



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Sotah Daf Mem Beis

PEREK MESHUACH MILCHAMA -- PEREK SHMINI

MISHNA

- The Kohen Mashu'ach Milchama would speak to the nation in Lashon Hakodesh. This is based on the pasuk that says "kikaravchem ehl hamilchama v'nigash HaKohen (this refers to the Kohen Mashu'ach Milchama) v'diber ehl ha'am (this teaches he must speak to them in Lashon Hakodesh)".
 - The Kohen says "Listen Yidden...you are going to battle against your enemies". He is telling them, you are not fighting a civil war against other Yidden, who may capture you and show mercy on you. You are fighting against enemies who will show you no mercy (and therefore you must fight with all your strength to win).
 - He tells them "Ahl yeirach l'avchem" – do not become scared from the sounds of the horses or from the shining swords, "ahl tir'u" – do not become afraid from the sounds of banging shields or from the groups of enemy soldiers, "ahl tachpizu" – don't be frightened from the sound of the horns, "ahl ta'artzu" – do not become frightened by the sounds of the enemy yelling. "Ki Hashem Elokeichem haholech imachem" – the enemy comes with human strength, but you Yidden come with the strength of Hashem! For example, the Plishtim came with the strength of Galias, and he was killed along with the Plishtim. The Amonim came with the strength of Shovach, and was killed along with the Amonim. However, you Yidden are different - "ki Hashem Elokeichem haholech imachem l'hilachem lachem" – the Aron HaKodesh comes along to the war, which shows that Hashem is with you, and you will therefore win.

GEMARA

- **Q:** How do the words "v'diber elh ha'am" prove that it must be said in Lashon Hakodesh? **A:** The Mishna means that there is a gezeirah shava from this word "v'diber" to the pasuk of "Moshe yidaber v'HaElokim ya'anenu b'kol", which teaches that just as there it was done in Lashon Hakodesh, the same must be done here.
- A Braisa says, the pasuk says that the Kohen speaks to the nation before going to war. We would think that any Kohen may do so. However, the pasuk then says that afterwards the "shotrim" (officers) are to speak. We are taught, just as the officers are appointed, so too this Kohen must be the Kohen appointed for this purpose.
 - **Q:** Maybe the Kohen should be the Kohen Gadol? **A:** Just as the officers have someone on top of them (they carry out the rulings of Beis Din, who are on top of them), so too the Kohen who speaks must be a Kohen who has someone on top of him (and therefore can't be the Kohen Gadol, because he has no one on top of him).
 - **Q:** The Kohen Gadol has the king on top of him!? **A:** He has no one on top of him in his Avodah.
 - **Q:** Maybe this Kohen should be the Sgan (who has the Kohen Gadol on top of him)? **A:** The Sgan is not considered to be "appointed" for anything, because his sole position is to step in for the Kohen Gadol if he were to become passul to do the Avodah.

V'AMAR ALIHEM SHEMA YISRAEL

- **Q:** Why does he use the words "Shema Yisrael"? **A:** **R' Yochanan in the name of R' Shimon ben Yochai** said, Hashem is telling the Yidden, even if you have only done the mitzvah of saying

kriyas shema in the morning and the evening, that will prevent you from being given over to the enemy.

AHL YEIRACH L'VAVCHEM AHL TIR'U...

- A Braisa says, the Mashu'ach Milachama would speak to the Yidden twice – once at the border on the way out of Eretz Yisrael, and once at the place of battle. At the border he would give the exemptions given by the pasuk for people who are exempt from going to fight. When the remaining people reached the battlefield he would tell them “ahl yeirach l'vavchem, ahl tir'u, v'ahl tachpizu, v'ahl ta'artzu”. These 4 forms of telling them not to fear corresponded to the 4 methods that the goyim would use to instill fear in their enemies – banging their shields, blowing horns, yelling, and having the horses make a commotion.

PLISHTIM BA'U B'NITZCHONO SHEL GALIAS...

