruit of the first of — I have brought behold And now
 וְהִנַּחְתּוּ לִפְנֵי יְהוָה אֱלֹהֶיךָ וְהִשְׁתַּחֲוִיתָ לִפְנֵי יְהוָה אֱלֹהֶיךָ׃
 your God Hashem before and you shall prostrate your God Hashem before and you shall place it

רש"י

והנחתו. מגיד שנוטלו אחר הנפת הפהן ואוחזו בידו כשהוא קורא
reads while he in his hand and holds it the Kohen the waving of after that he takes it this teaches And you shall place it
וחוזר ומניף ספרי; סוכה מ"ז :
47 Sukkah Sifrei and waves and returns

סוק יא

Pasuk 11

ושמחת בכל הטוב אשר נתן לך יהוה אלהיך ולביתך אתה
you and to your household your God Hashem to you has given that the good in all And you shall rejoice
והלוי והגר אשר בקרבך:
in your midst who is and the stranger and the Levite

רש"י

ושמחת בכל הטוב. מפאן אמרו אין קורין מקרא בפורים אלא בזמן
at a time of except first fruits the declaration of recite we do not they said From here the good in all And you shall rejoice
שמחה, מעצרת ועד הקג, שאדם מלקט תבואתו ופרותיו ויינו ושמנו, אבל
but and his oil and his wine and his fruits his grain gathers when a person the Festival and until from Shavuot joy
מהקג ואילך מביא ואינו קורא פסחים ל"ו :
36 Pesachim recite and he does not he brings and onward from the Festival

רש"י

אתה והלוי. אף הלוי חיב בפורים אם נטעו בתוך עריהם:
their cities within they planted if in first-fruits is obligated the Levite even and the Levite you

רש"י

והגר אשר בקרבך. מביא ואינו קורא, שאינו יכול לומר לאבותינו תלמוד
Talmud to our fathers to say able since he is not recite but does not brings is in your midst who And the stranger
ירושלמי מ"ש פ"ה ה"ה :
halacha five chapter five Maaser Sheni Yerushalmi

CHAPTER SUMMARY

The aliyah begins with the obligation to bring the first fruits to the Beis HaMikdash once the land is settled, where the bringer presents them to the Kohen and declares his gratitude to Hashem. The Kohen then places the basket before the Mizbeach, and the bringer recites the Mikra Bikkurim, detailing how Hashem saved us from Lavan and the Mitzrim, redeemed us with a strong hand, and brought us to Eretz Yisrael. Finally, the bringer bows before Hashem, leaves the fruits, and is commanded to rejoice in all the goodness Hashem has given him, together with his household, the Levi, and the ger.

The parsha of Bikkurim is coming to teach us a massive yesod in our avodas Hashem. Lichoira, when a Yid finally enters Eretz Yisrael, works the land, and sees the very first fruits of his hard labor, the natural reaction is to feel a sense of personal accomplishment. Yet, the Torah tells us that davka at this moment of success, we must pack up those first fruits in a basket, travel to the Beis HaMikdash, and declare our entire history out loud, from Lavan trying to destroy Yaakov Avinu down to the slavery in Mitzrayim and the miracles of the Geulah. Why is this long historical declaration necessary just to bring some fruit?

The chiddush here is that we cannot truly appreciate our present blessings without remembering where we came from and who brought us here. By tracing our roots back to the hardships of our ancestors, we realize that our current success is not the result of our own strength or cleverness. Mimeila, when you look at your own life and see the 'first fruits' of your efforts, whether in parnassah, shalom bayis, or raising children, the yetzer hara wants you to think that you did it all yourself. The Torah is teaching us that the only way to keep our success holy is to trace it directly back to Hashem's kindness.

This is why the parsha ends with the mitzvah of 'v'samachta b'chol hatov', you shall rejoice in all the good. True simchah in life only comes when we live with the emunah that everything we have is a direct gift from Hashem. When we stop taking our blessings for granted and recognize the Yad Hashem in our daily lives, our physical achievements are elevated into a beautiful avodah.

Today, take a moment to look at one specific area of success or comfort in your life. Instead of taking it for granted, verbally acknowledge it to Hashem, saying out loud: 'Hashem, thank You for giving me this, I know it is entirely from You.'