

חומש עם רש"י • כי תצא • שליש

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

KI TEITZEI • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah continues with a beautiful sequence of mitzvos that govern our daily lives, starting with the safety requirement of making a ma'akeh (parapet) for a roof. From there, we learn several prohibitions of kilayim (forbidden mixtures), including sowing a vineyard with diverse seeds, plowing with an ox and a donkey together, and wearing shatnez (wool and linen). The Torah then transitions to the mitzvah of tzitzis, followed by the serious halachos of a motzi shem ra—a husband who falsely defames his new wife—and the severe punishments for various cases of arayos (forbidden relationships), such as adultery, a betrothed maiden, and rape.

We also learn the halachic differences between a case that occurs in the city versus one in the field, where the Torah assumes the woman cried out but had no one to save her. The aliyah concludes with the laws of a rapist's financial and marital obligations, the prohibition of marrying a father's former wife, and the restrictions on who may enter the congregation of Hashem, specifically excluding a petzuah dakah (one with crushed testes), a manzer, and the nations of Ammon and Moav.

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

פסוק א

Pasuk 1

כִּי תִבְנֶה בֵּית חֹדֶשׁ וְעָשִׂיתָ מִצְקָה לְגִנְךָ וְלֹא תִשִּׂים דָּמִים
blood place and you shall not for your roof a guardrail and you shall make new a house you build When
בְּבֵיתְךָ כִּי יִפֹּל הַנֹּפֵל מִמֶּנּוּ
from it the one who falls falls if in your house

רש"י

כִּי תִבְנֶה בֵּית חֹדֶשׁ. אִם קִיַּמְתָּ מִצְוַת שְׁלֹחַ הָקֵן, סוּפֶה לְבָנוֹת בֵּית חֹדֶשׁ.
new a house to build your end is the nest sending away the mitzvah of you fulfilled If new a house you build When
וְתִקַּיְתָּ מִצְוַת מִצְקָה, שְׁמִצְוָה גּוֹרֶרֶת מִצְוָה, וְתִגְיַע לְכָרֶם וּשְׂדֵה
and a field to a vineyard and you will attain a mitzvah drags for a mitzvah a guard-rail the mitzvah of and you will fulfill
וְלִבְגָדִים נָאִים, לְכָה נִסְמְכוּ פָרָשִׁיּוֹת הַלֵּלוּ תִנְחֻמָּא:
Tanchuma these sections were juxtaposed for this fine and to garments

רש"י

מִעָקָה. גִּדָּר סָבִיב לָגַג, וְאַנְקְלוֹס תַּרְגָּם "תִּיקָא", כְּגוֹן תִּיק שְׁמִשְׁמֵר מַה שְּׁפָתוֹכוֹ:
is inside it what that guards a case like teyaka translated and Onkelos the roof around a fence A parapet

רש"י

כִּי יִפֹּל הַנֹּפֵל. רָאוּי זֶה לָפֹל, וְאַע"פּ כֵּן לֹא תִתְגַּלְגַּל מִיתָתוֹ עַל
by his death should be brought about not and even though to fall this one deserving the one who falls falls if

יָדָהּ, שְׂמַגְלִילִין זְכוּת עַל יָדֵי זָפֵאי וְחוֹבָה עַל יָדֵי חֵיב
a guilty person the hands of through and liability a meritorious person the hands of through merit for they bring about your hand
ספרי :
Sifrei

פסוק ב

Pasuk 2

לֹא תִזְרַע כְּרֶמֶךָ כְּלָאִים פֶּן תִּקְדָּשׁ הַמְלֵאָה הַזֶּרַע אֲשֶׁר תִּזְרַע
you sow which the seed the fullness of it becomes forbidden lest mixed seeds your vineyard sow You shall not
וּתְבוֹאֹת הַכֶּרֶם:
the vineyard and the yield of

רש"י

כלאים. חטה ושעורה וחרצון במפלת יד ברכות כ"ב :
22 Berachot of hand with a throwing and a grape seed and barley wheat diverse kinds

