

חומש עם רש"י • כי תצא • רביעי

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

KI TEITZEI • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah continues with various mitzvos that govern both our relationships with other nations and the high level of kedushah required of Klal Yisrael, especially when going out to war. We begin with the allowance of marrying descendants of Edom and Mitzrayim after three generations, recognizing our historical ties to them. From there, the Torah transitions to the spiritual and physical cleanliness of the military camp, reminding us that Hashem's Shechinah dwells in our midst and demands absolute purity.

Lichoira, the aliyah also brings down several crucial mitzvos regarding interpersonal sensitivity and financial integrity. We learn the prohibitions against returning a runaway slave, engaging in immoral relationships, and bringing forbidden earnings into the Beis HaMikdash. Finally, the Torah warns us against charging interest to our Jewish brothers and emphasizes the serious obligation of keeping our word when making a vow to Hashem.

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

פסוק א

Pasuk 1

לֹא תִתְעַב אֲדָמִי כִּי אֶחֱיךָ הוּא לֹא תִתְעַב מִצְרִי כִּי גֵר
a stranger for an Egyptian abhor you shall not he is your brother for an Edomite abhor You shall not
הָיִיתָ בְּאֶרְצוֹ:
in his land you were

רש"י

לֹא תִתְעַב אֲדָמִי. לְגַמְרִי, וְאַע"פּ שֶׁאֵינוֹ לְךָ לְתַעֲבוֹ שִׁינָא בְּחַרְבַּ
with the sword since he went out to abhor him for you that it is proper and even though completely an Edomite abhor Do not
לְקַרְאֲתָהּ:
to meet you

רש"י

לֹא תִתְעַב מִצְרִי. מִכָּל וְכָל, אֵף עַל פִּי שֶׁזָּרְקוּ זְכוּרֵיכֶם לְיָאֹר. מַה טַּעַם?
the reason what is into the river your males that they threw though · even and all at all an Egyptian abhor Do not
שֶׁהָיוּ לָכֶם אֲכִסְנָיָא בְּשַׁעַת הַדְּחָק. לְפִיכָּךְ —
therefore the need in a time of hosts to you because they were

פסוק ב

בְּנֵים אֲשֶׁר יוֹלְדוּ לָהֶם דּוֹר שְׁלִישִׁי יָבֹא לָהֶם בְּקִהְלָהּ יְהוָה:
Hashem into the congregation for them may enter the third generation to them are born who Children of

רש"י

בְּנֵים אֲשֶׁר יוֹלְדוּ לָהֶם דּוֹר שְׁלִישִׁי וּגו'. וְשָׂאֵר אֲמוֹת מִתְּרִים מִיד, הָא לְמַדָּת
you learn thus immediately are permitted nations and other etc. third generation to them are born who Children
שֶׁהַמַּחְטִיא לְאָדָם קָשָׁה לוֹ מִן הַהוֹרֵגוֹ, שֶׁהַהוֹרֵגוֹ הוֹרֵגוֹ בְּעוֹלָם הַזֶּה
this in the world kills him for one who kills him one who kills him than for him is worse a person that he who causes to sin
וְהַמַּחְטִיא מוֹצִיא מִן הָעוֹלָם הַזֶּה וּמִן הָעוֹלָם הַבָּא, לְפִיכָךְ אֲדוֹם שֶׁקִּדְּמָם
who met them Edom therefore to come the world and from this the world from removes him but he who causes him to sin
בַּחֶרֶב לֹא נִתְעַב, וְכֵן מִצְרַיִם שֶׁטָּבְעוּם, וְאֵלֹה שֶׁהִחְטִיאוּם
who caused them to sin but these who drowned them Mitzrayim and likewise utterly abhorred was not with the sword
נִתְעַבּוּ סִפְרֵי:
Sifrei were utterly abhorred

פסוק ג

כִּי תֵצֵא מַחֲנֶה עַל אִיְבֶיךָ וְנִשְׁמַרְתָּ מִכָּל דָּבָר רָע:
evil thing from every then you shall guard your enemies against as a camp you go out When
yourself

רש"י

כִּי תֵצֵא וּגו' ... וְנִשְׁמַרְתָּ. שֶׁהַשָּׂטָן מְקַטֵּג בְּשַׁעַת הַסַּכָּנָה תַלְמוּד יְרוּשָׁלַּמִּי
Yerushalmi Talmud danger at the time of prosecutes because the Satan then keep you etc. you go forth When
שַׁבַּת ב' :
2 Shabbos

