

חומש עם רש"י • כי תצא • חמישי

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

KI TEITZEI • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah teaches us the halachos of a worker eating from the crops he is harvesting. Hashem gives a worker the right to eat from the grapes or standing grain of his fellow Jew while he is working, but with strict limits to protect the owner's property.

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

פסוק א

Pasuk 1

כִּי תִבָּא בְּכַרְם רֵעֶךָ וְאָכַלְתָּ עֲנָבִים
until your fullness according to your desire grapes and you may eat your fellow into the vineyard of you enter When

וְאֵל פְּלִיךָ לֹא תִתֵּן:
put you shall not your vessel but into

רש"י

כִּי תִבָּא בְּכַרְם רֵעֶךָ. בְּפֹעֵל הַכְּתוּב מְדַבֵּר:
speaks the Scripture of a laborer your fellow into the vineyard of you come When

רש"י

כִּנְפֶשְׁךָ. כַּמָּה שֶׁתִּרְצֶה:
as you desire as much as your soul

רש"י

שִׁבְעָר. וְלֹא אֲכִילָה גֹסֶה בְּבֵא מְצִיעָא פ"ז:
chapter seven Metzia Bava excessive eating and not your fill

רש"י

וְאֵל כְּלִיךָ לֹא תִתֵּן. מִכָּאן שֶׁלֹּא דִּבְרָה תּוֹרָה אֶלָּא בְּשַׁעַת הַבָּצִיר, בְּזֶמַן
at the time the vintage at the time of except the Torah spoke that not from here put you shall not your vessel and into
שֶׁאֵתָה נוֹתֵן לְכִלְיוֹ שֶׁל בֹּעֵל הַבַּיִת סְפָרִי; בְּבֵא מְצִיעָא פ"ט, אֲכָל אִם בָּא
he comes if but chapter 9 Metzia Bava Sifrei the house the owner of of into the vessel of put that you
לְעֹדֵר וּלְקִשְׁקֵשׁ אֵינוֹ אוֹכֵל שָׁם פ"ז:
chapter 7 there eat he does not and to weed to hoe

פסוק ב

כִּי תִבֹא בְקִמַת רֵעֶךָ וְקִטַּפְתָּ מִלֵּילָת בִּידְךָ וְחִרְמַשׁ
but a sickle with your hand ears and you may pluck your fellow into the standing grain you come When
of

לֹא תִנִּיף עַל קִמַת רֵעֶךָ:
your fellow the standing grain of upon lift you shall not

רש"י

כִּי תִבֹא בְקִמַת רֵעֶךָ. אֲףֹּז בְּפֹעֶל הַפְּתוּב מִדְּבָר:
speaks the verse regarding a laborer this even your fellow into the standing corn of you come When

פסוק ג

כִּי יִקַּח אִישׁ אִשָּׁה וּבָעֻלָּה וְהָיָה אִם לֹא תִמְצָא חֵן בְּעֵינָיו כִּי
because in his eyes favor she finds not if and it shall be and marries her a woman a man takes When

מָצָא בָּהּ עֲרוּת דָּבָר וְכָתַב לָהּ סֵפֶר פְּרִי־תָת וְנָתַן בְּיָדָהּ
in her hand and places severance a document of for her and he writes immorality a matter of in her he found

וְשִׁלְחָהּ מִבֵּיתוֹ:
and sends her and it shall be

רש"י

כִּי מִצָּא בָּהּ עֲרוּת דָּבָר. מִצְוָה עָלָיו לְגַרְשָׁהּ, שֶׁלֹּא תִמְצָא חֵן בְּעֵינָיו
in his eyes favor she should find so that not to divorce her upon him it is a mitzvah a matter unseemliness of in her he found Because

גיט' צ':

90 Gittin

פסוק ד

וְיִצְאָהּ מִבֵּיתוֹ וְהִלְכָּה וְהָיְתָה לְאִישׁ אֲחֵר:
another to a man and she becomes and she goes from his house and she leaves