רש"י

פֶּן תִּקְדָּשׁ. כְּתַרְגוּמוֹ "תִּסְתַּאֲב", כָּל דְּבָר הַנִּתְעַב עַל הָאָדָם, בֵּין לְשִׁבְחָהּ כְּגוֹן
such as for praise whether man to that is loathsome thing any it become defiled like its Targum it become holy lest
הַקִּדָּשׁ, בֵּין לְגִנְאֵי כְּגוֹן אֲסוּר, נוֹפֵל בּוֹ לְשׁוֹן קְדוּשָׁה, כְּמוֹ "אַל תִּגַּשׁ בִּי
to me draw near do not like holiness the term of to it applies forbidden matter such as for disgrace or consecrated property
כִּי קִדְשִׁיתִיה" יִשְׁעִיהוּ ס"ה :
65 Yeshayahu I am holier than you for

רש"י

הַמְלֵאָה. זֶה מְלִוי וְתוֹסֶפֶת שֶׁהַזֶּרַע מוֹסִיף :
adds that the seed and the increase the filling this is The fullness

פסוק ג

Pasuk 3

לֹא תַחְרֹשׁ בְּשׁוֹר וּבַחֲמֹר יַחְדָּו:
together and with a donkey with an ox plow You shall not

רש"י

לֹא תַחְרֹשׁ בְּשׁוֹר וּבַחֲמֹר. הוּא הַדִּין לְכָל שְׁנֵי מִינִים שֶׁפְּעוּלָם בְּבֵא קָמָא
Kamma Bava that are in the world kinds two for all is the law this and with a donkey with an ox plow You shall not
נ"ד, הוּא הַדִּין לְהִנְהִיגָם יַחַד קְשׁוּרִים זֻגִים בְּהוֹלֶכֶת שׁוּם מִשָּׂא כִלָּיִם פ"ח
chapter 8 Kilayim burden any in leading as pairs tied together to drive them is the law this 54
מ"ב :
mishnah 2

פסוק ד

לֹא תִלְבַּשׁ שְׂעִטָּיִם צִמָּר וּפְשָׁתִים יַחְדָּו:

together and linen wool shatnez wear You shall not

רש"י

שְׂעִטָּיִם. לְשׁוֹן עֲרוּב. וְרַבּוֹתֵינוּ פִּרְשׁוּ — שׁוּעַ טָווּי וְנוּז סִפְרֵי:

Sifrei or twisted spun combed explained and our Rabbis mixture is an expression of Shatnez

פסוק ה

גְּדָלִים תַּעֲשֶׂה לָּךְ עַל אַרְבַּע כַּנְפוֹת כְּסוּתְךָ אֲשֶׁר תִּכְסֶּה בָּהּ:

yourself you cover with which your garment corners of the four on for yourself you shall make Tassels

רש"י

גְּדָלִים תַּעֲשֶׂה לָּךְ. אֵף מִן הַכְּלָאִים, לָכֵךְ סִמְכָן הַפְּתוּב יַבְמוֹת ד':

4a Yevamos the Scripture juxtaposed them therefore the forbidden mixture from even for yourself you shall make Tassels

פסוק ו

כִּי יִקַּח אִישׁ אִשָּׁה וּבָא אֵלֶיהָ וּשְׂנְאָהּ:

and hates her to her and comes a wife a man takes When

רש"י

וּבָא אֵלֶיהָ וּשְׂנְאָהּ. סוּפוּ,

his end and he hates her unto her and he comes

פסוק ז

וְשָׁם לָהּ עֲלִילַת דְּבָרִים וְהוֹצִיא עָלֶיהָ שֵׁם רָע וְאָמַר אֵת

— and says bad a reputation upon her and he brings out words accusations of against her and he places

הָאִשָּׁה הַזֹּאת לְקַחְתִּי וְאֶקְרַב אֵלֶיהָ וְלֹא מָצָאתִי לָהּ בָּתוּלִים:

tokens of virginity for her did I find and not her and I approached I took this the woman

רש"י

וְשָׁם לָהּ עֲלִילַת דְּבָרִים - עֲבָרָה גּוֹרֶרֶת עֲבָרָה, עֲבַר עַל לֹא

do not against he transgressed a transgression drags a transgression words accusations of upon her and he places