פסוק ד

כִּי יִהְיֶה בְּךָ אִישׁ אֲשֶׁר לֹא יִהְיֶה טָהוֹר מִקֶּרֶה לְלֵילָה
night from an occurrence of pure will be not who a man among you there will be If
וְיָצָא אֶל מַחוּץ לַמַּחֲנֶה לֹא יָבֹא אֶל תוֹךְ הַמַּחֲנֶה:
the camp the midst of into enter he shall not the camp outside of to then he shall go out

רש"י

מִקֶּרֶה לֵילָה. דָּבָר הַפְּתוּב בַּהוֹזָה סִפְרֵי:
Sifrei of the usual the verse spoke night an occurrence of

רש"י

וַיֵּצֵא אֶל מַחוּץ לַמַּחֲנֶה. זֶה מִצְוֹת עֲשֵׂה:
action is a commandment of this of the camp outside to And he shall go

רש"י

לֹא יָבֹא אֶל תּוֹךְ הַמַּחֲנֶה. זֶה מִצְוָה לֹא תַעֲשֶׂה שָׁם, וְאִסּוּר לִפְנֵי
to enter and he is forbidden there not do do is a commandment of this the camp the midst of into come He shall not
לַמַּחֲנֶה לוֹיָהּ, וְכָל שָׂפוֹ לַמַּחֲנֶה שְׂכִינָה עִי' פִּסְחִים ס"ח :
68 Pesachim see the Shechinah the camp of the more so and all the Levites the camp of

פסוק ה

Pasuk 5

וְהָיָה לַפְּנוֹת עָרֵב יִרְחֵץ בַּמַּיִם וּכְבָּא הַשֶּׁמֶשׁ יָבֹא
he may enter the sun and as the coming of in the water he shall wash evening towards the turning of and it shall be
אֶל תּוֹךְ הַמַּחֲנֶה:
the camp the midst of into

רש"י

וְהָיָה לַפְּנוֹת עָרֵב. סָמוּךְ לְהָעָרֵב שְׁמֹשׁ יִטְבֹּל, שְׂאִינֹו טָהוֹר בְּלֹא
without clean for he is not he shall immerse his sun to the setting of close evening at the turning of And it shall be
הָעָרֵב הַשֶּׁמֶשׁ עִי' סִפְרֵי :
Sifrei see the sun the setting of

פסוק ו

Pasuk 6

וְיָד תִּהְיֶה לָּךְ מִחוּץ לַמַּחֲנֶה וַיֵּצֵאתָ שָׁמָּה חוּץ:
outside there and you shall go out of the camp outside for you shall be And a place

רש"י

וְיָד תִּהְיֶה לָּךְ. כְּתִרְגֻּמוֹ, כְּמוֹ אִישׁ עַל יָדוֹ בַּמִּדְבָּר ב' :
chapter 2 Bamidbar his place at each man like like its translation to you there shall be And a place

רש"י

מִחוּץ לַמַּחֲנֶה. חוּץ לְעֵנָן:
the cloud outside of the camp Outside

פסוק ז

Pasuk 7

וְיָתֵד תִּהְיֶה לָּךְ עַל אֲזִנָּה וְהָיָה בְּשִׁבְתְּךָ חוּץ וְחָפַרְתָּ בָּהּ
with it and you shall dig outside when you sit and it shall be your weapons upon to you shall be and a spade
וְשָׁבַת וְכִסִּיתָ אֶת צִאֲתֶיךָ:
your excrement — and you shall cover and you shall turn back

רש"י

עַל אֲזִנָּה. לְבַד מִשְׁאָר כְּלֵי תִשְׁמִישָׁה:
your usage the vessels of from the rest of aside your weapon besides

רש"י

אזנר. כמו כלי זין:

weaponry a vessel of is like your weapon

פסוק ח

Pasuk 8

כי יהיה אלהיה מתהלך בקרב מחנה להצילה ולתת איבה

your enemies and to deliver to rescue you your camp in the midst of walks your God Hashem Because

לפניה והיה מחנה קדוש ולא יראה בך ערות דבר ושב

and turn away a matter unseemliness of in you He shall see and not holy your camp and shall be before you

