בס"ד

FROM THE SHIURIM OF

Rabbi Daniel Glatstein

Ki Seitzei: The Parsha of Juxtaposition

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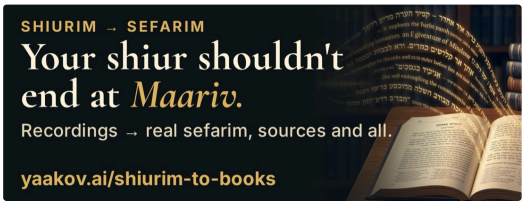
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◆ *Juxtaposed Forever and Ever*

דוד המלך says of the Torah, [1]סמוכים לעד לעולם עשוים באמת וישר — juxtaposed forever and ever, made with truth and justice. Read the perek from the beginning and you see exactly what he is describing. גדולים מעשי ה' [2]דרושים לכל חפציהם, [3]נאמנים כל פקודיו — the whole passage is speaking about the Torah HaKedosha. And of that Torah he says: סמוכים לעד לעולם. The placement of one thing beside another is not an accident of arrangement. It is eternal, and it was done באמת וישר.

Here is a mashal to sharpen it. There is a teshuvah in שאלות ותשובות that says רוב כוונת הרמב"ם can be derived from where he chooses to place a halacha. If you want to understand the Rambam, most of the meaning lies in the positioning. Hilchos Sefiras HaOmer sits inside Hilchos Korbanos. What does that teach? That Sefiras HaOmer is bound up with the bringing of the korban omer — and perhaps, without the korban omer, the very nature of the mitzvah of sefira is affected.

Now think it through. If most of the intent of the Rambam is derived from where he placed a halacha, then **certainly** a great deal of the intent of the Torah itself is to be derived from where the Torah placed a given parasha.

◆ *The Apikorus Who Would Not Darshen Smuchim*

The Gemara in Berachos records that a certain Tzedoki said to Rabbi Avahu: in the third perek of Tehillim it says [4]מזמור לדוד בברחו מפני אבשלום בנו, and elsewhere it says a mizmor of David when he fled from Shaul in the cave[5]. Now which came first? David fled from Shaul when he was still a young man and Shaul was king. He did not flee from Avshalom until he himself was already king. First Shaul, then Avshalom. And yet the flight from Avshalom appears in the third perek, and the flight from Shaul does not appear until somewhere around the fifty-seventh.

Said Rabbi Avahu back to him: **you** do not darshen smuchim, and that is why you have a question. We darshen smuchim, so we have no question at all. And Rabbi Yochanan brought the source for smuchim from this very pasuk — סמוכים לעד לעולם עשוים באמת וישר.

What is the answer itself? The second perek of Tehillim is the story of מלחמת גוג ומגוג. Someone will say: impossible. A whole nation rising up in open rebellion against the Ribono shel Olam? It will never happen. It is an invented story. So Tehillim places the rebellion of Avshalom right beside it. Would you have believed that a son would rebel against his own father? That too was inexplicable — and it happened. So too the war of Gog uMagog will happen before the coming of Mashiach. Location, location, location. You have heard the expression; now you know where it comes from.

What emerges from that Gemara is striking. Everybody darshens smuchim. The only one who does not is an apikorus.

◆ *The Machlokes in Yevamos: Two Kinds of Smuchim*

There is a Gemara in Yevamos that brings the same limud, but in the name of Rabbi Elazar rather than Rabbi Yochanan: סמוכים מן התורה מנין — from [6]סמוכים לעד לעולם עשוים באמת וישר. And the example the Gemara gives is from our parasha.

What is the halacha when a man dies childless? His brother marries the widow — yibum. But what if the brother is repulsive? Pimples over his whole face, oozing, slimy, and not particularly good-looking to begin with. She says, thank you very much, it was lovely to see you, I'll catch you next Chanukah — actually I'm busy next Chanukah, I'll see you next Yovel, I'll see you when there are three days Rosh Chodesh. How do we know that we do not muzzle her and force her into it? Because the Torah says [7]לא תחסום שור בדישו, and immediately afterwards, [8]כי ישבו אחים יחדו. What does muzzling an ox have to do with yibum? That is precisely the point: even though there is a mitzvah of yibum, we do not muzzle her. If the man is a מוכה שחין, she is not forced.