תִּשְׁנָא, סוּפוּ לְבֹא לְיָדֵי לְשׁוֹן הָרַע עִי' סִפְרֵי:

Sifrei see tongue evil to the hands of is to come his end hate

רש"י

אֵת הָאִשָּׁה הַזֹּאת. מִכָּאן שֶׁאֵין אוֹמֵר דְּבָר אֶלָּא בְּפָנֶי בַּעַל דִּין שֵׁם:

there the judgment the master of in the presence of except a matter one says that not from here this the woman —

פסוק ח

וְלָקַח אָבִי הַנַּעֲרָה הַנַּעֲרָה וְאִמָּהּ וְהוֹצִיאוּ אֶת

— and they shall bring out and her mother the young woman the young woman the father of And shall take

בְּתוּלֵי הַנַּעֲרָה הַנַּעֲרָה אֶל זִקְנֵי הָעִיר הַשְּׁעָרָה:

to the gate the city the elders of to the young woman the young woman the tokens of virginity of

רש"י

אבי הנערה ואמה. מי שגדלו גדולים הרעים יתבזו עליה עי'

see because of her shall be disgraced evil offspring reared those who and her mother the young woman The father of

שם :

there

פסוק ט

וְאָמַר אָבִי הַנַּעֲרָה אֶל הַזִּקְנִים אֶת בְּתִי נָתַתִּי לָאִישׁ

to the man I gave my daughter — the elders to the young woman the young woman the father of And shall say

הָזֶה לְאִשָּׁה וַיִּשְׁנָאָהּ:

and he hated her for a wife this

רש"י

ואמר אבי הנערה. מלמד שאין רשות לאשה לדבר בפני

in the presence of to speak for the woman permission that there is not this teaches the young woman the father of And shall say

האיש שם :

there the husband

פסוק י

וַהֲנִה הוּא שֵׁם עֲלִילַת דְּבָרִים לֹא מָצָאתִי לְבִתִּי בְּתוּלִים

proof of virginity for your daughter did I find not saying words accusations of placed he and behold

וְאֵלֶּה בְּתוּלֵי בְתִי וּפְרָשׁוֹ הַשְּׂמָלָה לְפָנַי זִקְנֵי הָעִיר:

the city the elders of before the garment and they shall spread my daughter the virginity proofs of and these are

רש"י

ופרשו השמלה. הרי זה משל, מחורין הדברים כשמלה שם; כתובות שם :

there Kesubos there like the cloth the matters clear is a metaphor this behold the cloth And they shall spread

פסוק יא

וְלָקְחוּ זִקְנֵי הָעִיר הַהוּא אֶת הָאִישׁ וַיִּסְרוּ אֹתוֹ:

him and they shall flog the man — that the city the elders of And they shall take

רש"י

ויסרו אותו. מלקות שם :
there lashes him And they shall chastise

פסוק יב

Pasuk 12

וְעָנְשׁוּ אֹתוֹ מֵאָה כֶּסֶף וְנָתְנוּ לְאָבִי הַנַּעֲרָה כִּי
because the young woman to the father of and they shall give silver one hundred him And they shall fine
הוֹצִיא שֵׁם רָע עַל בְּתוּלַת יִשְׂרָאֵל וְלוֹ תִּהְיֶה לְאִשָּׁה לֹא יוּכַל
he will be able not for a wife she shall be and to him Yisrael a virgin of upon bad a name he brought out
לְשַׁלְּחָהּ כָּל יָמֶיהָ:
his days all to divorce her

פסוק יג

Pasuk 13

וְאִם אִמֶּת הָיָה הַדָּבָר הַזֶּה לֹא נִמְצְאוּ בְּתוּלִים לַנַּעֲרָה:
for the young woman for the young woman tokens of virginity were found not this the matter was true And if

רש"י

וּאִם אִמֶּת הִיא הַדָּבָר. בְּעֵדִים וְהִתְרָאָה, שֶׁזָּנְתָה לְאַחֵר אַרוּסִין כְּתוּבוֹת מ"ד :
44 Kesubos betrothal after that she strayed and warning with witnesses the thing was true And if

