

חומש עם רש"י • שופטים • ששי

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

SHOFTIM • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah lays down several crucial halachos that govern both the social fabric of Eretz Yisrael and the conduct of the nation during times of war. We begin with the prohibition of hassagas ge'vul, moving a neighbor's boundary marker, and then transition into the fundamental halachos of testimony, establishing that a single witness cannot convict someone and introducing the severe din of eidim zomemin, conspiring witnesses who must receive the exact punishment they schemed to inflict on their fellow Yid.

From there, the Torah turns its attention to the battlefield, preparing the nation for war against their enemies. Hashem reassures us not to fear the enemy's superior numbers, and the Torah introduces the Kohen Mashuach Milchama, the priest anointed for war, who addresses the troops with words of chizuk and emunah before the battle begins.

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

פסוק א

Pasuk 1

לֹא תִסֵּיג גְּבוּל רֵעֶךָ אֲשֶׁר גָּבְלוּ רֵאשִׁימִים בְּנֵי לְתֶדֶךְ
in your inheritance the first generations they bounded which your neighbor the boundary of move back You shall not
אֲשֶׁר תִּנְחַל בְּאֶרֶץ יְהוָה אֲלֵהֶיךָ נָתַן לְךָ לְרִשְׁתָּהּ:
to possess it to you is giving your God Hashem that in the land you shall inherit which

רש"י

לֹא תִסֵּיג גְּבוּל. לְשׁוֹן "נָסַגוּ אַחֲרָיו" יַשְׁעִיחוּ מִ"ב, שֶׁמַּחֲזִיר סִימֶן
the marker of that he moves 42 Yeshayahu backward they turned an expression of the boundary of move back You shall not
חֲלָקֶת הַקְּרָקַע לְאַחֲרֵי לְתוֹךְ שָׂדֶה חֵבְרוֹ לְמַעַן הִרְחִיב אֶת שְׂלוֹ; וְהָלֹא כְּבָר
already but is it not his own — enlarge in order to his fellow the field of into backward the land the division of
נֹאמֵר "לֹא תִגְזֹל" וַיִּקְרָא י"ט, מֶה תִּלְמֹד לֹא תִסֵּיג? לְמַד עַל
concerning it teaches move back you shall not say does the teaching what 19 Vayikra rob you shall not stated
הַעֹקֵר תַּחֲוִים חֵבְרוֹ שְׁעוֹכֵר בְּשָׁנֵי לְאִוִּין. יָכוֹל אֶף בְּחוּץ
outside even one might think negative commandments two that he transgresses his fellow the boundary of one who uproots
לְאֶרֶץ? ת"ל בְּנַחֲלָתְךָ אֲשֶׁר תִּנְחַל וְגו', בְּאֶרֶץ יִשְׂרָאֵל עֹבֵר בְּשָׁנֵי
two he transgresses Yisrael in the Land of etc you shall inherit which in your inheritance the Torah teaches the Land
לְאִוִּין, וּבְחוּצָה לְאֶרֶץ אֵינוֹ עֹבֵר אֶלָּא מְשׁוּם לֹא תִגְזֹל סִפְרֵי:
Sifrei rob you shall not because of except transgress he does not the Land and outside negative commandments

פסוק ב

לֹא יָקוּם עַד אֶחָד בְּאִישׁ לְכָל עֲוֹן וּלְכָל חַטָּאת בְּכָל חַטָּא אֲשֶׁר

that offense in any sin or for any iniquity for any against a man single witness shall arise not

יִחָטֵא עַל פִּי שְׁנֵי עֲדִים אוֹ עַל פִּי שְׁלֹשָׁה עֲדִים יָקוּם

shall be established witnesses three the mouth of by or witnesses two the mouth of by he may commit

דָּבָר:

a matter

רש"י

עד אחד. זה כנה אב - כל עד שפותרה שנים אלא אם כן פרט לה בו

in it to you specified unless is two that is in the Torah witness every a prototype built this one witness

אחד סנהדרין ל' :

page 30 Sanhedrin one

רש"י

לכל עון ולכל חטאת. להיות חברו נענש על עדותו, לא ענש גוף ולא

nor body punishment of neither his testimony upon punished his fellow to cause sin or for any iniquity For any

ענש ממון, אבל קם הוא לשבועה; אמר לחברו תן לי מנה שהליתיה,

that I lent you a maneh to me give to his fellow If he said for an oath he he rises but money punishment of