Then comes Rav Yosef and says that even those who do not darshen smuchim generally, in Sefer Devarim they do darshen smuchim; Rabbi Yehuda does not darshen smuchim, but in Devarim he does. Now that is a puzzle. In Berachos, the position of not darshening smuchim belonged to an apikorus. Here it belongs to Rabbi Yehuda. How do the two Gemaras sit together? I have not seen anyone ask it, and the answer is simple.

In Yevamos we are not merely observing a connection — we are **deriving a halacha** from it. We are generating a new body of law out of the juxtaposition of לא תחסום שור בדישו and כי ישבו אחים יחדו. Not everyone holds that smuchim functions that way; not everyone holds it is one of the י"ג מדות שהתורה נדרשת בהן. That is the legitimate machlokes. But that a juxtaposition carries meaning, that it is worth studying and understanding — on that, everyone agrees. Only an apikorus says the placement means nothing at all.

As to why one would darshen smuchim specifically in Devarim: Gemara in Yevamos explains that the derasha is made where the material is either superfluous or compelling, and it happens to be that in Devarim it is always one or the other, while elsewhere it is not. Rav Betzalel Ranschberg gives a different reason. The first four books are the direct word of Hashem, and you cannot ask on Hashem why He put one thing here and another thing there — we do not know His cheshbonos. Devarim is Moshe Rabbeinu relaying what Hashem said. There you may ask: why did Moshe arrange it in this order?

◆ *Why Ki Seitzei*

If there is any parasha in the Torah where this phenomenon appears again and again, it is Ki Seitzei. There are seventy-four mitzvos in Ki Seitzei — עי"ן ד' mitzvos, more than in any other parasha in the Torah. Every single one of them invites the question: what is this mitzvah doing next to that one? Why were they given in this particular order?

And it is not only a theoretical invitation. Going through Rashi in this week's parasha, I found ten separate places where he explains a juxtaposition. Ten. Add the Gemara in Yevamos and you already have eleven before you have begun to look elsewhere. The classic sugya of smuchim in Shas is Parashas Ki Seitzei.

◆ *Yefas Toar, the Hated Wife, and the Ben Sorer*

I am going to say something now that is entirely not politically correct — and once you have given the disclaimer, you are allowed to say it. You know how it works. You walk over to a rabbi and say "with all due respect," and that license lets you unload whatever you like.

A soldier goes out to war and may take a captive woman under certain conditions. That is the parasha of אשת יפת תואר. And the לשון of Chazal is לא דברה תורה אלא כנגד יצר הרע[9]. In the throes of battle, adrenaline surging, a man who sees her will find it nearly impossible to overcome the temptation. Since we presume he will give in, the Torah permits it.

Now understand what is actually being permitted. Throughout Shas the Gemara describes the two great gifts a woman gives a man — she raises his children, and she keeps him from sin. The Gemara in Berachos asks במאי זכיין נשים and answers that they merit through raising their children and waiting for their husbands[10]. With the yefas toar, you are about to see from the juxtaposition itself that you are going to have a rotten child. She is not going to raise your children לתורה, לחופה ולמעשים טובים. So she does not give you that benefit. **All she does is save you from the yetzer hara.** That is exactly what Chazal meant: לא דברה תורה אלא כנגד יצר הרע.

And the Torah lays it out in order. Hakadosh Baruch Hu says you may live with her, because if we forbid it you will do it b'issur. The very next parasha is כי תהיין לאיש שתי נשים האחת אהובה והאחת שנואה[11] — go marry her, and in the end you will hate her. And the next parasha after that is בן סורר ומורה[12] — you will have a wayward, rebellious son. Rashi says it outright: לכך נסמכו פרשיות הללו[13].

