נפלאות התורה

22) מקרב אחיך תשים עלך מלך וגו׳ (יז:טו)

22a) "From among your brethren you shall appoint a king." The Baal Haturim points out that the G*ematriah* of the words "מקרב אחיך " equals the *Gematriah* of "משבט יהודה " (for the tribe of Yehuda), thus alluding to the fact that Jewish kings should be chosen from *Shevet* Yehuda (as the posuk says in Bereishis 49:10, לא יסור שבט מיהודה).

כי תצא

23) וראית בשביה אשת יפת תאר (כא:יא)

23a) We find four unique things in Parshas Ki Tzeitzei:
(a) It contains 74 *mitzvos,* which is more than in any other Parsha.
(b) It has the word פצוע דכה/דכא; the only word whose correct spelling is disputed. Ashkenazic Jews spell this word דכא (with an *aleph*) in the *Sefer Torah*, while Jews of Sefardic descent spell this word דכה (with a *hey*).
(c) The posuk והיה הבכור אשר תלד יקום על שם אחיו המת וגו׳ (25:6) in the passage of *yibum* is the only posuk in the Torah which cannot be translated literally (Yevamos 24a, בכל התורה כולה אין מקרא יוצא מידי פשוטו, הבא אתא גז״ש ואפקתי׳ מפשטי׳ לגמרי). Whereas the literal meaning is - *and the firstborn son (born from the yibum marriage) shall stand in his father's place etc.,* Chazal (Yevamos 24a) explain that the true meaning of this posuk is - the *oldest brother (i.e., the bechor of the deceased's family) shall perform yibum and he shall inherit the deceased's portion (of their father's estate).* [In other words, the *yavam* (the brother who performs *yibum*) inherits a double portion of his father's estate; he inherits his own portion, as well as the portion that his deceased brother was supposed to inherit.]

(d) No soldier in this situation of מלחמת מצוה ever succumbed to this עברה in תנ"ך. (עיין מעין)

24) וראית בשביה אשת יפת תאר (כא:יא)

24a) This Parasha speaks of a captive woman whom a Jewish soldier desires to take as his wife because of her beauty. Rashi, citing the Gemara in Kiddushin 21b, explains לא דברה תורה אלא כנגד יצר הרע - The Torah permitted a *yefas toar* only because of the *yetzer horah* (meaning, if there would not be a permissible manner of marrying a *yefas toar,* one would fall prey to his desires and take her anyway in a forbidden manner). This means that the Torah's *hetter* weakens the *yetzer horah*. The Mayin Bais HaSho'eiva, citing Chazal, says that there was never an actual incident of a *yefas toar* by an ordinary person. With regard to *milchemes Midyon* (the battle of Midyon, Bamidbar 31), the posuk says, לא נפקד ממנו איש - not one man was missing or lost in battle. This means not one Jewish person was lost to sin. Not one succumbed to his desires and took a captive woman as his wife. This was a great *kiddush Hashem.* Thus, he explains that the entire purpose of the Torah writing the passage of *yefas toar* is to demonstrate the *kedusha* of the Jewish nation. Never in all of Tanach history did an 'authentic' Jewish soldier succumb to his *yetzer horah* and take a captive woman merely for her beauty בכיבוש הארץ. Accordingly, we can interpret "לא דברה תורה אלא כנגד יצר הרע" as meaning, this *Parsha* served as a great antidote to the *yetzer horah* because it warned the Jewish people not to take a wife merely for raw beauty (see also Ohr HaChayim).

25) והיה אם בן הכות הרשע והפילו השפט וגו' (כה:ב)

25a) "If the sinner is subject to *malkus,* the court shall bend him over and he shall strike him etc." The term "והפילו" means [the court shall flog the sinner while he is] leaning over (see Rashi). Alternatively, והפילו can mean that the flogging strap should be doubled over (כפל). The court

used to double over the double-strap two times, making it eight times its original thickness. Eight always represents the future. He should have considered the consequences of his act. The Torah spells the word בִּן [הכוֹת הרשע] as *bin* (rather than *ben*) to allude to the fact that a judge who administers *malkus* must have a lot of *bina* (wisdom and understanding) because he must evaluate how many lashes the sinner's body can withstand. Also, Yehoshua's name was Yehoshua bin Nun (instead of *ben* Nun) because he had a lot of *binah*. Likewise, Shlomo was referred to as Agur *bin* Yekeh, because Shlomo was the wisest man whoever lived. Also, in the story of Yona, in speaking of the plant that grew over Yona's head, the posuk says, *im bin laylah hayoh* etc. The term *bin* is used to allude to the fact that Yona needed *binah* to understand why he was sent to rebuke the inhabitants of Ninveh, and why these 120,000 naïve people deserved to be saved.

כי תבא

26) והיה כי תבא אל הארץ... (כו:א)

26a) This *Sidra* begins with the *parsha* of *bikkurim* - the mitzvah to bring one's first ripened produce to the *Bais Hamikdash*. Interestingly, in this section of *bikkurim* there is no letter "ם" (*samach*), alluding to the fact that by rabbinic law, the minimum amount of *bikkurim* one may give is 1/60 of his produce (60 being the *Gematriah* of the letter ס'). [A generous person would give 1/40, and an average person would give 1/50.] Also, the posuk says that one should take the first fruits and place them in a טנא - *basket* - (instead of "סל"). The *Gematriah* of the word "טנא" is 60, which likewise alludes the minimum measure of 1/60 as above.