

חומש עם רש"י • כי תצא • ראשון

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

KI TEITZEI • 1ST ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah addresses several difficult family and household situations that can arise, starting with the halachos of a yefas toar—a beautiful captive woman taken during wartime. The Torah understands the yetzer hara of a soldier in battle and permits her to him only under very specific, restrictive conditions, including bringing her into his home where she must shave her head, let her nails grow, and mourn her parents for a full month. If he still wishes to marry her after this, he may, but if he decides he does not want her, he must let her go free and is strictly forbidden from selling her or treating her as a maidservant.

The parsha then moves on to discuss the laws of inheritance when a man has two wives, one whom he loves and one whom he dislikes. If the firstborn son is born to the unloved wife, the Torah warns the father that he cannot show favoritism by giving the birthright portion to the son of the beloved wife. He must give the true firstborn his rightful double portion of the inheritance, as the birthright belongs to him by law. Finally, the aliyah introduces the tragic case of a ben sorer u'moreh, a wayward and rebellious son who steals and consumes meat and wine, refusing to listen to his parents even after they discipline him.

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

פסוק א

Pasuk 1

כִּי תֵצֵא לְמִלְחָמָה עַל אֹיְבֶיךָ וַנִּתְּנֶנּוּ יְהוָה אֱלֹהֶיךָ בְּיָדְךָ
into your hand your God Hashem and He delivers him your enemies against to the war you go out When
וְשָׁבִיתָ וְשָׁבִיו:
his captivity and you capture

רש"י

כִּי תֵצֵא לְמִלְחָמָה. בְּמִלְחָמַת הָרְשׁוֹת הַפְּתוּב מִדְּבַר, שְׁבַמְלַחְמַת אֶרֶץ יִשְׂרָאֵל
Yisrael the Land of for in a war of speaks the verse of choice of a war to war you go out When
אֵין לוֹמַר וְשָׁבִיתָ וְשָׁבִיו, שֶׁהָרִי כָּכָר נֶאֱמַר דְּבָרִים כ' לֹא תַחֲיָה
keep alive you shall not chapter 20 Devarim it was said already since behold its captivity and you shall capture to say there is not
כָּל נֶשְׁמָה:
soul any

רש"י

וְשָׁבִיתָ וְשָׁבִיו. לְרַבּוֹת כְּנַעֲנִים שְׁבָתוֹכָהּ וְאַע"פ שֶׁהֵם מִשְׁבָּעָה אֲמוֹת סַפְרֵי;
Sifrei nations are of the seven that they and even though that are within it Canaanites to include its captives and you capture
סוּטָה ל"ה:
35b Sotah

וְרָאִיתָ בַּשְּׁבִיָּה אִשָּׁת יִפֶּת תֹּאֲר וְחָשַׁקְתָּ בָּהּ וְלָקַחְתָּ לָּךְ
for yourself and you take her and you desire form beautiful of a woman of among the captives and you see
לְאִשָּׁה:
for a wife

רש"י

אשת. אֶפְלוּ אִשָּׁת אִישׁ:

a man the wife of even A woman of

רש"י

וּלְקַחַת לָךְ לְאִשָּׁה. לֹא דִבְרָה תוֹרָה אֶלָּא כְּנֶגֶד יֵצֵר הָרַע, שָׁאֵם אֵין
not for if evil the inclination against except the Torah spoke not for a wife for yourself and you shall take
הַקֹּדֶשׁ מִתִּירָה יִשְׁאַנָּה בְּאִסּוּר, אֲכַל אִם נִשְׁאַה סוּפוֹ לְהִיּוֹת שׁוֹנְאָה, שְׁנֵאמַר
as it is said hating her to be his end he marries her if but in prohibition he will marry her permits her the Holy One
אַחֲרָיו "כִּי תִהְיֶינָה לְאִישׁ וְגו'", וְסוּפוֹ לְהוֹלִיד מִמֶּנָּה בֶּן סוֹרֵר וּמוֹרֶה, לָכֵן
therefore and rebellious wayward a son from her to father and his end etc to a man there will be if after it
נִסְמְכוּ פְרָשִׁיּוֹת הֵלְלוּ תַנְחוּמָא :
Tanchuma these sections were juxtaposed