אמר לו אין לה בידי כלום ועד אחד מעידו שיש לו,

to him that there is testifies against him one and witness anything in my hand to you there is not to him and he said

חייב לשבע לו שבועות מ' :

40a Shevuot to him to swear he is obligated

רש"י

על פי שני עדים. ולא שיכתבו עדותם באגרת וישלחו לבית דין,

judgment to the house of and send it in a letter their testimony that they write and not witnesses two the mouth of By

ולא שיעמד תרגמן בין העדים ובין הדינים ספרי :

Sifrei the judges and between the witnesses between an interpreter that there stand and not

פסוק ג

כִּי יָקוּם עַד חָמֵס בְּאִישׁ לַעֲנוֹת בּוֹ סָרְהָ:

a falsehood against him to testify against a man of violence a witness there arises When

רש"י

לענות בו סרה. דבר שאינו, שהוסר העד הזה מכל העדות הזאת.

this the testimony from all of this the witness that is removed that is not a thing perversion against him to testify

כיצד? שאמרו להם והלא עמנו הייתם אותו היום במקום פלוני מכות ה' :

5a Makkot so-and-so in a place day that you were with us but behold to them that they said how so

פסוק ד

וְעָמְדוּ שְׁנֵי הָאֲנָשִׁים אֲשֶׁר לָהֶם הָרִיב לִפְנֵי יְהוָה לִפְנֵי הַכֹּהֲנִים
 the Kohanim before Hashem before the dispute to them is who the men the two of and shall stand
 וְהַשְׁפָּטִים אֲשֶׁר יִהְיוּ בַיָּמִים הָהֵם:
 those in the days will be who and the judges

רש"י

וּעְמָדוּ שְׁנֵי הָאֲנָשִׁים. בְּעֵדִים הַכְּתוּב מְדַבֵּר וְלִמָּד שֶׁאֵין עֵדוּת
 testimony that there is no and it teaches speaks the Scripture concerning witnesses the men the two of And shall stand
 בְּנָשִׁים, וְלִמָּד שֶׁצָּרִיכִין לְהַעֲיד עֵדוּתָן מְעוֹמָד שְׁבועוֹת ל':
 30 Shevuos while standing their testimony testify that they must and it teaches by women

רש"י

אֲשֶׁר לָהֶם הָרִיב. אֵלֵינוּ בְּעֵלֵי הַדִּין:
 the judgment the litigants of these the strife to them whom

רש"י

לִפְנֵי ה'. יִהְיֶה דוֹמָה לָהֶם כְּאֵלֵינוּ עוֹמְדִין לִפְנֵי הַמָּקוֹם, שֶׁנֶּאֱמַר תְּהִלִּים פ"ב
 82 Tehillim as it is said the Omnipresent before they are standing as if to them similar it shall be Hashem Before
 בְּקָרֵב אֱלֹהִים יִשְׁפֹּט סֵנְהֶדְרִין ו':
 6 Sanhedrin He judges judges in the midst of

רש"י

אֲשֶׁר יִהְיוּ בַיָּמִים הָהֵם. יִפְתָּח בְּדוֹרוֹ כְּשִׁמוּאֵל בְּדוֹרוֹ, צָרִיךְ אֶתָּה לְנַהֵג בּוֹ
 him with to treat you must in his generation is like Shmuel in his generation Yiftach those in the days shall be who
 כְּבוֹד:
 respect

פסוק ה

וְדָרְשׁוּ הַשְׁפָּטִים הַיָּטִב וְהַנָּה עַד שֶׁקֶר הָעֵד שֶׁקֶר עָנָה
 he testified falsehood the witness of falsehood a witness and behold thoroughly the judges and shall inquire
 בְּאָחִיו:
 against his brother

רש"י

וּדְרָשׁוּ הַשְׁפָּטִים הַיָּטִב. עַל פִּי הַמְּזַמִּין אוֹתָם, שֶׁבּוֹדְקִים
 that they examine them those who expose the mouth of according to diligently the judges And shall inquire
 וְחוֹקְרִים אֶת הַבָּאִים לְחַזִּימָם בְּדַרְיָשָׁה וְחֻקִּיָּה:
 and investigation with inquiry to expose them those who come — and they investigate

רש"י

וְהַנָּה עַד שֶׁקֶר הָעֵד. כָּל מְקוֹם שֶׁנֶּאֱמַר עַד — בְּשְׁנַיִם הַכְּתוּב מְדַבֵּר:
 speaks the Scripture of two witness that it is said place every is the witness false a witness and behold