מאחריה:

from behind you

רש"י

ולא יראה בך. הקב"ה ערות דבר :

anything a nakedness of the Holy One blessed be in you He shall see and not He

פסוק ט

Pasuk 9

לא תסגיר עבד אל אדניו אשר ינצל אליה מעם אדניו:

his master from with you seeks refuge who his master to a slave deliver up You shall not

רש"י

לא תסגיר עבד. כתרגומו; ד"א — אפלו עבד כנעני של ישראל שפרח

who fled an Israelite of Canaanite a servant even another explanation like its Targum a servant deliver You shall not

מחוצה לארץ לארץ ישראל גיטין מ"ה :

forty-five Gittin Israel to the Land of the Land from outside

פסוק י

Pasuk 10

עמה ישב בקרבה במקום אשר יבחר באחד שעריה בטוב לו

for him in the best your cities in one of he will choose that in the place in your midst he shall dwell With you

לא תוננו:

wrong him you shall not

פסוק יא

Pasuk 11

לא תהיה קדשה מבנות ישראל ולא יהיה קדש

a male prostitute be and there shall not Yisrael from the daughters of a harlot be There shall not

מבני ישראל:

Yisrael from the sons of

רש"י

לא תהיה קדשה. מִפְקֶרֶת מְקֻדָּשֶׁת וּמִזְמָנָה לְזָנוֹת:
for harlotry and prepared designated one abandoned a prostitute be There shall not

רש"י

ולא יהיה קדש. מִזְמָן לְמִשְׁכַּב זָכוּר; וְאַנְקֵלוֹס תַּרְגָּם "לֹא תִהְיֶה
shall there be not translated And Onkelos with a male for lying one prepared a male prostitute be And there shall not
אֶתְּתָא מִבְּנֵי יִשְׂרָאֵל לְגִבּוֹר עֶבֶד", שָׂאף זוּ מִפְקֶרֶת לְבָעִילַת זָנוֹת
prostitution to relations of is abandoned this one for even who is a slave to a man Yisrael from the daughters of a woman
הִיא, מֵאַחֵר שָׂאִין קְדוּשִׁין תּוֹפְסִין לוֹ בָּהּ, שְׂחָרִי הֶקְשׁוּ לַחֲמוֹר, שְׂנֵאָמֵר
as it is said to a donkey they are compared for behold with her for him taking effect betrothal that there is no since she
"שָׁבוּ לָכֶם פֹּה עִם הַחֲמוֹר" – עִם הַדּוֹמָה לַחֲמוֹר, וְלֹא יִסָּב גִּבְרָא מִבְּנֵי
from the sons of a man shall marry and not to a donkey that is similar a nation the donkey with here for yourselves stay
יִשְׂרָאֵל אֶתְּתָא אִמָּה, שָׂאף הוּא נִעְשָׂה קְדֵשׁ עַל יָדָהּ, שְׂכַל בְּעִילוֹתָיו
his relations since all of her means by a male prostitute becomes he for even who is a maidservant a woman Yisrael
בְּעִילוֹת זָנוֹת, שָׂאִין קְדוּשִׁין תּוֹפְסִין לוֹ בָּהּ עֵי קִידוּשִׁין ס"ח :
68 Kiddushin see with her for him taking effect betrothal since there is no prostitution are relations of

פסוק יב

Pasuk 12

לא תביא אֶתְנֶן זֹנָה וּמַחִיר כָּלָב בֵּית יְהוָה אֱלֹהֶיךָ לְכָל נֶדֶר
vow for any your God Hashem into the house of a dog or the price of a harlot the hire of bring You shall not
כִּי תוֹעֵבֶת יְהוָה אֱלֹהֶיךָ גַּם שְׁנֵיהֶם:
both of them even your God Hashem an abomination of for

רש"י

אתנן זונה. נָתַן לָהּ טֹלָה בְּאַתְנָנָה פְּסוּל לְהִקְרִיבָהּ:
for offering is invalid for her hire a lamb to her he gave a prostitute The hire of

רש"י

ומחיר כלב. הִחָלִיף שָׂה בְּכָלָב סַפְרִי; תְּמוּרָה כ"ט :
29 Temurah Sifrei for a dog a lamb he exchanged a dog and the price of

רש"י

גם שניהם. לְרִבּוֹת שְׁנוּיֵיהֶם, כְּגוֹן חֲטִימִים וְעֲשָׂאן סֶלֶת שֵׁם ל' :
in the Gemara there fine flour and he made them wheat such as their transformations to include both of them Even