פסוק יד

Pasuk 14

וְהוֹצִיאוּ אֶת הַנַּעֲרָה אֶל פֶּתַח בֵּית אָבִיהָ
her father the house of the entrance of to the young woman the young woman — and they shall bring out
וְסָקְלוּהָ אֲנָשֵׁי עִירָהּ בְּאֲבָנִים וּמָתָה כִּי עָשְׂתָה נִבְלָה
a disgraceful thing she did because and she shall die with stones her city the men of and they shall stone her
בְּיִשְׂרָאֵל לְזָנוֹת בֵּית אָבִיהָ וּבְעֵרַת הָרָע מִקִּרְבָּךְ:
from your midst the evil and you shall sweep her father in the house of to commit harlotry in Yisrael
away

רש"י

אֶל פֶּתַח בֵּית אָבִיהָ. רְאוּ גְדוּלָּה שֶׁגָּדַלְתָּם שָׁם מ"ה :
page 45 there that you reared the offspring see her father the house of the entrance of To

רש"י

אֲנָשֵׁי עִירָהּ. בְּמַעֲמָד כָּל אֲנָשֵׁי עִירָהּ סִפְרֵי :
Sifrei her city the men of all of in the presence of her city the men of

רש"י

לְזָנוֹת בֵּית אָבִיהָ. כְּמוֹ בֵּית אָבִיהָ:
her father in the house of is like her father house of to play the whore

כִּי יִמָּצָא אִישׁ שֹׁכֵב עִם אִשָּׁה בְּעֻלָּת בְּעַל וּמֵתוּ גַם שְׁנֵיהֶם
 both of them also then they shall die a husband married to a woman with lying a man there be found If
 הָאִישׁ הַשֹּׁכֵב עִם הָאִשָּׁה וְהָאִשָּׁה וּבַעֲרָתָּהּ הָרַע מִיִּשְׂרָאֵל:
 from Israel the evil and you shall sweep and the woman the woman with who lay the man

רש"י

ומתו גם שניהם. להוציא מעשה חדודים שאין האשה נהנית מהם
 from them derives pleasure the woman from which not unnatural friction an act of to exclude both of them also And they shall die

ספרי; סנהדרין ס"ו:

66 Sanhedrin Sifrei

רש"י

גם. לרבות הפאים אחריהם ספרי; דבר אחר, גם שניהם לרבות את הולד,
 the embryo — to include both of them Also explanation Another Sifrei after them those who come to include Also
 שאם היתה מעוברת אין ממתניין לה עד שתלד ערכין ז':
 7a Arakhin she gives birth until for her wait we do not pregnant she was that if

כִּי יִהְיֶה נָעַר נִעְרָה בְּתוּלָה מְאֻרָּשָׁה לְאִישׁ וּמִצָּאָהּ אִישׁ בְּעִיר
 in the city a man and finds her to a man betrothed a virgin a young girl a young girl there will be If
 וְשָׁכַב עִמָּה:
 with her and lies

רש"י

ומצאה איש בעיר. לפיכך שכב עמה – פרצה קוראה לגנב, הא אלו ישבה
 she had sat if behold to the thief calls a breach with her he lay therefore in the city a man And found her
 בביתה, לא ארע לה ספרי:
 Sifrei to her would have happened not in her house

וְהוֹצֵאתֶם אֶת שְׁנֵיהֶם אֶל שַׁעַר הָעִיר הַהוּא וּסְקִלְתֶּם אֹתָם בְּאֲבָנִים
 with stones them and you shall stone that the city the gate of to both of them — and you shall take out
 וּמֵתוּ אֶת הַנָּעַר הַנִּעְרָה עַל דְּבַר אֲשֶׁר לֹא צָעָקָה בְּעִיר
 in the city she cried out not that of the matter because the young woman the young woman — and they shall die
 וְאֶת הָאִישׁ עַל דְּבַר אֲשֶׁר עָנָה אֶת אִשְׁתּוֹ רָעָהּ וּבַעֲרָתָּהּ
 and you shall sweep his neighbor the wife of — he violated that of the matter because the man and —
 away

הָרַע מִקִּרְבָּהּ:

from your midst the evil

פסוק יח

Pasuk 18

וְאִם בַּשָּׂדֶה יִמָּצָא הָאִישׁ אֶת הַנַּעֲרָה הַנַּעֲרָה הַמְאֲרָשָׁה וְהִחֲזִיק בָּהּ
her and seizes who is betrothed the young woman the young woman — the man finds in the field And if
הָאִישׁ וְשָׁכַב עִמָּהּ וּמֵת הָאִישׁ אֲשֶׁר שָׁכַב עִמָּהּ לְבִדּוֹ:
alone with her lay who the man then shall die with her and lies the man

פסוק יט

Pasuk 19

וּלְנָעֵר וּלְנָעֵרָה לֹא תַעֲשֶׂה דָבָר אֵין לְנָעֵר
to the young woman there is not anything shall you do not and to the young woman and to the young woman
לְנָעֵרָה חֵטָא מָוֶת כִּי כַּאֲשֶׁר יָקוּם אִישׁ עַל רֵעֵהוּ וּרְצָחוֹ נֶפֶשׁ כֵּן
to the young woman a sin of death a sin of to the young woman so is as a soul and murders him his fellow against a man rises up just as for death a sin of to the young woman
הַדָּבָר הַזֶּה:
this the matter

רש"י

כִּי כַּאֲשֶׁר יָקוּם וּגו'. לְפִי פְשׁוּטוֹ זֶהוּ מִשְׁמָעוֹ: כִּי אֲנוּסָה הִיא וּבְחֻזָּקָה עָמַד
he stood and with force she was coerced that its meaning this is its plain sense According to etc. riseth as when For
עָלֶיהָ, כְּאָדָם הָעוֹמֵד עַל חֲבֵרוֹ לְהָרְגוֹ. וְרַבּוֹתֵינוּ דִּרְשׁוּ בּוֹ הֲרִי זֶה בָּא לְלַמֵּד
to teach comes this behold in it interpreted And our Rabbis to kill him his fellow against who stands like a man against her
וְנִמְצָא לָמַד וְכו' סְנֵהֲדְרִין ע"ג:
73a Sanhedrin etc. learning and is found

פסוק כ

Pasuk 20

כִּי בַשָּׂדֶה מָצְאָהּ צָעָקָה הַנַּעֲרָה הַנַּעֲרָה הַמְאֲרָשָׁה וְאֵין
and there was none who was betrothed the young woman the young woman cried out he found her in the field For
מוֹשִׁיעַ לָּהּ:
her to save

פסוק כא

Pasuk 21

כִּי יִמָּצָא אִישׁ נַעֲרָה נַעֲרָה בְּתוּלָה אֲשֶׁר לֹא אֲרָשָׁה וְתַפְּשָׁה וְשָׁכַב
and lies and he seizes her betrothed is not who a virgin a young woman a young woman a man will find If
עִמָּהּ וְנִמְצְאוּ:
and they are found with her

וַיִּתֵּן הָאִישׁ הַשֹּׁכֵב עִמָּהּ לְאָבִי הַנָּעֵר הַנֶּעֱרָה חֲמִשִּׁים כֶּסֶף

silver fifty the young woman the young woman to the father of with her who lay the man and he shall give

וְלוֹ תִהְיֶה לְאִשָּׁה תַּחַת אֲשֶׁר עָנָה לֹא יוּכַל שְׁלָחָה כָּל יָמָיו:

his days all to send her away he will be able not he afflicted her that because for a wife she shall be and to him

לֹא יִקַּח אִישׁ אֶת אִשְׁתּוֹ אָבִיו וְלֹא יִגְלֶה כִּנּוּף אָבִיו:

his father the skirt of shall he uncover and not his father the wife of — a man shall take Not

רש"י

לֹא יִקַּח. אֵין לוֹ בָּהּ לְקוּחִין וְאֵין קְדוּשִׁין תּוֹפְסִין בָּהּ עַיִן קִידוּשִׁין ס"ז :

67b Kiddushin see in her takes hold betrothal and not taking in her to him there is not he shall take not

רש"י

וְלֹא יִגְלֶה כִּנּוּף אָבִיו. שׁוֹמֵרֶת יָכֵם שֶׁל אָבִיו הִרְאוּהָ לְאָבִיו,

for his father who is fit his father of for her brother-in-law a woman waiting his father the skirt of shall he uncover and not

וַיְהִי כִּכְר הַזֶּה עָלֶיהָ מְשׁוּם עֲרוֹת אָחִי אָבִיהָ וַיִּקְרָא י"ח אֶלָּא

rather 18 Vayikra your father the brother of the nakedness of because of concerning her he was warned already and behold

לְעֵבֶר עַל זֶה בְּשָׁנֵי לְאוּיִן, וְלִסְמָךְ לָהּ לֹא יָבֹא מַמְזֵר, לְלַמֵּד

to teach a mamzer shall enter not to it and to juxtapose negative commandments with two this on to transgress

שֶׁאֵין מַמְזֵר אֶלָּא מִחֻבֵּי פְּרִתוֹת, וְקַל וְחָמֵר מִחֻבֵּי מִיתוֹת בֵּית

house of deaths of from those liable to and strict logic and an easy excisions from those liable to except mamzer that there is no

דִּין, שֶׁאֵין בְּעֲרִיּוֹת מִיתַת בֵּית דִּין שֶׁאֵין בָּהּ פְּרִת יַבְמוֹת מ"ט :

49 Yevamos excision in it that there is not judgment house of death of among forbidden relations for there is no judgment

לֹא יָבֹא פְּצוּעַ דָּכָא וְכָרוֹת שְׁפָכָה בִּקְהָל יְהוָה:

Hashem into the congregation male member or one with a severed testicles one with crushed shall enter Not of

רש"י

פְּצוּעַ דָּכָא. שְׁנִפְצָעוּ אוֹ שְׁנִדְכָּאוּ בִּיצִים שְׁלוֹ:

of his testicles whose were crushed or whose were bruised crushed Bruised

רש"י

וְכָרוֹת שִׁפְכָה. שְׁנִכְרַת הַגִּיד וְשׁוּב אֵינוֹ יוֹרֶה קְלִיחַ זֶרַע אֶלָּא שׁוֹפֵף

pours but rather semen a stream of shoot it does not and again membrum was cut whose pouring organ And one with a cut

וְשׁוֹתֶת וְאֵינוֹ מוֹלִיד סַפְרִי; יַבְמוֹת ע' :

page Yevamos Sifrei beget and he does not and drips

לֹא יָבֹא מַמְזֵר בְּקִהְלֵי יְהוָה גַּם דֹּר עֲשִׁירִי לֹא יָבֹא לוֹ
 for him shall enter not the tenth generation even Hashem into the congregation a mamzer shall enter Not
 of

בְּקִהְלֵי יְהוָה:
 Hashem into the congregation
 of

רש"י

לֹא יָבֹא מַמְזֵר בְּקִהְלֵי ה'. לֹא יִשָּׂא יִשְׂרָאֵלִית:
 an Israelite woman marry he shall not Hashem into the assembly of a mamzer shall enter Not

פסוק כו

לֹא יָבֹא עַמּוֹנִי וּמוֹאָבִי בְּקִהְלֵי יְהוָה גַּם דֹּר עֲשִׁירִי לֹא
 not the tenth generation even Hashem into the congregation or a Moabite an Ammonite shall enter Not
 of

יָבֹא לָהֶם בְּקִהְלֵי יְהוָה עַד עוֹלָם:
 forever until Hashem into the congregation for them shall enter
 of

רש"י

לֹא יָבֹא עַמּוֹנִי. לֹא יִשָּׂא יִשְׂרָאֵלִית:
 an Israelite woman marry he shall not an Amonite shall enter not

פסוק כז

עַל דְּבַר אֲשֶׁר לֹא קִדְּמוּ אֶתְכֶם בִּלְחֶם וּבַמַּיִם בַּדֶּרֶךְ בְּצֵאתְכֶם
 when you went out on the way and with water with bread you they greeted not that of the matter Because

מִמִּצְרַיִם וְאֲשֶׁר שָׂכַר עָלֶיךָ אֶת בִּלְעָם בֶּן בְּעֹר מִפֶּתוֹר אֲרָם נַהֲרָיִם
 Naharaim of Aram from Pethor Beor son of Bilam — against you he hired and because from Mitzrayim

לְקַלְלָךְ:
 to curse you

רש"י

עַל דְּבַר. עַל הָעֲצָה שֶׁעֲצוּ אֶתְכֶם לְהַחֲטִיאֲכֶם:
 to cause you to sin you that they advised the advice because of the word On the matter of

רש"י

בַּדֶּרֶךְ. כְּשֶׁהָיִיתֶם בְּטָרוֹף סַפְרֵי:
 Sifrei in exhaustion when you were In the way

פסוק כח

וְלֹא אָבָה יְהוָה אֱלֹהֶיךָ לְשָׁמַע אֶל בִּלְעָם וַיַּהֲפֹךְ יְהוָה אֱלֹהֶיךָ לָךְ אֶת
 — for you your God Hashem and He turned Bilaam to to listen your God Hashem wanted and not
 הַקְלָלָה לְבִרְכָּהּ כִּי אָהַבְךָ יְהוָה אֱלֹהֶיךָ:
 your God Hashem loved you because into a blessing the curse

סיום כט

לֹא תִדְרֹשׁ שְׁלָמָם וְטַבָּתָם כָּל יְמֶיךָ לְעוֹלָם:
 forever your days all and their welfare their peace seek You shall not

רש"י

לֹא תִדְרֹשׁ שְׁלָמָם. מִכָּלל שְׁנֵאמַר עִמָּךְ יֵשֵׁב בְּקִרְבְּךָ יָכוֹל
 one might think in your midst he shall dwell with you of that which is said From the implication their peace seek You shall not
 אַף זֶה כֵּן, ת"ל לֹא תִדְרֹשׁ שְׁלָמָם עִי' ספרי :
 Sifrei see their peace seek You shall not the Torah teaches so this one even

CHAPTER SUMMARY

The aliyah begins with the positive commandment to build a protective guardrail on a roof to prevent bloodguilt, followed by the prohibitions against sowing mixed seeds in a vineyard, plowing with different species together, and wearing wool and linen, alongside the mitzvah of putting tzitzis on four-cornered garments. It then details the judicial process and penalties for a husband who falsely accuses his wife of premarital unfaithfulness, contrasting it with the capital punishment applied if the charge is true. The Torah outlines the severe penalties for adultery and the rape or seduction of a betrothed maiden, distinguishing between city and field scenarios based on the presumption of consent or duress, and establishes the penalties for raping an unbetrothed virgin. Finally, the aliyah prohibits marrying a father's wife, debars those with damaged reproductive organs or manzerus from marrying into the congregation, and permanently bans Ammonite and Moabite converts from marrying into the Jewish nation due to their cruel behavior toward Klal Yisrael after the Exodus.

The Torah tells us that Ammon and Moab are banned from entering the congregation of Hashem forever, and the reason is because they did not meet us with bread and water when we left Egypt. Lichoira, we have to ask a kasha: why is this simple lack of hospitality treated with such extreme severity, even more than other nations who fought us with swords? The sevara is that when a person sees another in need, especially after the long, exhausting journey of leaving Egypt, and chooses to close their hand and do nothing, it strikes at the very foundation of what it means to be a Yid.

We see from here a tremendous chiddush in our avodah. Hashem created the world on chesed, and He expects us to be nosei b'ol, to carry the burden and feel the needs of our fellow Yidden. When you see someone who is struggling, whether they need physical help, a warm word, or just a friendly face, you cannot look the other way. To ignore a brother in a time of transition or difficulty is not just a minor oversight; it is a fundamental failure in our identity as the children of Avraham, Yitzchak, and Yaakov.

Today, look out for someone in your shul, your workplace, or your home who is going through a transition or a hard time, and go out of your way to offer them a warm word, a drink, or a helping hand before they even have to ask.