וְעִשְׂתֶּם לוֹ כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לְאָחִיו וּבַעֲרַתְּ הָרָע מִקִּרְבּוֹ:
from your midst the evil and you shall sweep to his brother to do he schemed just as to him and you shall do out

רש"י

כאשר זמם. ולא כַּאֲשֶׁר עָשָׂה, מִכָּאן אָמְרוּ הָרָגוּ אֵין נִהְרָגִין מִכּוֹת ה':
As he conspired and not he did as from here they said if they killed they are not put to death 5b Makkos

רש"י

לַעֲשׂוֹת לְאָחִיו. מַה תִּלְמוּד לומר לאחיו ? לְמַד עַל זִוְמָמִי
to do to his brother what does the teaching say to his brother concerning the plotting witnesses of
בַּת כֹּהֵן נְשׁוּאָה שְׂאִינָן בְּשָׂרָפָה אֶלָּא כְּמִיתַת הַבּוֹעֵל שֶׁהִיא
a daughter of a priest who is married that they are not punished with burning but rather like the death of the paramour which is
בְּחִנּוּק, שֶׁנֶּאֱמַר וַיִּקְרָא כ"א "הִיא בָּאֵשׁ תִּשְׂרָף" - הִיא וְלֹא בּוֹעֵלָהּ, לִכְךָ נֶאֱמַר
by strangulation as it is said 21 Vayikra she shall be burnt with fire she but not her paramour therefore it is said
כָּאן לְאָחִיו, כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לְאָחִיו, וְלֹא כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לְאָחוֹתָיו,
here to his brother as he schemed to do to his brother and not as he schemed to do to his sister
אֲבָל בְּכָל שְׂאֵר מִיתוֹת הַשְּׁוֹה הַכְּתוּב אִשָּׁה לְאִישׁ וְזִוְמָמִי אִשָּׁה נִהְרָגִין
but in all other equated death penalties the Scripture to a man a woman and the plotting witnesses of a woman are executed
כְּזִוְמָמִי אִישׁ, כְּגוֹן שֶׁהָעֵידוּהָ שֶׁהָרָגָה אֶת הַנֶּפֶשׁ, שֶׁחֲלָלָה אֶת
like the plotting witnesses of a man for example that they testified against her that she killed a person or that she desecrated —
הַשַּׁבָּת, נִהְרָגִין בְּמִיתַתָּהּ, שֶׁלֹּא מַעֲט כָּאֵן אָחוֹתָיו אֶלָּא בְּמָקוֹם שִׁישׁ
the Shabbos they are executed with her death penalty for did not exclude his sister only in a case where there is
לְקִיָּם בָּהֶן הַזְמָה כְּמִיתַת הַבּוֹעֵל סִפְרֵי; סֵנְהֶדְרִין צ':
to fulfill upon them the law of plotting like the death of the paramour Sifrei Sanhedrin 90

וְהַנִּשְׁאָרִים יִשְׁמְעוּ וַיִּירָאוּ וְלֹא יִסְפוּ לַעֲשׂוֹת עוֹד כְּדָבָר הָרָע
and those who remain shall hear and they shall fear and not will they continue to do the evil like matter again
הַזֶּה בְּקִרְבּוֹ:
this in your midst

רש"י

ישמעו ויראו. מִכָּאן שֶׁצָּרִיכִין הַכְּרִזָּה - אִישׁ פְּלוֹנִי וּפְלוֹנִי נִהְרָגִין עַל
shall hear and fear from here that they require announcement so-and-so so-and-so man because are executed
שֶׁהוֹזְמוּ בְּבֵית דִּין סֵנְהֶדְרִין פ"ט:
they were plotted in the house of law Sanhedrin 89 page

וְלֹא תַחֲסֹם עֵינְךָ נֶפֶשׁ בְּנֶפֶשׁ עֵין בְּעֵין שֵׁן בְּשֵׁן יָד בְּיָד רֶגֶל בְּרֶגֶל:

for foot foot for hand hand for tooth tooth for eye eye for life life your eye shall pity And not

רש"י

עֵין בְּעֵין. מָמוֹן, וְכֵן שֵׁן בְּשֵׁן וְגו' ספרי; בבא קמא פ"ד :

page 84 Kamma Bava Sifrei etcetera for a tooth a tooth and so monetary compensation for an eye An eye

