

חומש עם רש"י • כי תצא • ששי

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

KI TEITZEI • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah continues to lay down various mitzvos that govern our daily lives, focusing on the sensitivity we must show to our fellow Yidden. We begin with the special halacha of a newly married man, who is exempt from going out to the army for his first year of marriage so that he can bring simcha to his new wife. The Torah then transitions to several prohibitions that protect a person's livelihood and personal safety, including the prohibition against taking essential food-preparation utensils as a pledge, and the severe capital offense of kidnapping a fellow Yid.

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

פסוק א

Pasuk 1

כִּי יִקַּח אִישׁ אִשָּׁה חֲדָשָׁה לֹא יֵצֵא בַּצָּבָא וְלֹא יַעֲבֹר עָלָיו לְכָל דָּבָר
matter for any upon him shall pass and not in the army shall he go out not new a wife a man takes When
נָקִי יִהְיֶה לְבֵיתוֹ שָׁנָה אַחַת וְשִׂמְחָה אֶת אִשְׁתּוֹ אֲשֶׁר לָקָח:
he has taken whom his wife — and he shall gladden one year for his home he shall be free

רש"י

אשה חדשה. שהיא חדשה לו ואפלו אלמנה, פרט למחזיר גרושתו ספרי; סוטה
Sotah Sifrei his divorcee one who returns excluding a widow and even to him new who she is new A wife

מ"ד :

44a

רש"י

ולא יעבור עליו. דבר הצבא:
the army any matter of upon him shall pass and not

רש"י

לכל דבר שהוא צרך הצבא, לא לספק מים ומזון ולא לתקן הדרך, אבל
but the roads to repair and not and food water to supply not the army a need of that is matter For every
החוזרים מעורכי המלחמה על פי כהן, כגון בנה בית ולא חנכו
dedicate it and did not a house one who built such as a Kohen the word of by the war from the ranks of those who return
או ארש אשה ולא לקחה, מספיקין מים ומזון ומתקנין את הרכים שם :
there the roads — and they repair and food water they supply take her and did not a woman betrothed or

רש"י

יהיה לביתו. אף בשביל ביתו, אם בנה בית וכן נטע פרום
a vineyard he planted and if and dedicated it a house he built if his house on account of even for his house he shall be

וְחָלְלוּ אִינוּ זֶה מִבֵּיתוֹ בְּשָׂבִיל צָרָכֵי הַמִּלְחָמָה:

the war the needs of for from his house move he does not and redeemed it

רש"י

יְהִיָּה. לְרִבּוֹת אֵת כַּרְמוֹ:

his vineyard — to include He shall be

רש"י

לְבֵיתוֹ. זֶה בֵּיתוֹ:

his house this is To his house

רש"י

וְשִׂמְחָה. יִשְׂמַח אֶת אִשְׁתּוֹ, וְתִרְגְּמוּ "וְיִחְדִּי יָת אֶתְתָּה", וְהַמְתַּרְגֵּם

and the one who translates his wife — and he shall gladden and its Targum his wife — he shall gladden and he shall gladden

וְיִחְדִּי עִם אֶתְתָּה טוֹעָה הוּא, שְׂאִין זֶה תִּרְגֹּם שֶׁל וְשִׂמְחָה אֲלָא שֶׁל

of but rather and he shall gladden of the Targum this for this is not he errs his wife with and he shall rejoice

וְשִׂמְחָה:

and he shall rejoice

פסוק ב

Pasuk 2

לֹא יִחַבֵּל רַחִים וְרָכַב כִּי נָפֵשׁ הוּא חֵבֵל:

takes in pawn he a life for or an upper millstone a lower millstone shall one take in pawn Not

רש"י

לֹא יִחַבֵּל. אִם בָּא לְמִשְׁכָּנוֹ עַל חֻבּוֹ בְּבֵית דִּין, לֹא יִמְשְׁכָנוֹ

take as pledge from him he shall not law in a house of his debt for to take his pledge one comes if shall take as pledge not

בְּדָבָרִים שֶׁעוֹשִׂים בָּהֶן אָכַל נָפֵשׁ ב"מ קי"ג :

113 Bava Metzia sustenance food with them that they make with items

רש"י

רַחִים. הִיא הַתַּחְתּוֹנָה:

the lower is millstone

רש"י

וּרְכַב. הִיא הָעֲלִיוֹנָה:

the upper millstone it is And rechev

פסוק ג

Pasuk 3

כִּי יִמָּצָא אִישׁ גֵּנֵב נָפֵשׁ מֵאֶחָיו מִבְּנֵי יִשְׂרָאֵל וְהִתְעַמָּר בּוֹ

him and he enslaves Yisrael from the children of from his brothers a person kidnapping a man there is found If

וּמָכְרוֹ וּמֵת הַגֵּנֵב הֵהוּא וּבַעֲרָתָהּ הָרַע מִקֶּרְפֶּה:

from your midst the evil and you shall sweep that the kidnapper then shall die and sells him out

רש"י

כי ימצא. בעדים והתראה, וכן כל "ימצא" שבתורה:
that is in the Torah be found every and so and warning by witnesses he be found If

רש"י

והתעמר בו. אינו חייב עד שישתמש בו:
him that he uses until liable he is not him And treats him as a slave