רש"י

לְאִישׁ אֲחֵר. אֵין זֶה בֶּן זִוגוֹ שֶׁל רֵאשׁוֹן, הוּא הוֹצִיא רָשָׁעָה מִתּוֹךְ
from the midst of a wicked woman he sent out he the first of of his pair the partner this one is not man To another

בֵּיתוֹ וְזֶה הַכְּנִיסָה שָׁם:
there brought her in and this one his house

פסוק ה

וּשְׂנֵאָהּ הָאִישׁ הָאֲחֵרוֹן וְכָתַב לָהּ סֵפֶר פְּרִי־תָת וְנָתַן בְּיָדָהּ וְשִׁלְחָהּ
and sends her in her hand and places of divorce a bill for her and writes the latter the man and hates her

מִבֵּיתוֹ אוֹ כִּי יָמוּת הָאִישׁ הָאֲחֵרוֹן אֲשֶׁר לָקְחָהּ לוֹ לְאִשָּׁה:
for a wife to himself took her who the latter the man dies if or from his house

ושנאה האיש האחרון. הכתוב מבשרו שסופו לשנאתה, ואם לא קוברתו,
 she buries him not and if is to hate her that his end foretells him the Scripture the latter the man And should hate her
 שנאמר או כי ימות ספרי :
 Sifrei should die if or as it is said

פסוק ו

Pasuk 6

לא יוכל בעלה הראשון אשר שלחה לשוב לקחתה להיות לו לאשה
 for a wife to him to be to take her to return sent her away who the first her husband will be able not
 אחרי אשר הטמאה כי תועבה הוא לפני יהוה ולא תחטיא את
 — bring sin upon and you shall not Hashem before it is an abomination for she was defiled that after
 הארץ אשר יהוה אלהיך נתן לך נחלה:
 as an inheritance to you is giving your God Hashem which the land

אחרי אשר הטמאה. לרבות סוטה שנסתרה ספרי; יבמות י"א :
 eleven Yevamos Sifrei who secluded herself a sotah to include she is defiled that After

CHAPTER SUMMARY

The aliyah begins with the halachos of a worker eating from a vineyard or standing grain while on the job, permitting him to eat until he is full but forbidding him from putting any into his own vessels or using a sickle. The Torah then transitions to the halachos of marriage and divorce, teaching that if a man divorces his wife, and she goes and marries another man who subsequently divorces her or dies, the first husband is strictly forbidden from marrying her again.

The Torah is teaching us a tremendous yesod here about boundaries and self-control. When a worker is in his neighbor's vineyard, the Torah gives him permission to eat from the grapes to his heart's content. Lichoira, you are standing in someone else's property, eating their hard-earned produce, and the Torah says it is completely muttar. But right away, the Torah sets a hard boundary: "but you must not put any in your vessel." You can eat to satisfy your hunger in the moment, but the second you start packing it away for later, you have crossed the line from eating what is permitted into actual stealing.

This is the delicate balance of a Yid's avodah. Hashem does not demand that we completely abstain from the world or starve ourselves. He allows us, and even wants us, to enjoy the muttar. But the yetzer hara is always waiting to push us just one step too far. It whispers to us that if a little bit is muttar and good, then taking more, storing it up, and indulging beyond our immediate need must also be fine. The Torah is setting a clear geder: enjoy what is permitted, but know exactly where the boundary lies and stop right there.

We see this same concept of boundaries in the parsha of divorce. Even when a marriage unfortunately ends and a woman is permitted to remarry, the Torah still places a strict boundary: if she marries a second husband and that marriage ends, the first husband can never take her back. There are limits and structures to everything in life. Without these boundaries, the world becomes chaotic and, as the pasuk says, we bring sin upon the land. True holiness is not about running away from the world, but about living within the boundaries that Hashem set for us.

Today, when you find yourself enjoying something muttar, whether it is a good meal, a comfortable physical pleasure, or even just a kosher outlet, take a moment to pause before you overindulge. Make a conscious decision to stop at the boundary, showing Hashem that you control your desires, rather than letting your desires control you.