- **R' Yochanan** said, he was called Galias because he stood with chutzpah before Hashem, as the pasuk says that he demanded that the Yidden choose “a man” to come and fight him, and he was referring to Hashem. Hashem responded by sending a young man (the pasuk calls Dovid a “ben ish”) to go and kill him.
 - **R' Yochanan in the name of R' Meir** said, in 3 places Galias's own words came back to haunt him (he prophesized his own demise). He said “choose a man and let him *come down upon me*” – which suggests that someone will come and kill him, which happened. He also said, “If any man can win a battle with me and kill me” – which ultimately took place. He said to Dovid (who went to fight him with a simple slingshot) “Am I a dog, that you *come upon me* with sticks!?” – and he was killed with those sticks. Although Dovid also used such language when he said to Galias “You come upon with me a sword...”, since he also said “I come upon you with the Name of Hashem....”, his words (you come upon me) did not signify his defeat.
 - The pasuk says that Galias came every morning and evening. **R' Yochanan** said, he did so to try and prevent the Yidden from saying Kriyas Shema in the morning and the evening.
 - The pasuk says he stood there for 40 days. **R' Yochanan** said, this corresponds to the 40 days in which the Torah was given.
- The pasuk refers to Galias as “Ish habeinayim”. **Rav** said, this means he was perfect, and free from any mum. **Shmuel** said, this means he was the middle of his brothers – not the largest or the smallest. The Yeshiva of **R' Shila** said, this means he was built like a building. **R' Yochanan** said, this means that his mother was mezaneh with 100 men in one night and he was conceived from one of those men.
 - The pasuk says his name was “Galias from Gas”. **R' Yosef** taught that he was referred to as Gas (which means a wine press) because his mother would have many men “press down” on her (i.e. be mezaneh with her).
 - The pasuk says the word “me'aros”, but we read it as “ma'archos”. **R' Yosef** taught, this is because everyone would have zenus (like hara'ah) with her.
 - One pasuk says his mother's name was Harafah and another pasuk says it was Arpah. **Rav and Shmuel** argue. One says her name was Harafah and she was called Arpah because everyone would even be mezaneh with her from behind. The other says her name was Arpah and she was called Harafah because she was always being “crushed” under men in acts of zenus.
 - The pasuk says that she had 4 sons. **R' Chisda** said, the 4 sons were Saf, Madon, Galias, and Yishbi B'nov. The pasuk says that they all fell to the hands of Dovid and the servants. **R' Yitzchak** said, Hashem said, let the sons of the one who kissed her mother law (Arapah did so in the story of Rus) fall to the hands of the son of the one who stuck with her mother in law (Rus, whose great grandson was Dovid).
 - **Rava** darshened, in the zechus of the four tears that Arpah cried for leaving her mother in law she had these four mighty sons.
 - The pasuk says “cheitz chaniso” which is read as “eitz chaniso” (the wood of his spear). **R' Elazar** said, the pasuk uses the word “cheitz” to teach that the description of his might given in the pasuk is not even half of what it truly was. This teaches that it is assur to say the praise of resha'im.

- **Q:** So why say any praise at all? **A:** We need to know this so that we can fully appreciate what Dovid did.

BNEI AMON BA'U B'NITZCHONO SHEL SHOYACH...

- One pasuk says his name was Shoyach and another pasuk says his name was Shofach. **Rav and Shmuel** argue. One says his name was Shofach and he was called Shoyach because he was tall and strong like a dove. The other says that his name was Shoyach and he was called Shofach because anyone who saw him would melt in fear.
 - The pasuk regarding the army of Nevuchadnetzar says "Its ashpah is an open grave, they are all mighty warriors". **Rav and Shmuel** or **R' Ami and R' Assi** argue. One says this means that when they would shoot arrows they would make piles and piles of dead people, and they were able to do so from brute strength, not skill of shooting. The other says this means that when they went to the bathroom they left piles and piles of wastes, and this was not because they were ill, rather they were mighty warriors.
 - **R' Mari** said, we can learn from here that generally, if someone leaves a lot of waste when he goes to the bathroom it is a sign of illness. The reason **R' Mari** teaches this to us is so that if someone has that condition he should know to try and find a cure.
 - A pasuk in Mishlei says "if there is worry in a person's heart, 'yashchena'". **R' Ami and R' Assi** argue. One says this means he should remove it from his mind (stop thinking about it), and the other says it means he should talk about his worries to somebody else.

V'ATEM IY ATEM KEIN...

- **Q:** Why does the Kohen have to say all this? **A:** This is because all the different Names of Hashem were placed into the Aron that went to war with them. The Kohen was telling them that all these Names would protect them from the enemies. We see from the pasuk that the Aron would go out to war, as the pasuk says that Moshe sent the "Klei Hakodesh" out to the war with Midyan, and this refers to the Aron.
 - The pasuk also says that Pinchas was sent out to the war with Midyan, as the Mashu'ach Milachama. A Braisa says, it was particularly Pinchas who was sent to this war, to serve as payback for his maternal grandfather (Yosef) who the Midyanim sold to Mitzrayim.
 - **Q:** How can we say that Pinchas came from Yosef? The pasuk says that Pinchas's mother was from the daughters of Putiel, which presumably refers to Yisro, who would fatten animals for avodah zarah!? **A:** Puteil refers to Yosef, and to the fact that he rejected ("pitpeit") his yetzer harah.
 - **Q:** We have learned that when Pinchas killed Zimri the other Shevatim said "look at this son of Puti – the son whose maternal grandfather fattened animals for avodah zarah – now came and killed a nasi from Klal Yisrael!?" **A:** It may be that his maternal grandfather was from Yosef and his maternal grandmother was from Yisro, or visa-versa.