פסוק ד

Pasuk 4

השמר בנגע הצרעת לשמר מאד ולעשות ככל אשר יורו אתכם הכהנים הלויים כאשר צויתם תשמרו לעשות:
that according to all and to do very much to watch tzaraas in the plague of Guard yourself
to do you shall watch I commanded them just as the Leviim the Kohanim you they shall instruct

רש"י

השמר בנגע הצרעת. שלא תתלש סימני טמאה ולא תקץ את הבהרת
the bright spot — cut out and not tumah the symptoms of pluck out that you do not leprosy in the affliction of Take heed

מכות כ"ב :

22a Makkot

רש"י

ככל אשר יורו אתכם. אם להסגיר אם להחליט אם לטהר:
to declare clean whether to declare unclean whether to quarantine whether you they shall teach that According to all

פסוק ה

Pasuk 5

זכור את אשר עשה יהוה אליה לומר בדרך בצאתכם ממצרים:
from Mitzrayim when you left on the way to Miriam your God Hashem did what — Remember

רש"י

זכור את אשר עשה ה' אליה לומר. אם באת להזהר שלא תלקה
you be stricken that not to be careful you come if to Miriam your God Hashem did what — Remember
בצרעת אל תספר לשון הרע, זכר העשוי לומר שדברה באחיה
against her brother who spoke to Miriam that which was done remember hara lashon speak do not with tzaraas
ולקתה בנגעים עי' ספרי :
Sifrei see with plagues and was stricken

פסוק ו

Pasuk 6

כי תשה ברעך משאת מאומה לא תבא אל ביתו לעבט עבטו:
his pledge to take his house into enter you shall not anything a debt of to your fellow you lend When

רש"י

כי תשה ברעך. תחב פחבך:
against your fellow you claim a debt to your fellow you lend When

רש"י

משאת מאומה. חוב של כלום:
anything of a debt anything a debt of

פסוק ז

Pasuk 7

בחוץ תעמוד והאיש אשר אתה נשה בו יוציא אליך את
— to you shall bring out to him are creditor you whom and the man you shall stand on the outside
העבט החוצה:
outside the pledge

פסוק ח

Pasuk 8

ואם איש עני הוא לא תשכב בעבטו:
with his pledge go to sleep you shall not he is poor a man and if

רש"י

לא תשכב בעבטו. לא תשכב ועבטו אצלך ספרי; בבא מציעא קי"ד:
114 Metzia Bava Sifrei is with you and his pledge you shall sleep not in his pledge you shall sleep not

פסוק ט

Pasuk 9

השב תשיב לו את העבט כבא השמש ושכב בשלמתו
in his garment and he will sleep the sun as comes the pledge — to him you shall return return
וברכך ולך תהיה צדקה לפני יהוה אלהיך:
your God Hashem before righteousness it will be and for you and he will bless you

רש"י

כבוא השמש. אם כסות לילה הוא, ואם כסות יום — החזירה
restore it day a garment of and if it is night a garment of if the sun When the going down of
בבקר, וכבר כתוב בוא לה המשפטים כ"ב "עד בא השמש
the sun the going down of until 22 the ordinances in And these are it is written and already in the morning
תשיבנו לו" — כל היום תשיבנו לו, וכבא השמש תקחנו:
you may take it the sun and when the going down of to him you shall restore it the day all to him you shall restore it

רש"י

וברכך. ואם אינו מברך, מכל מקום ולך תהיה צדקה ספרי:
Sifrei righteousness it shall be and to thee case in any bless thee he does not and even if and He will bless thee

This aliyah covers a wide range of practical mitzvos and halachos. First, a newlywed husband is exempt from military service for one year to gladden his wife. Next, the Torah prohibits taking a hand mill or upper millstone as a pawn, as this deprives a person of their livelihood. We then learn the severe prohibition against kidnapping and selling a fellow Israelite. The Torah also warns us to be extremely careful regarding the laws of tzaraas, instructing us to follow the Kohanim and to remember what Hashem did to Miriam. Finally, the aliyah details the sensitive halachos of collecting a loan pledge, forbidding the lender from entering the debtor's home to seize it, and commanding the lender to return a needy person's pledge before sunset so they can sleep in comfort.

למעשה WHAT TO TAKE HOME

The Torah is teaching us a tremendous yesod in how we must treat another Yid, especially when we hold power over them. The Torah is talking about a lender who is owed money. Lichoira, the money is his, the borrower is in debt to him, and the lender has every right to get his security. Yet, the Torah says, "Bachutz ta'amod", you must stand outside. You are not allowed to just barge into his house, his private domain, and take his pledge. Even when someone owes you, you must respect his dignity and his space.

This is a major chiddush in middos and avodas Hashem. It is so easy to feel that because someone is in our debt, or because we are in a position of authority over them, whether it is a child, an employee, or a spouse, that we own them and can walk right into their personal boundaries. The Torah is telling us: absolutely not. Even when you are 100 percent in the right, you must stand outside. You must leave them their self-respect.

Think about how this applies in our daily lives. When we need to ask for something, or when we are demanding what is rightfully ours, we must not do it in a way that tramples on the other person's feelings or invades their dignity. We have to learn to "stand outside" and wait, giving them the space to respond with honor.

Today, when you have to ask someone for something they owe you, or when you need to correct someone over whom you have authority, pause before you speak. Do not barge into their emotional space. Take a step back, "stand outside," and make sure you are preserving their dignity.