

חומש עם רש"י • כי תבוא • שני

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

KI TAVO • 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah continues with the mitzvos of the agricultural cycle in Eretz Yisrael, focusing on the end of the three-year tithing cycle. We learn about the obligation of Biur Ma'asros, where a person must clear out all remaining tithes from his possession and distribute them to their proper recipients, including the Levi, the convert, the orphan, and the widow.

After completing this distribution, the Torah commands the landowner to make a formal declaration, Viduy Ma'asor, before Hashem. This declaration is a public statement of compliance, affirming that the owner has fully kept the halachos of the tithes without any deviation or neglect.

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

פסוק א

Pasuk 1

כִּי תִכְלֶה לַעֲשׂוֹת אֶת כָּל מַעֲשֵׂי תְבוּאָתְךָ בַּשָּׁנָה הַשְּׁלִישִׁת שְׁנַת הַמַּעֲשֵׂר
the tithe the year of the third in the year your produce the tithe of all — tithing you finish When
וְנָתַתָּה לְלוֹי לֶגֶר לִיתוֹם וְלֹאֲלִמָּנָה וְאָכְלוּ בְשַׁעְרֶיךָ וְשָׂבְעוּ:
and be satisfied in your gates and they shall eat and to the widow to the orphan to the convert to the Levite and you give

רש"י

כִּי תִכְלֶה לַעֲשׂוֹת אֶת כָּל מַעֲשֵׂי תְבוּאָתְךָ בַּשָּׁנָה הַשְּׁלִישִׁת. כְּשֶׁתִּגְמֹר לְהַפְרִישׁ
to set aside when you finish the third in the year your increase the tithe of all — to tithe you have finished When
מַעֲשֵׂרוֹת שֶׁל שָׁנָה הַשְּׁלִישִׁית; קָבַע זְמַן הַפְּעוּר וְהוֹדוּי בְּעֶרְבַּ הַפֶּסַח
the Pesach on the eve of and the confession the removal the time of He established the third the year of tithes
שֶׁל שָׁנָה הָרְבִיעִית, שֶׁנֶּאֱמַר דְּבָרִים י"ד "מִקְצָה שָׁלֹשׁ שָׁנִים תּוֹצִיא וְגו'", נֶאֱמַר
It is said etc." you shall bring out years three "At the end of 14 Devarim as it is said the fourth the year of
כָּאן "מִקֵּץ", וְנֶאֱמַר לְהֵלֹךְ "מִקֵּץ שִׁבְעַת שָׁנִים" לְעֵנֶן הַקֹּהֵל דְּבָרִים ל"א
31 Devarim Hakhel regarding the matter of years" seven "At the end of further on and it is said "at the end of" here
מֵה לְהֵלֹךְ רָגֵל אֶחָד כָּאן רָגֵל, אִי מֵה לְהֵלֹךְ חַג הַסֻּכּוֹת אֶחָד כָּאן חַג
the festival of here so Sukkos the festival of further on so if a festival here so a festival further on just as
הַסֻּכּוֹת, תִּלְמֹד לֹמַר כִּי תִכְלֶה לַעֲשׂוֹת מַעֲשֵׂרוֹת שֶׁל שָׁנָה הַשְּׁלִישִׁית, רָגֵל
a festival the third the year of tithes to tithe you have finished When says the teaching Sukkos
שֶׁהַמַּעֲשֵׂרוֹת כָּלִין בּוֹ וְזֶהוּ פֶסַח, שֶׁהֲרֵבָה אֵילָנוֹת יֵשׁ שֶׁנִּלְקָטִין אַחֲרֵי הַסֻּכּוֹת;
Sukkos after that are harvested there are trees for many Pesach and this is on it are finished that the tithes
נִמְצְאוּ מַעֲשֵׂרוֹת שֶׁל שְׁלִישִׁית כָּלִין בְּפֶסַח שֶׁל רְבִיעִית, וְכָל מִי שִׁשְׁחָה
delayed who and anyone the fourth year of on Pesach to be finished the third year of tithes they are found
מַעֲשֵׂרוֹתָיו הִצְרִיכוֹ הַפְּתוּב לְבַצֵּרוֹ מִן הַבַּיִת שֶׁם ה"ו :
halacha 6 there the house from to remove it the Scripture obligated him his tithes

