

## פרשת כי תצא

### Second Address – The *Mitzvot*, continued

- 74 *Mitzvot*
  - The individual in the Torah society
  - Family
  - War
  - Justice
  - Holiness
  - Sensitivity
  - The norm is established through the extreme
1. Family and the individual
    - a. Captive woman: war's impact
    - b. Inheritance: the son of the hated wife
    - c. The rebellious son
  2. Execution
    - a. Burial
  3. Responsibility towards the property of others
    - a. Returning lost objects
    - b. Helping others and their animals
  4. Modesty: cross-dressing
  5. Sending away the mother bird
  6. Order in the home
    - a. Safety: the parapet (*Ma'akeh*)
    - b. Mixed kinds
      - i. Planting
      - ii. Animals
      - iii. Clothing
    - c. Fringes (*Tzitzit*)
  7. Relations between men and women
    - a. Accusation of infidelity
    - b. Punishment for adultery
    - c. Rape and seduction
    - d. Restrictions on those who wish to marry into Israel
      - i. Mutilated
      - ii. *Mamzer*
      - iii. Ammon and Moav
      - iv. Edom and Mitzrayim
  8. Holy camp

- a. Hygiene
- b. Do not return a runaway slave
- 9. Restrictions on offerings
- 10. Economic justice
  - a. Interest
  - b. Oaths
  - c. Workers' rights
  - d. First year of marriage
  - e. Collateral
- 11. Kidnapping
- 12. *Tzara'at*
- 13. Economic justice, continued
  - a. Collateral
  - b. Paying workers on time
  - c. Punishing for the crime
  - d. Caring for the unfortunate
    - i. *Tzedakah*
    - ii. Forgotten sheaf, etc.
- 14. Lashes
- 15. Working animal
- 16. *Yibum* and *Chalitzah*
- 17. Embarrassing
- 18. Accurate weights and measures
- 19. Amalek
  - a. Remember
  - b. Destroy

<p>When you go out as a troop against your enemies, be on your guard against anything untoward. If anyone among you has been rendered unclean by a nocturnal emission, he must leave the camp, and he must not reenter the camp. Toward evening he shall bathe in water, and at sundown he may reenter the camp. Further, there shall be an area for you outside the camp, where you may relieve yourself. With your gear you shall have a spike, and when you have squatted you shall dig a hole with it and cover up your excrement. Since the LORD your God moves about in your camp to protect you and to deliver your enemies to you, <b>let your camp be holy</b>; let Him not find</p>	<p>כִּי־תֵצֵא מַחֲנֶה עַל־אֹיְבֶיךָ וְנִשְׁמַרְתָּ מִכָּל דָּבָר רָע: כִּי־יִהְיֶה בְּךָ אִישׁ אֲשֶׁר לֹא־יִהְיֶה טָהוֹר מִקְרָה־לַיְלָה וַיֵּצֵא אֶל־מַחֲוֹץ לַמַּחֲנֶה לֹא יָבֹא אֶל־תּוֹךְ הַמַּחֲנֶה: וְהָיָה לַפְּנוֹת־עָרֹב יִרְחֹץ בַּמַּיִם וּכְבָּא הַשָּׁמֶשׁ יָבֹא אֶל־תּוֹךְ הַמַּחֲנֶה: וְיָדָה תִּהְיֶה לְךָ מַחֲוֹץ לַמַּחֲנֶה וַיֵּצֵאתָ שָׁמָּה חוּץ: וַיִּתֵּד תִּהְיֶה לְךָ עַל־אֲזָנֶיךָ וְהָיָה בְּשִׁבְתְּךָ חוּץ וּחִפְרָתָהּ כֹּה וּשְׂבִתָּהּ וְכָסִיתָ אֶת־צִאֲנָתָהּ: כִּי יִהְיֶה אֵלֶיךָ מִתְּהַלֵּךְ   בְּקֶרֶב מַחֲנֶיךָ לְהִצִּילְךָ וּלְתֵת אֹיְבֶיךָ</p>
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anything unseemly among you and turn away from you.

לְפָנֶיךָ וְהִנֵּה מִתְנַיֶּה קָדוֹשׁ וְלֹא־יִרְאַה  
בְּךָ עֲרֹת דָּבָר וְשָׁב מֵאַחֲרֶיךָ:

#### R. Shimshon Raphael Hirsch

What is said here primarily for military camps is, of course, meant to apply to any “camp,” to any sphere in which we may temporarily or permanently settle. All are to bear the stamp of a pure moral way of living. All the places where we live, not just our synagogues and schools, are not to lack consecration by thoughts of the mission of our life.