The Chasam Sofer says this is the most unfair arrangement in the world. The Torah says: we understand human weakness, we have no choice, go and marry her — only it is going to be a disaster and your children will be terrible. Thanks but no thanks. What kind of allowance is that? So he explains: if you genuinely cannot overcome it and you legitimately need this heter, then you take it, and your children will be roshei

yeshiva and mashgichim, גדולי ישראל. The ben sorer umoreh comes from the man who is fooling himself — who says, I would like to live with her, and how convenient, the Torah understands human nature, so I will avail myself of the heter. That is the father of the ben sorer umoreh. And the Baal HaTurim notes that אבשלום is gematria [14]בן סורר ומורה.

The chain continues. The next parasha is [15]וכי יהיה באיש חטא משפט מות. Rashi asks what it is doing there and answers that if you do not deal with your ben sorer umoreh, he will ultimately go off the path and commit a capital offense[16]. The subject matter simply flows forward: yefas toar, the hated wife, the rebellious son, the man liable to the death penalty.

◆ *Shiluach HaKein and the House, the Vineyard, the Clothing*

Then comes [17]לא יהיה כלי גבר על אשה ולא ילבש גבר שמלת אשה. Look at Targum Yerushalmi there: a woman may not bear arms — may not use weapons — and a woman does not wear tzitzis[18].

The next mitzvah is shiluach hakein. Then מעקה, a fence for your roof. Then kilayim, not to sow your vineyard with mixed seeds. Then tzitzis. Why all of these back to back to back? Rashi explains the sequence: fulfill shiluach hakein and Hashem gives you a new house; build a new house and you will make a maakeh for it; from there you will come to own a field and a vineyard; and from there to beautiful clothing and tzitzis[19]. One mitzvah pulls the next in after it.

Further on, Rashi explains that [20]לא יגלה כנף אביו speaks of a woman awaiting yibum from your father. And what kind of woman would your father be waiting to do yibum to? Your father's brother's wife — your aunt — whom you are forbidden to anyway. So it is two lavin. And immediately beside it: [21]לא יבא ממזר בקהל ה'. Why there? To teach that only a chayavei krisos creates a mamzer. A kohen who lives with a chalalah does not create a mamzer; someone who lives with a Moabite does not create a mamzer. That is a juxtaposition from which we literally learn out the halachos of mamzeros. Rabbi Akiva holds even chayavei lavin, but we do not pasken that way.

Then the famous one: [22]לא תלבש שעטנז, and immediately [23]גדילים תעשה לך. What has shaatnez to do with tzitzis? That tzitzis may be made of shaatnez. Gemara in Yevamos works with this juxtaposition[24] — and that is provided you have techeiles; without techeiles it cannot be shaatnez.

At the end of the parasha come אבני צדק and moznei tzedek[25], and immediately after them, Amalek. Rashi: if you are dishonest in your weights and measures, Amalek comes[26]. And a small piece of trivia — where is Glatstein in Parashas Ki Seitzei? אבני צדק. Righteous stones. Once I had to write something under a pen name, so I wrote it as Avnei Tzedek, but I am not telling you what it was.

◆ *The Sefer Smuchim La'ad and the People in the Cholent*

There is a sefer I have been using all year, Smuchim La'ad, by Rav Eliyahu HaKohen of Izmir, the Baal Shevet Mussar — whom my children are direct descendants of, though not through me. He goes through every single juxtaposition in the whole Chumash and takes up many that Rashi does not discuss.

Take this one. The pasuk says that one who commits a capital offense should not be left hanging overnight. And then immediately: [27]לא תראה את שור אחיך או את שיו נדחים והתעלמת מהם השב תשיבם לאחיך. What does the executed criminal have to do with a lost ox and sheep?

His answer is simple. Sometimes a man who commits a capital offense has to come back to this world. And how do you imagine he comes back? As a shortstop for the Yankees? He comes back as an ox or a sheep. That is the juxtaposition of וכי יהיה באיש חטא משפט מות והומת to לא תראה את שור אחיך — because the man has come back now as an ox or a sheep.

So how do you help him? You eat cholent. With meat in it. Do not go for the vegetarian option. The Gemara does say that an am ha'aretz should not eat meat, because he has no idea what to do with it and it is not really healthy for him — but still, you owe a chesed to the meat. And how do you do a chesed to the meat? You make sure it is properly shechted, and you make the right bracha over it. The man is now sitting in your cholent.