פסוק ט

כִּי תֵצֵא לַמִּלְחָמָה עַל אֹיְבֶיךָ וְרָאִיתָ סוֹס וָרֶכֶב עִם רַב מִמֶּךָ

than you more numerous a people and chariot horse and you see your enemies against to the war you go out When

לֹא תִירָא מֵהֶם כִּי יְהוָה אֱלֹהֶיךָ עִמָּךְ הַמַּעֲלֶךְ מֵאֶרֶץ מִצְרַיִם:

Mitzrayim from the land of Who brought you up is with you your God Hashem for of them fear do not

רש"י

כִּי תֵצֵא לַמִּלְחָמָה. סֵמָךְ הַכְּתוּב יִצִּיאַת מִלְחָמָה לְכָאן, לֹאמַר לָךְ שְׂאִין

that there is no to you to say to here war the going out of the Scripture juxtaposed to war you go out When

מִחֲסֵר אֶבֶר יוֹצֵא לַמִּלְחָמָה עֵי' ספרי ; דָּבָר אַחֵר, לֹאמַר לָךְ אִם עָשִׂיתָ

you have done if to you to say another explanation Sifrei see to the war who goes out a limb one lacking

מִשְׁפָּט צֶדֶק, אֶתָּה מְבֹטָח שְׂאֵם תֵּצֵא לַמִּלְחָמָה אֶתָּה נֹצֵחַ, וְכֵן דָּוִד הוּא אוֹמֵר

says he Dovid and so will be victorious you to the war you go out that if are assured you justice judgment of

תְּהִלִּים קי"ט עָשִׂיתִי מִשְׁפָּט וְצֶדֶק בִּל תַּנְחִינִי לְעוֹשֵׂי קִי תַנְחוּמָא :

Tanchuma to my oppressors leave me do not and justice judgment I have done 119 Tehillim

רש"י

עַל אֹיְבֶיךָ. יִהְיוּ בְּעֵינֶיךָ כְּאֹיְבִים, אֵל תִּרְחֹם עֲלֵיהֶם כִּי לֹא יִרְחֲמוּ עָלֶיךָ:

upon you will they pity not for upon them have pity do not as enemies in your eyes they shall be your enemies Against

רש"י

סוֹס וְרֶכֶב. בְּעֵינַי כָּלָם כְּסוֹס אֶחָד, וְכֵן הוּא אוֹמֵר שׁוֹפְטִים ו' וְהַכִּיתָ אֶת

— and you shall smite 6 Shoftim says it and so one are like a horse all of them in My eyes and chariot Horse

מִדְיָן כְּאִישׁ אֶחָד, וְכֵן הוּא אוֹמֵר שְׁמוֹת ט"ו כִּי בָא סוֹס פָּרְעֶה עֵי' ספרי :

Sifrei see Paroh the horse of came for 15 Shemos says it and so one as a man Midian

רש"י

עִם רַב מִמֶּךָ. בְּעֵינֶיךָ הוּא רַב, אֲבָל בְּעֵינַי אֵינוֹ רַב שֵׁם :

there numerous it is not in My eyes but numerous it is in your eyes than you numerous a people

פסוק י

וְהָיָה בְּקִרְבְּכֶם אֶל הַמִּלְחָמָה וְנִגַּשׁ הַכֹּהֵן וְדָבַר אֶל הָעָם:

the people to and he shall speak the Kohen and shall approach the battle to as you draw near And it shall be

רש"י

כקרבכם אל המלחמה. סמוך לצאתכם מן הספר – מגבול ארצכם:
your land from the boundary of the border from to your going out close the battle to when you draw near

רש"י

ונגש הכהן. המשוח לכה, והוא הנקרא "משוח מלחמה":
war the anointed of is called and he for this the one anointed the priest And shall approach

רש"י

ודבר אל העם. בלשון הקדש סוטה מ"ב :
42b Sotah the holiness in the language of the people to And he shall speak

פסוק יא

Pasuk 11

ואמר אלהם שמע ישראל אתם קרבים היום למלחמה על איביכם
your enemies against to the battle today are drawing near you Yisrael hear to them and he shall say
אל ירף לבבכם אל תיראו ואל תחפזו ואל תערצו מפניהם:
before them be broken and do not panic and do not fear do not your heart let faint do not

רש"י

שמע ישראל. אפלו אין בכם זכות אלא קריאת שמע בלבד, כדאי אתם
are you worthy alone Shema the reading of except merit in you there is not even if O Israel Hear
שיושיע אתכם:
you that He should save

רש"י

על איביכם. אין אלו אחיכם, שאם תפלו בידם אינם מרחמים עליכם, אין
not upon you merciful they are not into their hand you fall for if your brothers these are not your enemies Against
זו כמלחמת יהודה עם ישראל שנאמר דברי הימים ב' כ"ח ט"ו "ויקמו האנשים
the men And arose 15 28 II HaYamim Divrei as it is said Yisrael with Yehudah like the war of this is
אשר נקבו בשמות ויחזיקו בשביה וכל מערמיהם הלפישו מן השלל
the spoil from they clothed their naked ones and all of the captives and they supported by names were designated who
וילבשו וינעילו ויאכילו וישקו וינסו וינהלו בחמרים לכל
for every on donkeys and led them and anointed them and gave them drink and fed them and shod them and they clothed them
כושל וביאום ירחו עיר התמרים אצל אחיהם וישובו שמרון", אלא
rather Shomron and they returned to their brothers near the palm trees the city of Yerecho and brought them to feeble one
על אויביכם אתם הולכים, לפיכך התחזקו למלחמה ספרי; סוטה מ"ב :
42a Sotah Sifrei for the battle strengthen yourselves therefore are going you your enemies against

רש"י

אל ירף לבבכם אל תיראו ואל תחפזו ואל תערצו. ארבע אזהרות
admonitions four be terrified and do not hurry precipitately and do not fear do not your heart let faint Do not
פנגד ארבעה דברים שמלכי האמות עושים, מגיפין בתריסייהם כדי
in order their shields they strike together do the nations that kings of things four corresponding to

לְהַקְשִׁיזְן זֶה לָזֶה כְּדִי לְהַשְׁמִיעַ קוֹל שְׂיִחְפָּזוּ אֵלָיו שְׂכַנְגִּדָּן וְיָנוּסוּ, וְרוֹמְסִים
and they trample and flee who are against them these so that will hurry a noise to make heard in order to this this to clash them
בְּסוֹסֵיהֶם וּמַצְהִילִין אוֹתָם לְהַשְׁמִיעַ קוֹל שְׁעֻטַּת פְּרָסוֹת סוֹסֵיהֶם, וְצוֹחִין
and they shout their horses the hoofs of the stamping of the sound of to make heard them and make neigh with their horses
בְּקוֹלָם, וְתוֹקְעִין בְּשׁוֹפְרוֹת וּמִינֵי מַשְׁמִיעֵי קוֹל:
noise instruments that make and kinds of trumpets and blow with their voice

רש"י

אל ירך לבבכם. מַצְהִילִת סוֹסִים:
horses from the neighing of your hearts faint let not

רש"י

אל תיראו. מִהֲגַפַּת הַתְּרִיסִין:
the shields from the clashing of fear do not

רש"י

ואל תחפזו. מִקוֹל הַקְּרָנוֹת:
the horns from the sound of hurry precipitately and do not

רש"י

ואל תערצו. מִקוֹל הַצֹּחָה שָׁם :
there the shouting from the sound of be terrified and do not

פסוק יב

Pasuk 12

כִּי יִהְיֶה אֱלֹהֵיכֶם הַהֵלֶךְ עִמָּכֶם לְהִלָּחֵם לָכֶם עִם אִיְבֵיכֶם לְהוֹשִׁיעַ
to save your enemies against for you to fight with you is the One Who goes your God Hashem For
אֶתְכֶם:
you

רש"י

כִּי ה' אֱלֹהֵיכֶם וּגו'. הֵם בָּאִים בְּנִצְחוֹנוֹ שֶׁל בָּשָׂר וָדָם וְאַתֶּם בָּאִים בְּנִצְחוֹנוֹ
with the victory come but you and blood flesh of with the victory come they etc. your God Hashem For
שֶׁל מְקוֹם. פִּלְשְׁתִּים בָּאוּ בְּנִצְחוֹנוֹ שֶׁל גִּלְיָת, מָה הָיָה סוּפוֹ? נָפַל וְנָפְלוּ עִמּוֹ:
with him and they fell he fell his end was what Golyas of with the victory came the Philistines the Omnipresent of

רש"י

הַהֵלֶךְ עִמָּכֶם. זֶה מַחֲנֶה הָאָרוֹן סוּטָה מ"ב :
42 Sotah the Ark the camp of this with you Who goes

פסוק יג

Pasuk 13

וְדִבְרוּ הַשּׂוֹטְרִים אֶל הָעָם לֵאמֹר מִי הָאִישׁ אֲשֶׁר בָּנָה בַּיִת חָדָשׁ וְלֹא
and not new a house built who the man Who is saying the people to the officers And shall speak

חֲנֹכּוֹ יֵלֶךְ וְיָשֵׁב לְבֵיתוֹ פֶּן יָמוּת בַּמִּלְחָמָה וְאִישׁ אֲחֵר יַחְנֹכֶנּוּ:
will dedicate it another and a man in the battle he die lest to his house and return let him go has dedicated it

רש"י

וְלֹא חֲנֹכּוֹ. וְלֹא דָר בּוֹ, חֲנוּךְ לְשׁוֹן הַתְחָלָה:
beginning an expression of dedication is in it dwelt and not dedicated it And not

רש"י

וְאִישׁ אֲחֵר יַחְנֹכֶנּוּ. וְדָבָר שֶׁל עֲגָמַת נַפֶּשׁ הוּא זֶה:
this is soul grief of of and a matter will dedicate it man and another

פסוק יד

Pasuk 14

וּמִי הָאִישׁ אֲשֶׁר נָטַע כָּרֶם וְלֹא חָלְלוֹ יֵלֶךְ וְיָשֵׁב לְבֵיתוֹ פֶּן יָמוּת בַּמִּלְחָמָה וְאִישׁ אֲחֵר יַחְלֶנּוּ:
lest to his house and return let him go redeem it and did not a vineyard planted who the man And who is
will redeem it another and a man in the war he will die

רש"י

וְלֹא חָלְלוֹ. לֹא פָדְאוֹ בַּשָּׁנָה הָרְבִיעִית, שֶׁהַפְּרוֹת טְעוּנִין לְאָכְלָן בִּירוּשָׁלַיִם אוֹ לְחָלְלָן בְּדָמִים וּלְאָכְלָן הַדָּמִים בִּירוּשָׁלַיִם:
or in Yerushalayim to eat them require for the fruits the fourth in the year redeemed it not redeemed it and not
in Yerushalayim the money and to eat with money to redeem them

פסוק טו

Pasuk 15

וּמִי הָאִישׁ אֲשֶׁר אִרְשָׁה וְלֹא לָקָחָהּ יֵלֶךְ וְיָשֵׁב לְבֵיתוֹ פֶּן יָמוּת בַּמִּלְחָמָה וְאִישׁ אֲחֵר יִקְחֶנָּה:
lest to his house and return let him go taken her and has not a woman betrothed who the man And who is
will take her another and a man in the battle he die

רש"י

פֶּן יָמוּת בַּמִּלְחָמָה. יָשׁוּב פֶּן יָמוּת, שָׂאֵם לֹא יִשְׁמַע לְדִבְרֵי הַכֹּהֵן כְּדָאִי
deserving the Kohen to the words of he will hearken not for if he will die lest let him return in the war he will die lest
הוּא שְׂיָמוּת סַפְרֵי :
Sifrei that he die he is

פסוק טז

Pasuk 16

וְיִסְפּוּ הַשָּׂטָרִים לְדַבֵּר אֶל הָעָם וְאָמְרוּ מִי הָאִישׁ הַיָּרֵא
who is fearful is the man who and they shall say the people to to speak the officers And they shall
continue
וְרֹךְ הַלֵּב יֵלֶךְ וְיָשֵׁב לְבֵיתוֹ וְלֹא יִמָּס אֶת לִבּוֹ אֲחֵיו כְּלָבָּו:
like his heart his brothers the heart of — melt and not to his house and return let him go of heart and soft

רש"י

ויספו השטרים. למה נאמר כאן ויספו ? מוסיפין זה על דברי הכהן,

the Kohen the words of upon this they added and they shall add here is it said why the officers And they shall add

שהכהן מדבר ומשמיע מן שמע ישראל עד להושיע אתכם, ומי האיש ושני

and the second is the man and who you to save until Yisrael Hear from and proclaims speaks for the Kohen

ושלישי כהן מדבר ושוטר משמיע, וזה שוטר מדבר ושוטר משמיע סוטה מ"ג

43 Sotah proclaims and an officer speaks an officer and this proclaims and an officer speaks the Kohen and the third

:

רש"י

הירא ורך הלבב. רבי עקיבא אומר, כמשמעו, שאינו יכול לעמוד

to stand able that he is not according to its literal says Akiba Rabbi of heart and faint He who is fearful meaning

בקשרי המלחמה ולראות חרב שלופה; רבי יוסי הגלילי אומר הירא

he who is afraid says the Galilean Yose Rabbi drawn a sword and to look upon the battle in the ranks of

מעברות שבדו, ולכך תלתה לו תורה לחזר על בית וכרם

and a vineyard a house on account of to return the Torah for him hung and therefore that are in his hand of transgressions

ואשה, לכסות על החוזרים בשביל עברות שבדם שלא יבינו

they will understand so that not that are in their hand transgressions because of those who return for to cover and a wife

שהם בעלי עברה, והראהו חוזר אומר שמא בנה בית או נטע

he planted or a house he built perhaps says returning and he who sees him transgression possessors of that they are

כרם או ארש אשה סוטה מ"ד :

44a Sotah a wife he betrothed or a vineyard

פסוק יז

Pasuk 17

והיה ככלת השטרים לדבר אל העם ופקדו שרי צבאות

legions commanders of and they shall appoint the people to to speak the officers when finishing And it shall be

בראש העם:

the people at the head of

רש"י

שרי צבאות. שמעמידין זקפין מלפניהם ומלאחריהם וכשילין של פרזל בידיהם

in their hands iron of and axes and behind them in front of them guards that they appoint hosts Officers of

וכל מי שרוצה לחזר הרשות בידו לקפח את שוקיו; זקפין - בני אדם

men guards are his legs — to chop off is in his hand the permission to return wants who and anyone

עומדין בקצה המערכה לזקף את הנופלים ולחזקם בדברים, שובו אל

to return with words and to strengthen them those who fall — to raise up the battle-line at the edge of standing

המלחמה ולא תנוסו, שתחלת נפילה ניסה ספרי; סוטה מ"ד :

44 Sotah Sifrei is flight defeat for the beginning of flee and do not the battle

CHAPTER SUMMARY

The aliyah begins with the prohibition against encroaching on a neighbor's land boundary, followed by the rule that a minimum of two witnesses is required to establish guilt in court. If witnesses are exposed as eidim zomemim, having conspired

to falsely accuse someone, the Beis Din applies the rule of 'ka'asher zamam,' executing the exact punishment they plotted to inflict. Finally, the Torah details the preparations for war, where the Kohen Mashuach Milchama inspires the soldiers with emunah in Hashem's protection, and the officers announce exemptions from battle for anyone who has recently built a house, planted a vineyard, or betrothed a wife, as well as anyone who is simply afraid, allowing them to return home before the army commanders take charge.

למעשה WHAT TO TAKE HOME

In this parsha, the Torah is mechadesh a beautiful yesod about how Hashem looks at our hearts when we face a difficult nisayon. When the Kohen addresses the soldiers before going out to war, he tells them not to fear the massive army standing before them, because Hashem is the One fighting for them. But then, the shotrim make an announcement: anyone who built a house, planted a vineyard, or betrothed a wife must go home. Finally, they announce that anyone who is "afraid and disheartened" should also return home, so he does not weaken the hearts of his brothers.

Lichoira, we have to ask: if Hashem is fighting the battle and victory is guaranteed, why does it matter if a soldier is afraid? Why should his personal fear send him home if the war is supernatural anyway? The teretz is that Hashem wants our avodah to be whole. He does not want us forcing ourselves into situations where our hearts are completely broken with anxiety and dread, because that inner panic actually drags down the spiritual strength of those around us. The Torah is telling us that our internal state, our emotional and spiritual readiness, is what determines whether we belong on the battlefield of life.

We often think that to be a good Yid, we have to push through every single pressure cooker, even when we are falling apart inside. We think we have to show up to every battle, even when our hearts are not in it. But the Torah teaches us the opposite. Hashem cares deeply about your inner peace and your emotional capacity. If you are feeling completely overwhelmed, anxious, or spiritually depleted by a certain situation, sometimes the ratzon Hashem is actually for you to step back, protect your neshama, and focus on building your own house and vineyard first.

Today, if you find yourself facing a major challenge or a stressful situation that is causing you deep anxiety, stop and check in with your heart. Instead of trying to force your way through with sheer willpower, take a step back and ask yourself what you need to do to find your inner calm and bitachon in Hashem first.