רש"י

שנת המעשר. שנה שאין נוהג בה אלא מעשר אחד משני מעשרות
tithe of the two one tithe except in it practiced that there is not a year the tithe the year of
שנהגו בשתי שנים שלפניה, ששנה ראשונה של שמטה נוהג בה מעשר
tithe in it is practiced Shemitta of first for the year that are before it years in the two that were practiced
ראשון, כמו שנאמר במדבר י"ח "כי תקחו מאת בני ישראל את המעשר",
the tithe — Yisrael the children of from you take when 18 Bamidbar that it is said just as first
ומעשר שני, שנאמר דברים י"ד "ואכלת לפני ה' אלהיך ... מעשר דגנך
your grain the tithe of your God Hashem before and you shall eat 14 Devarim as it is said second and tithe
תירשך ויצהרה", הרי שני מעשרות, ובא ולמדך כאן בשנה השלישית
the third in the year here and teaches you and it comes tithes two behold and your oil your wine
שאין נוהג מאותן שני מעשרות אלא האחד, ואי זה? זה מעשר ראשון,
first tithe this is is this and which the one except tithes two of those practiced that there is not
ותחת מעשר שני יתן מעשר עני, שנאמר כאן ונתתה ללוי את
— to the Levite and you shall give here as it is said the poor the tithe of he shall give second tithe and instead of
אשר לו — הרי מעשר ראשון, לגר ליתום ולאלמנה — זה מעשר עני
the poor the tithe of this is and to the widow to the orphan to the stranger first tithe behold is his that which
עי' ספרי :
Sifrei see

רש"י

ואכלו בשעריך ושבעו. תן להם כדי שבעו, מכאן אמרו אין פוחתין
give less we do not they said from here their satisfaction enough for to them give and be satisfied in your gates And they shall eat
לעני בנרן פחות מחצי קב חטים וכו' ספרי; תלמוד ירושלמי פאה פ"ח
chapter eight Peah Yerushalmi Talmud Sifrei etcetera of wheat a kav than half less in the barn to the poor person
ה"ה :
halacha five

פסוק ב

Pasuk 2

ואמרת לפני יהוה אלהיך בערתי הקדש מן הבית וגם נתתיו
I have given it and also the house from the holy portion I have cleared out your God Hashem before and you shall say
ללוי ולגר ליתום ולאלמנה ככל מצותך אשר
which Your commandment according to all and to the widow to the orphan and to the stranger to the Levite
צויתני לא עברתי ממצותיך ולא שכחתי:
forget and I did not from Your transgress I did not You commanded me
commandments

רש"י

ואמרת לפני ה' אלהיך. התנדב שנתת מעשרותיך:
your tithes that you gave confess your God Hashem before And you shall say

רש"י

בערתי הקדש מן הבית. זה מעשר שני ונטע רבעי ספרי; מע"ש
Maaser Sheni Sifrei the fourth year and the planting of Second Tithe this the house from the hallowed things I have removed
ה"י ולמדך שאם שקה מעשרותיו של שתי שנים ולא העלם
bring them up and did not years two of his tithes he delayed that if and it teaches you chapter five
לירושלים שצריך להעלותם עכשו:
now bring them up that he must to Yerushalayim

רש"י

וגם נתתיו ללוי. מעשר ראשון: וגם. לרבות תרומה ובכורים:
and first-fruits Terumah to include and also first the tithe to the Levite I have given it And also

רש"י

ולגר ליתום ולא למנה. זה מעשר עני שם:
there the poor the tithe of this and to the widow to the orphan and to the stranger

רש"י

ככל מצותך. נתתם כסדרם, לא הקדמתי תרומה לבכורים
before first-fruits heave-offering advance I did not according to their order I gave them Your commandment According to all
ולא מעשר לתרומה ולא שני לראשון, שתרומה קרויה ראשית, שהיא
since it first is called for the heave-offering before first second and not before heave-offering tithe and not
ראשונה משנעשה דגן, וכתוב שמות כ"ב "מלאכתך ודמעה לא תאחר" —
delay do not and your liquids Your fullness 22 Shemos and it is written grain from when it becomes is first
לא תשנה את הסדר ספרי:
Sifrei the order — alter do not

רש"י

לא עברתי ממצותיך. לא הפרשתי ממין על שאינו מינו ומן
and from its species that which is not for from a species separate I did not Your commandments transgressed I have not
הקדש על הישן שם:
there the old crop for the new crop

רש"י

ולא שכחתי. מלכרך על הפרשת מעשרות ברכות מ':
40 Berachot tithes the separation of upon from blessing You have I forgotten and not

פסוק ג

Pasuk 3

לא אכלתי באני ממנו ולא בערתי ממנו בטמא ולא נתתי
give and I did not in impurity from it clear out and I did not from it in my mourning eat I did not
ממנו למת שמעתי בקול יהוה אלהי עשיתי ככל אשר
that according to all I have done my God Hashem to the voice of I have listened for the dead from it
צויתני:
You commanded me

רש"י

לא אכלתי באוני ממנו. מכאן שצאסור לאוין עי' ביכורים פ"ב משנה ב'
two Mishnah chapter Bikkurim see to an onen that it is forbidden from here from it in my mourning eat I did not
:

רש"י

ולא בערתי ממנו בטמא. בין שאני טמא והוא טהור, בין שאני טהור
was clean that I whether was clean and it was unclean that I whether in uncleanness from it have I consumed and not
והוא טמא ספרי; והיכן הזהר על כה? "לא תוכל לאכל בשעריך"
within your gates eat may you not this concerning was he warned and where Sifrei was unclean and it
דברים י"ב זו אכילת טמאה, כמו שנאמר בפסולי המקדשים שם ט"ו
15 there consecrated animals regarding disqualified that is said just as uncleanness eating in this 12 Devarim
"בשעריך תאכלנו הטמא והטהור וגו'", אבל זה לא תוכל לאכל דרך
in the manner of eat may you not this but etc and the clean the unclean you shall eat it within your gates
אכילת שעריך האמור במקום אחר יבמות ע"ג:
73b Yevamos other in a place which is said your gates eating of

רש"י

ולא נתתי ממנו למת. לעשות לו ארון ותקריבין:
and shrouds a coffin for it to make for a corpse from it have I given and not

רש"י

שמעתי בקול ה' אלהי. הביאתיו לבית הבחירה:
the Chosen to the House of I have brought it my God Hashem to the voice of I have hearkened

רש"י

עשיתי ככל אשר צויתני. שמחתי ושמחתי בו ספרי; מעש"ש פ"ה
chapter Maaser Sheni Sifrei with it and I made rejoice I rejoiced You commanded me that according to all I have done
י"ב:
twelve

פסוק ד

Pasuk 4

השקיפה ממעון קדשך מן השמים וברך את עמך את ישראל ואת
and — Yisrael — Your people — and bless the heavens from Your holiness from the abode of Look down
האדמה אשר נתת לנו כאשר נשבעת לאבותינו ארץ זבת חלב ודבש:
and honey milk flowing with a land to our fathers You swore as to us You gave which the ground

רש"י

השקיפה ממעון קדשך. עשינו מה שצויתך עלינו, עשה אתה מה
what You do upon us that You decreed what we have done Your holiness from the residence of Glance down
שעליך לעשות ספרי, שאמרת ויקרא כ"ו "אם בחקתי תלכו ... ונתתי
then I will give you walk in My statutes If 26 Vayikra for You said Sifrei to do that is upon You

אֲשֶׁר נָתַתָּה לָנוּ כַּאֲשֶׁר נִשְׁבַּעְתָּ לְאֲבוֹתֵינוּ. לָתֵת לָנוּ וְקִיַּמְתָּ — אֶרֶץ זֹבֶת חֶלֶב וְדֹבֶשׁ :

flowing with a land and You fulfilled to us to give to our fathers You swore as to us You have given which and honey milk

CHAPTER SUMMARY

The aliyah details the specific declaration of Viduy Ma'asor made in the third year of the cycle, where the landowner declares before Hashem that he has cleared all holy tithes from his home and distributed them to the Levi and the needy. He testifies that he did not eat the tithes while in mourning, did not clear them out in a state of impurity, and did not use them for any needs of the dead. The declaration concludes with a heartfelt tefillah, asking Hashem to look down from Heaven and bless the nation of Yisrael and the land flowing with milk and honey that He swore to our avos.

לְמַעַשָּׂה WHAT TO TAKE HOME

The Torah is teaching us a tremendous yesod here in the parsha of Vidui Ma'aser. After a person goes through the whole process of tithing, giving away his hard-earned produce to the Levi, the ger, the yasoim, and the almanah, he has to stand before Hashem and declare, "I have done just as You commanded me." Lichoira, why does the Torah require this verbal declaration? If a person did the mitzvah, isn't that enough? Why must he stand up and say out loud that he didn't hold back, that he didn't eat it in mourning, and that he gave it all away properly?

The chiddush here is that in avodas Hashem, it is not enough to just do the action of the mitzvah on the outside while feeling resentful or heavy on the inside. When you give away your money or your food, the yetzer hara wants you to feel a pinch, to feel like you are losing out. By making us stand and declare "I have cleared out the consecrated portion... I have obeyed the voice of Hashem," the Torah is training us to take ownership of our mitzvos with joy and clarity. We are declaring that we did not do it begrudgingly; we did it with a full heart, recognizing that everything we have belongs to Hashem anyway.

Mimeila, when a Yid reaches this level of complete alignment, where his actions and his mouth are fully in sync, and he is happy to do the ratzon of Hashem, he has the koach to ask for the ultimate berachah: "Look down from Your holy abode and bless Your people." When we do our part with a whole heart, we open up the shefa from Shamayim.

Today, when you give tzedakah or do a chesed for another Yid, don't just do it quickly to get it over with. Take one second beforehand to say to yourself, "I am doing this with a full heart because this is what Hashem wants from me," and feel the simchah of doing His mitzvah.