Have you ever wondered why, in the last generation before Mashiach, cholent has taken over? When I was a boy there was plain cholent and it was eaten Shabbos morning, period. Then people started with Friday night. Then tasting it erev Shabbos. Now people are eating cholent Thursday night and still eating it Motzaei Shabbos, and you walk into a store and there are seven varieties. Why? **Because there are a lot of people in the cholent these days.** By eating it you are doing them a chesed. Eat vegetarian cholent and you are only helping yourself — you may live longer, fine. But if you want to help the people trapped in there, you buy kosher meat, you make a bracha, and you save the man. That is the Shevet Mussar: והתעלמת מהם — do not ignore them in the cholent; השב תשיבם — bring them back.

What I have just said is not for a general audience. Not everything we say Wednesday night is material for the Friday night table. And while you are actually eating the cholent is not necessarily the moment to raise the topic. Maybe before. Maybe after. Everything is timing.

◆ *The Ox and the Donkey: Two Mashiachs*

Notice something else. In the first subject it is only a shor — לא תראה את שור אחיך. In the very next subject it is [28]לא תראה את חמור אחיך או שורו נפלים בדרך, the donkey first and the ox second. What happened? Why in the first case only an ox, and in the second case a donkey and an ox?

The Shevet Mussar explains. How many Mashiachs are there? Two — Mashiach ben Yosef and Mashiach ben David. What is Mashiach ben Yosef called? Shor: בכור שורו הדר לו[29]. Yosef is the shor. And Mashiach ben David is the chamor — עני ורוכב על חמור[30].

So in the first subject only the shor appears, alone: Mashiach ben Yosef comes first. In the second subject the chamor comes first and the shor is listed after him — once Mashiach ben David arrives, Mashiach ben Yosef becomes second fiddle. The Torah wrote the order of the geulah into the order of two animals in two adjacent pesukim.

◆ *Ignoring the Prohibition — and the Purim Remez*

Listen carefully to the next sequence. First: if you see your friend's lost object, you may not ignore it — והתעלמת. Immediately after: לא יהיה כלי גבר על אשה ולא ילבש גבר שמלת אשה.

Is there ever an exception, where a man may dress as a woman or a woman as a man? Purim. Even though the Rema writes that on Purim there is room for it[31], we do not pasken that way in practice. Do not do it. Not in 2026, and not for many reasons — it is not good for your family, not good for your children, not good for you. Technically it is permitted; five hundred years ago you could. But here is the read: לא ילבש, a man should not dress as a woman — and yet והתעלמת, sometimes you may look away. When? On Purim. That is a remez to the Rama.

There is a second remez in the same word. Why should a man not dress as a woman? Because it leads to improper mingling. Picture a man walking into the ladies' section dressed as a woman. It will not end well. It will bring to arayos. And is arayos always prohibited without exception? Almost always — but sometimes the prohibition must be set aside. Yael with Sisera. Esther. So: והתעלמת. Sometimes you look away.

◆ *Shiluach HaKein Against Gilui Arayos*

What is the connection between לא ילבש and shiluach hakein, which follows it? Shiluach hakein is the segulah for banim, for children. Cross-dressing brings to gilui arayos, and gilui arayos diminishes children — the person is distracted, focused on the pleasure instead of bringing children into the world. The two mitzvos stand in direct contrast: shiluach hakein adds children to Klal Yisrael, and לא ילבש guards against what subtracts from it.

The Sifsei Chaim offers another angle. Among some birds the male takes a shift sitting on the eggs, and then it becomes confusing — who is the male, who is the female, the roles blur. But the bird of shiluach hakein is a specific bird, and by her the mother always does the sitting. That is the exact parallel to לא ילבש גבר שמלת אשה.

◆ *Tzitzis and the Chuppah*

גדילים תעשה לך[32] is followed immediately by כי יקח איש אשה[33]. What has a tallis to do with getting married? Rav Eliyahu HaKohen of Izmir gives six approaches.

First, it is a good idea to have your house and your livelihood in place and only then to marry. The Torah says get yourself properly clothed, put yourself together, and then take a wife — like the Gemara says, first establish yourself and then you marry[34].