וְהֵבֵאתָ אֶל תּוֹךְ בֵּיתְךָ וְגִלַּחְתָּ אֶת רֹאשָׁהּ וְעָשִׂתָּ אֶת
— and she shall let grow her head — and she shall shave your house the midst of to and you shall bring her
צִפְרָנֶיהָ:
her nails

רש"י

וְעָשִׂתָּ אֶת צִפְרָנֶיהָ. תִּגְדְּלֶם כְּדִי שֶׁתִּתְנַוֵּל סַפְרֵי; יִבְמוֹת מ"ח :
48 Yevamos Sifrei that she becomes repulsive in order she shall grow them her nails — and she shall do

וְהִסִּירָה אֶת שְׂמֹלֶת שְׁבִיָּהּ מֵעַלֶּיהָ וְיָשְׁבָה בְּבֵיתְךָ וּבְכָתָהּ
and she shall weep for in your house and she shall sit from upon her her captivity the garment of — and she shall remove
אֶת אָבִיהָ וְאֶת אִמָּהּ יָרַח יָמִים וְאַחֲרַיִם כֵּן תָּבוֹא אֵלֶיהָ וּבָעִלְתָּהּ
and cohabit with her to her you may come so and after days a month of her mother and — her father —
וְהִיָּתָה לָּךְ לְאִשָּׁה:
for a wife to you and she shall be

רש"י

והסירה את שמלת שביה. לפי שהם נאים, שהגוים בנותיהם
their daughters for the non-Jews beautiful that they are because her captivity the garment of — And she shall remove
מתקשטות במלחמה בשביל להזנות אחרים עמהם ספרי :
Sifrei with them others to entice to unchastity in order in war adorn

רש"י

וישבה בביתך. בבית ששתמש בו, נכנס ונתקל בה, יוצא ונתקל
and stumbles he leaves upon her and stumbles he enters that he uses in the house in your house And she shall dwell
בה, רואה בבכייתה, רואה בנווילה, כדי שתתגנה עליו ספרי :
Sifrei to him that she becomes repulsive in order her neglected appearance he sees her crying he sees upon her

רש"י

ובכתה את אביה. כל כך למה? כדי שתהא בת ישראל שמחה
gladsome Yisrael the daughter of that she should be in order why this all her father — And she shall weep for
וזו עצבה, בת ישראל מתקשטת וזו מתנולת שם :
there neglects her appearance and this one adorns herself Yisrael the daughter of downhearted and this one

פסוק ה

Pasuk 5

והיה אם לא חפצת בה ושלחתה לנפשה ומכר לא תמכרנה
shall you sell her not and selling to herself then you shall send her her you desire not if and it shall be
בכסף לא תתעמר בה תחת אשר עניתה:
you afflicted her that because her shall you enslave not for money

רש"י

והיה אם לא חפצת בה. הכתוב מבשרך שסופך לשנאתה שם :
there is to hate her that your end announces to you the Scripture with her you are pleased not if And it shall be

רש"י

לא תתעמר בה. לא תשתמש בה, בלשון פרסי קורין לעבדות
to servitude they call Persian in the language of of her make use do not with her deal with her as a slave You shall not
ושמוש "עימרא", מיסודו של ר' משה הדרשן למדתי כן:
so I learned the Preacher Moshe Rabbi of from the foundation imra'ah and usage

פסוק ו

Pasuk 6

כי תהיין לאיש שתי נשים האחת אהובה והאחת שנואה וילדו לו
to him and they bear unloved and the other loved the one wives two to a man there will be If
בנים האהובה והשנואה והיה הבן הבכור לשניאה:
of the unloved the firstborn the son and it is and the unloved the loved sons

פסוק ז

וְהָיָה בְּיוֹם הַנְּחִילוֹ אֶת בָּנָיו אֶת אֲשֶׁר יִהְיֶה לוֹ לֹא יוּכַל
 be able he cannot to him will be that which — his sons — his causing to inherit on the day of And it shall be
 לְבָכֵר אֶת בֶּן הָאֲהוּבָה עַל פְּנֵי בֶן הַשְּׂנוּאָה הַבְּכֹר:
 the firstborn the hated the son of the face of over the beloved the son of — to give birthright

פסוק ח

כִּי אֶת הַבְּכֹר בֶּן הַשְּׂנוּאָה יְכִיר לְתֶת לוֹ פִּי שְׁנַיִם בְּכָל אֲשֶׁר
 that in all two a portion of to him to give he must recognize the unloved son of the firstborn — rather
 יִמָּצֵא לוֹ כִּי הוּא רִאשִׁית אָנוּ לוֹ מִשְׁפַּט הַבְּכֹרָה:
 the birthright is the right of to him his strength the first of he for with him is found

רש"י

פי שנים. כנגד שני אחים:
 brothers two corresponding to two A mouth of

רש"י

בכל אשר ימצא לו. מפאן שאין הבכור נוטל פי שנים פראוי לבא
 to come of what is due double a portion takes the firstborn that not From here with him shall be found that Of all
 לאחר מיתת האב כבמחזק ספרי; בכורות נ"א :
 51b Bechoros Sifrei as in possession the father the death of after

פסוק ט

כִּי יִהְיֶה לְאִישׁ בֶּן סוֹרֵר וּמוֹרֶה אֵינָנו שֹׁמֵעַ בְּקוֹל אָבִיו
 his father to the voice of listening who is not and rebellious wayward a son to a man there will be If
 וּבְקוֹל אִמּוֹ וַיִּסְרוּ אֹתוֹ וְלֹא יִשְׁמַע אֶל־יָהּ:
 to them he will listen and not him and they discipline his mother and to the voice of

רש"י

סורר. סר מן הדרך:
 the path from deviates A wayward one

רש"י

ומורה. מסרב בדברי אביו, לשון ממרים דברים ט':
 nine Devarim rebellious ones an expression of his father the words of one who refuses and rebellious

רש"י

ויסרו אותו. מתריין בו בפני שלושה ומלקין אותו ספרי; סנהדרין ע"א ;
 71 Sanhedrin Sifrei him and they lash three in the presence of him they warn him And they shall chastise
 בן סורר ומורה אינו חייב עד שיגנב ויאכל תרטימר בשר וישתה חצי לג יין,
 of wine a log half and drinks of meat a tartermar and eats that he steals until liable is not and rebellious wayward A son

שְׁנֵאֵמֶר "זוֹלֵל וְסָבָא", וְנֶאֱמַר מִשְׁלֵי כ"ג "אֵל תְּהִי בְּסָבָאִי יֵין

wine among drunkards of be Do not 23 Mishlei and it is said and a drunkard a glutton as it is said

בְּזֵלְלִי בָשָׂר לָמוֹ"; וּבֶן סוֹרֵר וּמוֹרָה נִהָרָג עַל שֵׁם סוּפוֹ,

his end account of on is put to death and rebellious wayward And a son for themselves meat among gluttonous eaters of

הַגִּיעָה תוֹרָה לְסוֹף דַּעְתּוֹ, סוֹף שְׂמִיכָלָה מָמוֹן אָבִיו וּמִבְּקֵשׁ לְמוֹדוֹ

his habit and seek his father the wealth of that he will squander in the end his mind to the end of the Torah fathomed

וְאֵינוֹ מוֹצֵא, וְעוֹמֵד בְּפֶרֶשֶׁת דְּרָכִים וּמְלַסְטֵם אֶת הַבְּרִיּוֹת, אָמְרָה תוֹרָה יָמוּת

let him die the Torah said people — and rob of roads at the crossroads and stand find it and he will not

זָכָאִי וְאֵל יָמוּת חֵיב סַפְרִי; סִנְהֶדְרִין ע"א :

72 Sanhedrin Sifrei guilty him die and let not innocent

פסוק י

Pasuk 10

וְתִפְשׂוּ בּוֹ אָבִיו וְאִמּוֹ וְהוֹצִיאוּ אֹתוֹ אֶל זִקְנֵי עִירוֹ וְאֵל

and to his city the elders of to him and they shall bring out and his mother his father him and they shall seize

שַׁעַר מְקוֹמוֹ:

his place the gate of

פסוק יא

Pasuk 11

וְאָמְרוּ אֶל זִקְנֵי עִירוֹ בִּנְנוּ זֶה סוֹרֵר וּמוֹרָה אֵינוֹ שֹׁמֵעַ בְּקוֹלָנוּ

to our voice listening he is not and rebellious is wayward this our son his city the elders of to and they shall say

זוֹלֵל וְסָבָא:

and a drunkard he is a glutton

פסוק יב

Pasuk 12

וְרָגְמָהוּ כָּל אַנְשֵׁי עִירוֹ בְּאֲבָנִים וְמָת וּבְעֶרְתָּ הָרָע

the evil and you shall banish and he shall die with stones his city the men of all and they shall stone him

מִקֶּרְבָּהּ וְכָל יִשְׂרָאֵל יִשְׁמְעוּ וְיִרְאוּ:

and they shall fear shall hear Yisrael and all from your midst

רש"י

וְכָל יִשְׂרָאֵל יִשְׁמְעוּ וְיִרְאוּ. מִכָּאן שְׁצָרִיךָ הַכֹּרֶזָה בְּבֵית דִּין; "פְּלוּגִי

so-and-so judgment in the house of announcement that there is needed from here and fear shall hear Israel And all

נִסְקָל עַל שְׁהִיָּה בֶן סוֹרֵר וּמוֹרָה:

and rebellious wayward a son that he was because is stoned

CHAPTER SUMMARY

This aliyah outlines three distinct sets of halachos: first, the detailed process of the yefas toar, where a soldier must bring a captive woman into his home for a month of mourning and physical neglect before he can marry her, and the prohibition against selling her if he later rejects her; second, the absolute prohibition against a father transferring the double-portion

birthright from the older son of an unloved wife to a younger son of a beloved wife; and third, the severe case of the ben sorer u'moreh, whose parents must bring him before the elders of the city to be stoned by the townspeople, thereby removing this evil from Klal Yisrael so that everyone will hear and fear.

למעשה WHAT TO TAKE HOME

The Torah is teaching us a tremendous yesod in how the human nefesh works, and Rashi brings it down to the practical reality. Why does the parsha of the yefas toar lead directly into the parsha of the hated wife, which then leads straight into the tragedy of the ben sorer u'moreh? Rashi tells us clearly: if a person marries this captive woman out of pure ta'avah, the Torah warns that in the end he will come to hate her, and eventually she will give birth to a rebellious, wayward son.

Lichoira, we see a frightening chiddush here. A person thinks he can make a small compromise in his ruchniyus, just this once, because the pressure of the moment is too strong. He tells himself, "It is permitted by the Torah, it is a special concession for the war!" But the Torah is revealing that you cannot escape the natural spiritual consequences of your choices. What starts as a small yielding to the yetzer hara does not stay quiet. It grows, it festers, and mimeila it ends up affecting your entire home, your shalom bayis, and even the neshamos of your children.

We must realize that every spiritual shortcut we take has a price tag. When we let down our guards in our avodah, thinking we can manage the fallout, we are fooling ourselves. The only way to build a true, holy bayis ne'eman b'Yisrael is by making decisions based on ratzon Hashem, not on the fleeting desires of the moment.

Today, when you feel tempted to make a small compromise in your ruchniyus or your middos, stop and look at the end of the road. Remind yourself that a holy life is built step by step, and choose the path that brings Hashem's shechinah into your home.