פסוק יג

Pasuk 13

לא תִשִּׁיף לְאַחִיךָ נִשְׁךְ כֶּסֶף נִשְׁךְ אֹכֶל נִשְׁךְ כָּל דָּבָר אֲשֶׁר
that thing any interest of food interest of money interest of to your brother deduct interest You shall not
יִשְׁךְ:
is lent on interest

רש"י

לא תשיך. אזהרה ללוח שאל יתן רבית למלוח עי' ספרי ואחר כך אזהרה
a warning so and after Sifrei see to the lender interest he shall give that not to the borrower a warning cause to bite Do not
למלוח את פספס לא תתן לו בנשך :
with interest to him shall you give not your money — to the lender

פסוק יד

Pasuk 14

לנכרי תשיך ולאחיך לא תשיך למען יברכה יהוה אלהיך
your God Hashem will bless you so that bite you shall not but to your brother you may bite To the foreigner
בכל משלח ידך על הארץ אשר אתה בא שמה לרשתה:
to possess it there are coming you that the land upon your hand the sending of in all

רש"י

לנכרי תשיך. ולא לאחיך, לאו לאו, לאו לאו, לאו לאו
from the implication of that comes a negative commandment to your brother and not you may pay interest To a non-Jew
עשה, עשה, לעבר עליו בשני לאוין ועשה:
and a positive negative commandments with two against it to transgress is a positive commandment a positive commandment

פסוק טו

Pasuk 15

כי תדור נדר ליהוה אלהיך לא תאחר לשלמו כי דרש ידרשנו יהוה
Hashem will require it surely for to pay it delay do not your God to Hashem a vow you make When
אלהיך מעמד ויהיה בך חטא:
sin in you and there will be from you your God

רש"י

לא תאחר לשלמו. שלושה רגלים, ולמדוהו רבותינו מן המקרא ראש השנה ד'
4b Hashanah Rosh the verse from our Rabbis and they learned it festivals three to pay it shall you delay not
:

פסוק טז

Pasuk 16

וכי תחדל לנדר לא יהיה בך חטא:
sin in you there will be not from vowing you refrain And if

פסוק יז

Pasuk 17

מוצא שפתיך תשמר ועשית כאשר נדרת ליהוה אלהיך
your God to Hashem you vowed just as and you shall do you shall keep your lips The utterance of
נדבה אשר דברת בפיה:
with your mouth you spoke which a voluntary offering

מוצא שפתיך תשמר. לתן עשה על לא תעשה שם
 The utterance of your lips you shall keep to give in addition to a positive commandment there commandment the negative and etcetera

CHAPTER SUMMARY

The aliyah begins by permitting Edomite and Egyptian converts to enter the congregation in the third generation, followed by the strict requirements for maintaining a holy and clean camp during wartime, including the halachos of one who becomes tamei and the obligation to cover waste. We are then commanded not to hand over a runaway slave to his master, and we are warned against immoral practices and bringing the hire of a harlot or the price of a dog as an offering. The Torah concludes with the prohibition of charging interest to a fellow Jew, the permission to charge interest to a foreigner, and the strict warning not to delay the fulfillment of vows made to Hashem.

למעשה WHAT TO TAKE HOME

The Torah is teaching us a tremendous yesod in avodas Hashem from the parsha of the military camp. Lichoira, when a soldier is out on the battlefield, fighting for his life in the mud and the heat of war, we would think he is patur from the finer points of refinement. Yet, the Torah is davka mechadesh here that even in the middle of a war camp, a Yid must carry a shovel to cover his waste, because "Hashem your Elokim walks in the midst of your camp."

This is a powerful chiddush for our daily lives. We often find ourselves in our own personal "battlefields", whether we are overwhelmed with parnassah worries, dealing with a chaotic household, or running around in a hectic, noisy environment. The yetzer hara tries to convince us that in such stressful moments, we can let our guard down. We think, "Now is not the time for refinement, now I can be a bit sharp with my words, or lax with my speech and thoughts."

But the Torah tells us: "v'hayah machanecha kadosh", your camp must remain holy. Davka when you are in the thick of the battle, that is when you must ensure your surroundings and your mouth remain clean and pure. If we want Hashem's shechinah to stay with us and protect us in our times of struggle, we cannot abandon our refinement.

Today, when you find yourself in a stressful, chaotic, or rushed situation, pause for three seconds before you react. Keep your speech clean, gentle, and holy, remembering that Hashem is standing right there with you in the middle of the battle.