Second, the minhag is to spread a tallis over the chosson and kallah. Everyone insists it is someone else's custom — the Sefardim do it, the Germans do it, but not us. In fact I was at a wedding last night, outdoors under the sky at the Bronx Marina, and it was beautiful, with the tallis over the chosson and kallah. That is the remez here: כי יקח איש אשה juxtaposed to גדילים תעשה לך.

Third, the Gemara says that when a person marries, עונותיו מתפקקין — but the literal sense of מתפקקין is that they are covered over. So the Torah places marriage beside the mitzvah of covering yourself in a tallis, to indicate that his sins are covered.

Fourth, the Gemara says that a man without a wife is without a wall of protection, and the pasuk נקבה תסובב גבר[35] bears this out. Ever wonder why the kallah circles the chosson? It is not because the mother-in-law is making sure of something. People laugh when I say that; it is not funny, and it is not the reason. The reason is that the wife provides spiritual protection for her husband. The tallis is literally that same חומה, an אור מקיף that surrounds a man exactly as the isha surrounds the man.

Fifth, what keeps a man faithful to his wife? The story in Gemara Menachos of the man who went to a certain woman, and as he was about to do the maaseh, the tzitzis struck him across the face[36]. Tzitzis are protection for a marriage. Marriage insurance.

Sixth, לשון גדולה — גדילים. A man without his wife is nothing; I am sure she reminds you of it. And the Gemara says that one who has no wife has no Torah, no goodness, no bracha, no wall, no shalom, no life[37]. He marries, and suddenly he has everything. He becomes great. גדילים תעשה לך.

◆ *Why a Man Only Begins Wearing a Tallis When He Marries*

Here is a real question. Imagine a fellow says, why did I eat at McDonald's? What do you mean — I'm not married yet. Married? What does marriage have to do with keeping the Torah? There is no such concept. You do not put on tefillin when you get married. You do not begin learning Torah when you get married. You keep the Torah your entire life. So why in the world does a man specifically begin wearing a tallis at his chasunah? He should have been wearing it all along. Where is the source for it?

The Rishonim answer: it is precisely the juxtaposition of כי יקח איש אשה with גדילים תעשה לך. The Rokeach, in siman 15, brings that he found written in the kuntreisim — from where did the rabbanim derive that we clothe the chosson in a tallis specifically on the day of his chuppah? From גדילים תעשה לך juxtaposed to כי יקח איש אשה[38]. The Sefer HaManhig writes that in France and in Provence the chasanim are מתעטפים בציצית, and his proof is the Midrash that asks why tzitzis is placed next to כי יקח איש אשה[39]. And the Tashbetz Katan, the talmid of the Maharam of Rothenburg, brings that the chosson is given a tallis on account of this juxtaposition.

There is a further piece from the son of Rav Chaim Palagi: the minhag in Ashkenaz is that the kallah sends the tallis to the chosson. Have you heard of it? The shver pays for it, and the kallah sends it. Why? Because she is the one who is גורם the mitzvah of tallis — she causes it, so she is the one who sends it. That is very nearly a minhag derived out of the juxtaposition of the parashiyos.

◆ *Mamzer, Amon and Moav*

One more. Right beside לא יבא ממזר בקהל ה' the Torah writes לא יבא עמוני ומואבי בקהל ה'[40]. What is the connection?

The Smuchim La'ad brings from the Sefer Mincha Belulah, whose author was a talmid of the Rashba: trace Amon and Moav back to their origin. They came from Lot and his daughters. What was that progeny? Amon and Moav are mamzeirim. That is precisely why they are juxtaposed to mamzer.

And why does the Torah need to add גם דור עשירי — even the tenth generation? Just say they should not enter. Why specify the tenth? Because the first is a full Jew and a half, then a quarter, then an eighth — go all the way down and by the tenth generation the mamzeros is one part in a thousand and twenty-four. You would think it is בטל באלף; there are things that are nullified in a thousand. But an aveirah is not בטל באלף. That is the chiddush of the tenth generation: even with more than a thousand against it, לא יבא ממזר בקהל ה'.

