

חומש עם רש"י • כי תצא • שני

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

KI TEITZEI • 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah continues with various mitzvos that teach us how a Yid must act with sensitivity, both toward other people and toward the creations of Hashem. We begin with the halachos of a person who was chayav misah and hung on a gallows, where the Torah warns us not to leave the body overnight because it is a disgrace to Hashem. From there, the Torah transitions into the beautiful mitzvos of bein adam l'chaveiro, specifically the chiyuv of hashavas aveidah.

We also learn the prohibition of standing by and ignoring a fellow Yid's loss or struggle, such as when his animal is collapsing under its load. The aliyah then moves on to the issur of lo yilbash, which keeps the proper boundaries between men and women, and concludes with the special mitzvah of shiluach haken, sending away the mother bird before taking her young.

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

פסוק א

Pasuk 1

וְכִי יִהְיֶה בְּאִישׁ חַטָּא בְּאִישׁ חַטָּא
him and you shall hang and he is put to death death
deserving judgment of a sin in a man there will be And if
עַל עֵץ
a gallows on

רש"י

וְכִי יִהְיֶה בְּאִישׁ חַטָּא בְּאִישׁ חַטָּא
spare that if tells the sections The juxtaposition of death deserving judgment of a sin in a man there be And if
עָלָיו אָבִיו וְאִמּוֹ, סוֹף שְׂיֵצֵא לְתַרְבוֹת רָעָה וַיַּעֲבֹר עֲבֵרוֹת
sins and he will transgress evil to a culture that he will go out the end is and his mother his father him
וַיִּתְחַיֵּב מִיתָה בְּבֵית דִּין עַי' תִּנְחֹמָא :
Tanchuma see law in a house of death and he will become liable

רש"י

וְתִלֵּית אֹתוֹ עַל עֵץ. רַבּוֹתֵינוּ אָמְרוּ, כָּל הַנִּסְקָלִין נִתְּלִין, שְׁנֵאֲמַר "כִּי קָלַלְתָּ
a curse of for as it is said are hanged those who are stoned all said our Rabbis a tree on — him and you shall hang
אֱלֹהִים תְּלוּי", וְתִמְכְּרָהּ ה' בְּסָקִילָה סְנֵה דְרִין מ"ה :
45 Sanhedrin is with stoning Hashem and one who blesses is hanged God

פסוק ב

לֹא תִלֵּין נִבְלָתוֹ עַל הָעֵץ כִּי קִבּוֹר תִּקְבְּרֶנּוּ בַּיּוֹם הַהוּא כִּי
for that on the day you shall bury him surely but the gallows upon his corpse shall you let remain not
overnight

קָלַלְתָּ אֱלֹהִים תְּלוּי וְלֹא תִטְמֵא אֶת אֲדָמָתְךָ אֲשֶׁר יְהוָה
Hashem which your land — defile and you shall not is an impaled one God a degradation of

אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה:
for an inheritance to you is giving your God

רש"י

כִּי קָלַלְתָּ אֱלֹהִים תְּלוּי. וְלֹזוּלוֹ שֶׁל מֶלֶךְ הוּא, שְׁאָדָם עָשׂוּי בְּדַמוֹת דְּיוֹקְנוֹ,
His image in the likeness of is made for man it is the King · a degradation of is hanged God a curse of For
וְיִשְׂרָאֵל הֵם בְּנָיו; מִשָּׁל לְשֵׁנֵי אֲחִים תְּאוֹמִים שֶׁהָיוּ דּוּמִים זֶה לָזֶה, אֶחָד
one to that one this one resembling who were twins brothers to two A parable His children they are and Israel
נַעֲשֶׂה מֶלֶךְ וְאֶחָד נִתְפַּס לְלִסְטִיּוֹת וְנִתְלָה, כָּל הָרוֹאֶה אוֹתוֹ אֹמֵר הַמֶּלֶךְ תְּלוּי.
is hanged the king says him who sees everyone and was hanged for banditry was caught and one king became
כָּל קָלְלָה שְׂפַמְקָרָא לְשׁוֹן הַקָּל וְלֹזוּל, כִּמּוֹ מַלְכִּים א ב' "וְהוּא קָלְלָנִי
cursed me and he 2 I Kings like and degradation treating lightly is an expression of that is in Scripture curse Every
קָלְלָה נִמְרָצָת":
grievous a curse

פסוק ג

לֹא תִרְאֶה אֶת שׁוֹר אָחִיךָ אוֹ אֶת שֵׂיו נִדְחִים וְהִתְעַלְמָתָ מֵהֶם
from them and hide yourself straying his sheep — or your brother the ox of — see You shall not
הָשִׁב תְּשִׁיבָם לְאָחִיךָ:
to your brother you shall return them surely

רש"י

וְהִתְעַלְמָתָ. כּוֹבֵשׁ עֵין כָּאֵלוֹ אֵינוֹ רוֹאֶהוּ:
see it he does not as if the eye one suppresses and you hide yourself

רש"י

לֹא תִרְאֶה ... וְהִתְעַלְמָתָ. לֹא תִרְאֶה אוֹתוֹ שֶׁתִּתְעַלֵּם מִמֶּנּוּ, זֶהוּ פְּשׁוּטוֹ.
its plain meaning this is from it that you hide it see you shall not and hide yourself see You shall not
וְרַבּוֹתֵינוּ אָמְרוּ פְּעָמִים שֶׁאַתָּה מִתְעַלֵּם וְכו' סִפְרֵי; בְּבֹא מִצִּיעָא ל' :
page 30 Metzia Bava Sifrei etcetera may hide yourself that you there are times said and our Rabbis

פסוק ד

וְאִם לֹא קָרֹב אָחִיךָ אֲלֶיךָ וְלֹא יָדַעְתָּ וְאִסְפָּתוּ אֵל תוֹךְ
the midst of into then you shall gather you know him and not to you your brother near not and if
him

בֵּיתְךָ וְהָיָה עִמָּךָ עַד דְּרֹשׁ אָחִיךָ אֹתוֹ וְהִשְׁבַּתוֹ לוֹ:
to him and you shall return it it your brother the seeking of until with you and it shall be your house

רש"י

עַד דֹּרֵשׁ אַחִיךָ. וְכִי תִעָלֶה עַל דַּעְתְּךָ שִׁיתְנֶהוּ לוֹ קֹדֶם שִׁדְרֹשְׁהוּ?
that he seeks it before to him that he should give it your mind upon it arise and would your brother the seeking of Until
אֵלָּא דְרֹשְׁהוּ שְׁלֹא יִהְיֶה רַמְאִי בְּבֹא מְצִיעָא כ"ז; ע"י ספרי:
Sifrei see 27 Metzia Bava a deceiver he should be that not examine him rather

רש"י

וְהִשְׁבַּתוֹ לוֹ. שְׁתַּחֲא בֹ הַשְׁכָּה, שְׁלֹא יֹאכַל בְּבֵיתְךָ כְּדִי דָמִיו
its value the equivalent of in your house it shall eat that not a restoration in it that there shall be to him And you shall return it
וְתִתְּבָעֵם מִמֶּנּוּ. מִכָּאן אָמְרוּ, כֹּל דְּכָר שְׁעוּשָׁה וְאוֹכֵל יַעֲשֶׂה וְיֹאכַל וְשְׂאִינֹ
and that which is not and eat it shall work and eats that works thing any they said from here from him and you claim them
עוֹשֶׂה וְאוֹכֵל יִמָּכַר בְּבֹא מְצִיעָא כ"ח:
28b Metzia Bava it shall be sold and eating working

פסוק ה

Pasuk 5

וְכֹן תַּעֲשֶׂה לְחֻמְרוֹ וְכֹן תַּעֲשֶׂה לְשִׁמְלָתוֹ וְכֹן תַּעֲשֶׂה לְכָל אֲבֹדָת
lost object of to every you shall do and so to his garment you shall do and so to his donkey you shall do And so
אָחִיךָ אֲשֶׁר תֹּאבֵד מִמֶּנּוּ וּמִצָּאָתָהּ לֹא תֹכַל לְהִתְעַלֵּם:
to hide yourself able you are not and you find it from him shall be lost which your brother

רש"י

לֹא תֹכַל לְהִתְעַלֵּם. לְכַבֵּשׁ עֵינֶיךָ כְּאִלּוֹ אֵינֶךָ רֹאֶה אוֹתוֹ:
it see you do not as if your eye to shut to hide yourself be able You cannot

פסוק ו

Pasuk 6

לֹא תִרְאֶה אֶת חֻמְרוֹ אָחִיךָ אוֹ שֹׁרוֹ נִפְלִים בַּדֶּרֶךְ וְהִתְעַלְמָתָ מֵהֶם
from them and hide yourself on the road fallen his ox or your brother the donkey of — shall you see not
הֵקֵם תְּקִים עִמּוֹ:
with him you shall raise surely

רש"י

הֵקֵם תְּקִים. זֶה טְעִינָה – לְהַטְעִין מִשְׁאוֹי שֶׁנִּפְל מֵעָלָיו:
from upon it that fell a burden to reload is loading this you shall surely raise Raise

רש"י

עִמּוֹ. עִם בְּעָלָיו, אֲבָל אִם הָלַךְ וַיֵּשֶׁב לוֹ וְאָמַר לוֹ הוֹאִיל וְעָלֶיךָ מִצְוָה אִם
if is the mitzvah and upon you since to him and said for himself and sat he went if but its owner with with him
רָצִיתָ לְטַעַן טַעַן, פָּטוֹר שֵׁם ל"ב:
32 there he is exempt load to load you want

לֹא יִהְיֶה כָּלִי גִבֹּר עַל אִשָּׁה וְלֹא יִלְבַּשׁ גִּבֹּר שְׂמֹלֶת אִשָּׁה כִּי
for a woman the clothing of a man shall wear and not a woman upon a man a garment of there shall be not

תּוֹעֵבֹת יִהְיֶה אֱלֹהֶיךָ כָּל עֹשֶׂה אֵלֶּה:
these things who does is anyone your God Hashem an abomination of

רש"י

לֹא יִהְיֶה כָּלִי גִבֹּר עַל אִשָּׁה. שְׂתֵּהָ דוֹמָה לְאִישׁ, כִּדִּי שְׂתֵּלָהּ בֵּין
among that she go in order a man resemble that she should a woman upon a man the apparel of be There shall not

הָאֲנָשִׁים, שְׂאִין זֹ אֶלָּא לְשֵׁם נְאוּף עֵי סַפְרֵי :
Sifrei see adultery for the purpose of except this for there is not the men

רש"י

וְלֹא יִלְבַּשׁ גִּבֹּר שְׂמֹלֶת אִשָּׁה. לִילָךְ לִישָׁב בֵּין הַנָּשִׁים. ד"א — שְׂלֹא
that not another explanation the women among to sit to go a woman the garment of a man shall put on And not

יִשְׂרִי שְׁעָר הָעֶרְוָה וְשְׁעָר שֶׁל בֵּית הַשְּׂחִי נוֹזֵר נ"ט :
59 Nazir the armpit the area of of and the hair the genitals the hair of he should remove

רש"י

כִּי תוֹעֵבֹת. לֹא אָסְרָה תּוֹרָה אֶלָּא לְבוּשׁ הַמְּכִיָּא לִידֵי תוֹעֵבָה עֵי סַפְרֵי :
Sifrei see abomination to the hands of that brings garb except the Torah did forbid not an abomination of For

כִּי יִקְרָא קוֹן צִפּוֹר לְפָנֶיךָ בַּדֶּרֶךְ בְּכָל עֵץ אוֹ עַל הָאָרֶץ אֲפֻרְחִים אוֹ
or fledglings the ground on or tree in any on the way before you a bird a nest of there happens If

בִּיצִים וְהָאֵם רֹבֶצֶת עַל הָאֲפֻרְחִים אוֹ עַל הַבִּיצִים לֹא תִקַּח הָאֵם עַל
with the mother take do not the eggs upon or the fledglings upon is sitting and the mother eggs

הַבָּנִים:
the young

רש"י

כִּי יִקְרָא. פָּרֵט לְמִזְמֹן חוּלִין קל"ט :
139 Chullin that which is prepared excluding it chance If

רש"י

לֹא תִקַּח הָאֵם. בְּעוֹדָה עַל בְּנֶיהָ:
her children upon while she is the mother you shall take not

שִׁלַּח תִּשְׁלַח אֶת הָאֵם וְאֶת הַבָּנִים תִּקַּח לָךְ לְמַעַן יֵיטֵב

it will go well in order that for yourself you may take the young and — the mother — you shall send away sending

לָךְ וְהֵאָרַכְתָּ יָמִים:

days and you will prolong for you

רש"י

לְמַעַן יֵיטֵב לָךְ וּגו'. אִם מִצְוָה קִלְהָ שְׂאִין בָּהּ חֶסְרוֹן כִּיס אָמְרָה תּוֹרָה

the Torah said pocket a loss of in it that there is not easy a mitzvah If etc. with you it may be well In order

"לְמַעַן יֵיטֵב לָךְ וְהֵאָרַכְתָּ יָמִים", קֵל וְחֶמֶר לְמַתָּן שְׂכָרָן שֶׁל מִצְוֹת

mitzvot of their reward for the giving of more so how much days" and you shall prolong with you it may be well "In order

חֲמוּרוֹת שֶׁם קמ"ב :

142 there difficult

CHAPTER SUMMARY

The aliyah begins with the halacha that a hung corpse must be buried on the very same day and not left overnight, as it is an affront to Hashem. Next, the Torah commands us in the mitzvah of hashavas aveidah, warning us that we cannot ignore a lost ox, sheep, donkey, or garment belonging to another Yid, but must instead care for the lost item until the owner claims it. We are also commanded to help lift a neighbor's animal that has fallen on the road. Finally, the Torah forbids cross-dressing between men and women, and teaches the mitzvah of shiluach haken, where one must send away the mother bird before taking the eggs or fledglings, a mitzvah that carries the reward of long life.

לְמַעַן שֶׁמָּה WHAT TO TAKE HOME

The Torah is telling us a major chiddush in the parsha of Hashavas Aveidah. When you see your brother's ox or sheep wandering lost, the Torah warns us: "Lo suchal l'hisaleim", you are not allowed to hide your eyes and ignore it. Lichoira, the natural reaction when we see someone else in trouble or losing their property is to think, "I am so busy right now, I have my own sdarim, my own family, my own parnassah to worry about. Let someone else deal with it." But the Torah comes and makes a clear gzeirah: you simply do not have the option to look away.

This is not just a nice hanhagah or a middah of chesed; it is a binding chiyuv of the neshama. The Torah is teaching us that a Yid cannot train his eyes to become blind to another Yid's pain or loss. Mimeila, when you see a friend struggling with a heavy load, or you notice someone in the bais medrash who looks lost and needs a warm word, you cannot say, "It is none of my business." Hashem put you in that exact spot at that exact moment davka so you would be the one to help.

Today, make a conscious kabolah not to look away when you see a fellow Yid in need of help, whether it is physical assistance with a heavy load, helping them find a lost item, or just giving a warm smile to someone who looks lonely in shul.