◆ *Summary and the Principle*

Let me set the whole list out. From the Gemara in Yevamos daf ד, לא תחסום שור בדישו beside yibum — that a woman is not forced to a מוכה שחין. Yefas toar beside the hated wife. The hated wife beside the ben sorer umoreh. The ben sorer umoreh beside the man liable to the death penalty. Shiluach hakein awarding a new house, which brings the mitzvah of maakeh, which brings a vineyard, which brings fine clothing and tzitzis. The halachos of mamzeros learned from לא יגלה כנף אביו beside לא יבא ממזר. Tzitzis beside shaatnez, permitting shaatnez in tzitzis. Amalek following dishonest weights and measures. The executed criminal returning as the ox and the sheep of the cholent. The shor alone and then the chamor before the shor — Mashiach ben Yosef and Mashiach ben David. והתעלמת beside לא ילבש — the Purim remez to the Rama, and

the times one sets aside the prohibition of arayos, Yael and Esther. Shiluach hakein against לא ילבש — one מרבה בבנים and the other the reverse. Tzitzis beside marriage, that the mitzvah of tallis begins at the chuppah. And Amon and Moav beside mamzer, because at their root they are mamzeirim.

Seventy-four mitzvos in the parasha; we have not begun to exhaust the juxtapositions. But the principle is what matters. The Gemara in Berachos says only a Tzedoki refuses smuchim, while the Gemara in Yevamos records a fully legitimate position not to darshen smuchim. The two do not contradict. The legitimate position is only that **you cannot derive halacha** from a juxtaposition — it is not one of the מדות שהתורה נדרשת בהן, and you cannot manufacture a new law out of it.

But every single one agrees that we are entitled — more than entitled, obligated — to study, to analyze, and to try to understand why the Torah placed one thing next to another. We may not be able to pasken from it. We can certainly learn from it, and what we learn has eternal value. As David HaMelech says: סמוכים לעד לעולם עשוים באמת וישר.

Sources

1. Tehillim 111:8. סמוכים לעד לעולם עשוים באמת וישר:
2. Tehillim 111:2. גדלים מעשי יהוה דרושים לכל־חפציהם:
3. Tehillim 111:7. מעשי ידיו אמת ומשפט נאמנים כל־פקודיו:
4. Tehillim 3:1. מזמור לדוד בברחו מפני ו אבשלום בנו:
5. Tehillim 57:1. למנצח אל־תשחת לדוד מכתם בברחו מפני־שאול במערה:
6. Yevamos 4a.
7. Devarim 25:4. לא־תחסם שור בדישו:
8. Devarim 25:5. כי־ישבו אחים יחדו ומת אחד מהם ובן אין־לו לא־תהיה אשת־המת החוצה לאיש זר יבמה יבא עליה ולקחה לו לאשה ויבמה:
9. Kiddushin 21b.
10. Berachos 17a.
11. Devarim 21:15. כי־תהיין לאיש שתי נשים האחת אהובה והאחת שנואה וילדו־לו בנים האהובה והשנואה והיה הבן הבכר לשניאה:
12. Devarim 21:18. כי־יהיה לאיש בן סורר ומורה איננו שמע בקול אביו ובקול אמו ויסרו אתו ולא ישמע אליהם:

13. Rashi on Devarim 21:11. אשת. אפלו אשת איש: ולקחת לך לאשה. לא דברה תורה אלא כנגד יצר הרע, שאם אין הקב"ה מתירה ישאנה באסור, אבל אם נשאה סופו להיות שונאה, שנאמר אחריו "כי תהיין לאיש וגו'", וסופו להוליד ממנה בן סורר ומורה, לכך נסמכו פרשיות הללו (תנחומא):

14. Baal HaTurim on Devarim 21:18 (not in Sefaria). אבשלום בגימטריא בן סורר ומורה

15. Devarim 21:22. וכי־יהיה באיש חטא משפט־מות והומת ותלית אתו על־עץ:

16. Rashi on Devarim 21:22. וכי יהיה באיש חטא משפט מות. סמיכות הפרשיות מגיד שאם חסים עליו אביו ואמו, סוף שיצא לתרבות רעה ויעבר עברות ויתחיב מיתה בבית דין (עי' תנחומא): ותלית אתו על עץ. רבותינו אמרו, כל הנסקלין נתלין, שנאמר "כי קללת אלהים תלוי", והמברך ה' בסקילה (סנהדרין מ"ה):

17. Devarim 22:5. לא־יהיה כלי־גבר על־אשה ולא־ילבש גבר שמלת אשה כי תועבת יהוה אלהיך כל־עשה אלה:

18. Targum Yerushalmi on Devarim 22:5 (not in Sefaria). לא יהיה תיקון זין דגבר על איתא

19. Rashi on Devarim 22:8. כי תבנה בית חדש. אם קימת מצות שלוח הקן, סופך לבנות בית חדש, ותקים מצות מעקה, שמצוה גוררת מצוה, ותגיע לכרם ושדה ולבגדים נאים, לכך נסמכו פרשיות הללו (תנחומא): מעקה. גדר סביב לגג, ואנקלוס תרגם "תיקא", כגון תיק שמשמר מה שבתוכו: כי יפל הנפל. ראוי זה לפל, ואע"פ כן לא תתגלגל מיתתו על ידך, שמגלגלין זכות על ידי זכאי וחובה על ידי חיב (ספרי):

20. Devarim 23:1. לא־יקח איש את־אשת אביו ולא יגלה כנף אביו:

21. Devarim 23:3. לא־יבא ממזר בקהל יהוה גם דור עשירי לא־יבא לו בקהל יהוה:

22. Devarim 22:11. לא תלבש שעטנז צמר ופשתים יחדו:

23. Devarim 22:12. גדלים תעשה־לך על־ארבע כנפות כסותך אשר תכסה־בה:

24. Yevamot 4a (source unverified). סמיכות שעטנז לגדילים — דמותר לעשות ציצית מכלאים

25. Devarim 25:15. אבן שלמה וצדק יהיה־לך איפה שלמה וצדק יהיה־לך למען יאריכו ימיך על האדמה אשר־יהוה אלהיך נתן לך:

26. Rashi on Devarim 25:17. זכור את אשר עשה לך. אם שקרת במדות ובמשקלות הוי דואג מגרוי האויב, שנאמר (משלי י"א) "מאזני מרמה תועבת ה'", וכתיב בתריה "בא זדון ויבא קלון" (תנחומא):

27. Devarim 22:1. לא־תראה את־שור אחיך או את־שיו נדחים והתעלמת מהם השב תשיבם לאחיך:

28. Devarim 22:4. לא־תראה את־חמור אחיך או שורו נפלים בדרך והתעלמת מהם הקם תקים עמו:

29. Devarim 33:17. בכור שורו הדר לו וקרני ראם קרניו בהם עמים ינגח יחדו אפסי־ארץ והם רבבות אפרים והם אלפי מנשה:

30. Zechariah 9:9. גילי מאד בת־ציון הריעי בת ירושלם הנה מלכך יבוא לך צדיק ונושע הוא עני ורכב על־חמור ועל־עיר בן־אתנות:

31. Rema, Orach Chaim 696:8 (not in Sefaria). Rema's gloss permitting men's and women's garments on Purim

32. Devarim 22:12. גדלים תעשה־לך על־ארבע כנפות כסותך אשר תכסה־בה:

33. Devarim 22:13. כי־יקח איש אשה ובא אליה ושנאה:

34. Sotah 44a.

35. Yirmiyahu 31:21. הציבי לך ציינים שמי לך תמרורים שתי לבך למסלה דרך (הלכתי) [הלכת] שובי בתולת ישראל שבי אל־עריך אלה:

36. Menachos 44a.

37. Yevamos 62b.

38. Rokeach 15 (not in Sefaria). מצאתי בקונטרסים מנין שמעטפין את החתן בטלית ביום חופתו — גדילים תעשה לך וסמיך ליה כי יקח איש אשה

39. Sefer HaManhig, Hilchos Eirusin V'Nisuin (not in Sefaria). בצרפת ובפרובינצא החתנים מתעטפים בציצית

40. Devarim 23:4. לא־יבא עמוני ומואבי בקהל יהוה גם דור עשירי לא־יבא להם בקהל יהוה עד־עולם: