

NOTES

Repulsive as a menstruating woman – מאוסה כנדה – The ritual impurity of a menstruating woman is used throughout the Bible as a symbol for something repulsive from which everyone, including gentiles, distances himself (see Ezekiel 7:19, 36:17, and Lamentations 1:17).

Four classes of people, etc. – ארבע כיתות – The Maharsha explains that these classes all engage in sinful speech, and they presume that no one is aware of their actions. Additionally, it can be explained that the people in all four classes do not think that they are doing anything evil, as they are speaking the truth or they are not directly causing harm.

BACKGROUND

In the cities overseas – בכרכי הים – This expression is understood by some scholars as referring to Caesarea or Cyprus. In fact, the stories in the Talmud that involve the cities overseas usually invoke them in order to solve a linguistic conundrum, since in cities overseas a certain word may be used with a specific meaning, or to describe an unusual occurrence, oftentimes a sin or an atypical halakhic practice. For this reason, it is likely that when the Sages used this term, they did so less to point to a geographic place and more to create a setting for pedagogical purposes.

LANGUAGE

Galmuda – גלמודה – It is not clear which cities used this term, or if it was used by Jews or gentiles. It is likely that the word *galmuda* is associated with a menstruating woman because of its Hebrew meaning of lonely and sad.

“ויהי הוא בשער בנימן ושם בעל פקדת ושמו יריאה בן שלמיה בן חנניה ויתפש את ירמיהו הנביא לאמר אל הכשדים אתה נפל ויאמר לו ירמיהו שקר אינני נפל אל הכשדים וגו’. וכתב: ויתפש ירמיהו ויבאהו אל השרים.”

ואמר רבי אלעזר: כל עדה שיש בה חנופה – מאוסה כנדה, שנאמר: “כי עת חנה גלמודה”, שכן בכרכי הים קורין לנדה גלמודה. מאי גלמודה? גמולה מבעלה.

ואמר רבי אלעזר: כל עדה שיש בה חנופה – לסוף גולה. בתיב הקא: “כי עת חנה גלמודה”, וכתב התם: “ואמרת בלבבך מי ילד לי את אלה ואני שכולה וגלמודה גלה וסורה” וגו’.

אמר רבי ירמיה בר אבא: ארבע כיתות אין מקבלות פני שכינה: בת ליצים, וכת חניפים, וכת שקרים, וכת מספרי לשון הרע.

בת ליצים, דכתיב: “משך ידו את ליציים”; בת חניפים, דכתיב: “כי לא לפנו חנה יבוא”; בת שקרים, דכתיב: “דבר שקרים לא יבון לנגד עיני”;

בת מספרי לשון הרע, דכתיב: “כי לא אל חפץ רשע אתה לא יגרך רע” – צדיק אתה ה’ לא יגור במגורך רע.

הדרן עלך אלו נאמרין

“And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he laid hold on Jeremiah the prophet, saying: You shall fall to the Chaldeans. Then Jeremiah said: It is false; I shall not fall to the Chaldeans” (Jeremiah 37:13–14). And it is then written: “So Irijah laid hold on Jeremiah, and brought him to the princes” (Jeremiah 37:14). Irijah was the grandson of Hananiah, and Jeremiah was punished by falling into his hands because he had flattered his grandfather.

And Rabbi Elazar says: Any congregation in which there is flattery is as repulsive as a menstruating woman,^N as it is stated: “For a flattering congregation shall be desolate [*galmud*]” (Job 15:34), and in the cities overseas^B they call a menstruating woman *galmuda*.^L What is the meaning of the word *galmuda*? It means separated [*gemula*] from her husband [*mibbala*].

And Rabbi Elazar says: Any congregation in which there is flattery is ultimately exiled. It is written here: “For a flattering congregation shall be desolate [*galmud*]” (Job 15:34), and it is written there: “Then you will say in your heart: Who has begotten me these, seeing I have been bereaved of my children, and am solitary [*galmuda*], an exile, and wandering?” (Isaiah 49:21). The verse states: “An exile,” as an appositive to “*galmuda*,” indicating that they are the same.

Rabbi Yirmeya bar Abba says: Four classes of people^N will not greet the Divine Presence: The class of cynics, and the class of flatterers, and the class of liars, and the class of slanderers.

The proof for this statement is as follows: The class of cynics, as it is written: “He draws His hand from cynics” (Hosea 7:5), i.e., God does not want to be in their presence; the class of flatterers, as it is written: “That a flatterer cannot come before Him” (Job 13:16); the class of liars, as it is written: “He who speaks falsehood shall not dwell before My eyes” (Psalms 101:7).

The class of slanderers will not greet the Divine Presence, as it is written: “For You are not a god who has pleasure in wickedness, evil shall not sojourn with You” (Psalms 5:5), which means: You, the Lord, are righteous and evil shall not dwell with You in Your dwelling place. “Evil” here is referring to slanderers, as is evident from the continuation of the chapter, which states: “For there is no sincerity in their mouth; their inward part is a yawning gulf, their throat is an open tomb, they make smooth their tongue” (Psalms 5:10).

NOTES

At the time that he would speak to the nation – בְּשַׁעַה שֶׁיִּדְבֵר אֶל הָעָם: According to the Meiri, a priest anointed for war would be appointed for each war, whether for wars whose mandate is a mitzva or optional wars. However, in the case of wars whose mandate is a mitzva, the priest would say only the words of encouragement, and he would not mention the other matters that do not relate to this.

And not against your brothers – וְלֹא עַל אֶחְיֵיכֶם: Some commentaries discuss whether or not the mishna is spelling out the content of the priest's speech. According to one opinion, the priest recites only the words written in the Torah, and the mishna is simply interpreting and explaining those verses for didactic purposes (Be'er Sheva). However, some understand that the priest would elaborate and interpret the verses.

The noise of [shifat] their boots – שִׁפֵּעַת הַקְּלָסִין: According to Rashi and the Arukh, based on the root shin, peh, ayin, meaning abundance, the menace identified here is the sheer volume of enemy soldiers. However, an alternative interpretation, based on the textual variant in which shifat is spelled shin, yod, peh, tav, argues it is the noise made by various weapons (Rambam's Commentary on the Mishna; Meiri).

LANGUAGE

Shields [terisin] – תְּרִיסִין: From the Greek θυρεός, thureos, which means, among other things, an elongated shield.

Boots [calgassin] – קַלְגָּסִין: From the Latin caliga, which in its linguistic declension assumes the accusative form caligas, meaning shoe, specifically the combat boot of Roman soldiers. Apparently, the word was also used as a nickname for the soldiers themselves, both by the Sages and by the Romans; the nickname of the Emperor Caligula derives from this word. In this usage, the term implicitly refers to the men who wear combat boots.

BACKGROUND

Trumpets – קְרֻנוֹת: The trumpets used by the Roman army were called cornua, and the soldier blowing one of the cornua was called a cornice.



Roman cornice

MISHNA With regard to the priest who was anointed for war, at the time that he would speak to the nation,^{NH} he would speak to them in the sacred tongue, Hebrew, as it is stated: “And it shall be, when you draw near to the battle, that the priest shall approach and speak to the people” (Deuteronomy 20:2). This priest identified in the verse is the priest anointed for war, the priest who is inaugurated specifically to serve this function. “And speak to the people”; he addresses them in the sacred tongue, Hebrew.

The Torah dictates the priest's address: “And he shall say to them: Hear Israel, you draw near today to battle against your enemies; let not your heart faint; fear not, nor be alarmed, and do not be terrified of them” (Deuteronomy 20:3). The priest expounds: “Against your enemies” and not against your brothers.^N This is not a war of the tribe of Judah against Simon and not Simon against Benjamin, such that if you fall into their hands your brothers will have mercy on you, as it is stated with regard to a war between Judah and Israel: “And the men that have been mentioned by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon donkeys, and brought them to Jericho, the city of palm trees, unto their brethren; then they returned to Samaria” (II Chronicles 28:15). Rather, you are marching to war against your enemies, and if you fall into their hands, they will not have mercy on you.

The priest continues: “Let not your heart faint; fear not, nor be alarmed, and do not be terrified of them” (Deuteronomy 20:3). “Let not your heart faint” due to the neighing of horses and the sharpening of the enemy's swords. “Fear not” due to the knocking of shields [terisin]¹ and the noise of their boots [calgassin].^{NL} “Nor be alarmed” by the sound of trumpets.⁸ “Do not be terrified” due to the sound of shouts.

The priest explains why the soldiers need not be terrified. “For the Lord your God is He that goes with you, to fight for you against your enemies, to save you” (Deuteronomy 20:4). Remember that they come to war championed by flesh and blood, and you are coming championed by the Omnipresent. The Philistines came championed by Goliath. What was his end? In the end, he fell by the sword, and they fell with him (see I Samuel, chapter 17). The Ammonites came championed by Shobach. What was his end? In the end, he fell by the sword, and they fell with him (see II Samuel, chapter 10). But as for you, you are not so, reliant upon the strength of mortals: “For the Lord your God is He that goes with you, to fight for you against your enemies, to save you”; this verse is referring to the camp of the Ark of the Covenant that accompanies them out to war.

HALAKHA

When the priest anointed for war would speak – מִשְׁחָה מִלְחָמָה: When the army is organizing and preparing to go to war, the priest anointed for war stands on a high place and says to them in Hebrew: “Hear Israel, you draw near today to battle... For the Lord your God is the one that goes with you, to fight for you against your enemies, to save you” (Deuteronomy 20:3–4). Thereafter, the priest anointed for war says: “What man is there that has built a new house, and has not dedicated it? Let him go and return to his house, lest he die in the battle, and another man dedicate it. And what man is there that has planted a vineyard, and has not used the fruit thereof? Let him go and return unto his house, lest he die in the battle and another man use the

fruit thereof. And what man is there that has betrothed a wife, and has not taken her? Let him go and return to his house, lest he die in the battle, and another man take her” (Deuteronomy 20:5–7). One commentary wonders: Why does the priest anointed for war repeat those statements that he already said at the border? He answers that no one returns from the camp upon hearing of their release at the border until they hear it a second time, at the front (Kesef Mishne). An alternative opinion sides with Rashi's interpretation that the release is issued only one time, at the border, although the Tosefta seems to support the opinion of the Rambam (Rambam Sefer Shofetim, Hilkhot Melakhim UMilhemoteihem 7:3).

GEMARA The Gemara clarifies an ambiguous point in the mishna: **What is it saying** when the mishna derives from the verse that the priest must address the people in Hebrew? The Gemara answers: **This is what the mishna is saying:** The ruling is derived from a verbal analogy, as it is stated here: “**And speak**” (Deuteronomy 20:2), and **there**, concerning the giving of the Torah, **it is stated:** “**Moses spoke and God answered him by a voice**” (Exodus 19:19). **Just as there**, the voice spoke in the sacred tongue, **so too here**, the priest speaks in the sacred tongue.

תנו רבנן: “ונגש הכהן ודבר אל העם” – יכול כל כהן שירצה? תלמוד לומר: “ודברו השוטרים”, מה שוטרים בממונה, אף כהן בממונה. ואימא: כהן גדול! דומיא דשוטר, מה שוטר שיש ממונה על גביו, אף כהן שיש ממונה על גביו.

The Sages taught: “The priest shall approach and speak to the people” (Deuteronomy 20:2). One might have thought that any priest who would want to address the people may assume this role. To counter this idea, the verse states: “And the officers shall speak” (Deuteronomy 20:5). Just as the officers described are those who have been appointed to discharge their responsibilities, so too, the priest described is one who has been appointed for this role. The Gemara asks: But if so, why not say that the High Priest should deliver this address, as he is also appointed? The Gemara replies: The appointed priest must be similar to an appointed officer. Just as an officer is one who has someone else, i.e., a judge, with greater authority appointed above him, so too, the priest described must be one who has someone else, i.e., the High Priest, appointed above him.

כהן גדול נמי, האיבא מלך על גביו! בעבודתו קאמר. ואימא: סגן! סגן לאו ממונה הוא, דתניא, אמר רבי חנינא סגן הכהנים: למה סגן ממונה? שאם אירע בו פסול בכהן גדול, נכנס ומשמש תחתיו.

The Gemara rejects this answer: The High Priest also meets this qualification, as there is the king above him, and therefore, the High Priest should deliver the address. The Gemara clarifies: The caveat that one must have someone appointed above him is saying someone above him in his function. That there is a king is irrelevant to the station of the High Priest, who ranks highest in the priesthood. The Gemara suggests: Then say it may be the deputy High Priest, who is second to the High Priest; he should deliver the address. The Gemara answers: The deputy is not an appointed office, as this position has no particular function other than being a ready substitute for the High Priest. As it is taught in a baraita: Rabbi Hanina, the deputy High Priest, says: To what end is the deputy appointed? It is merely for the possibility that if some disqualification befalls the High Priest, the deputy steps in and serves in his stead. However, the deputy has no specific role of his own.

“ואמר אליהם שמע ישראל”. מאי שנא “שמע ישראל”? אמר רבי יוחנן משום רבי שמעון בן יוחי, אמר להן הקדוש ברוך הוא לישראל: אפילו לא קיימתם אלא קריאת שמע שחרית וערבית – אי אתם נמסרין בידם.

§ The Torah says about the priest anointed for war: “And he shall say to them: Hear Israel” (Deuteronomy 20:3). The Gemara asks: What is different in this setting that necessitates the usage of the phrase: “Hear Israel”? Rabbi Yoḥanan said in the name of Rabbi Shimon ben Yoḥai: The Holy One, Blessed be He, said to the Jewish people: Even if you have not fulfilled any mitzva except reciting *Shema* of the morning and the evening, you will not be delivered into the hands of your enemies. As an allusion to this promise, the priest’s address borrows the phrase “Hear Israel,” a phrase most familiar from the beginning of the recitation of *Shema*.

“אל ירך לבבכם אל תיראו” כו'. תנו רבנן: פעמיים מדבר עם, אחת בספר ואחת במלחמה. בספר מה הוא אומר?

With respect to the mishna’s comments about the verse: “Let not your heart faint; fear not, nor be alarmed, and do not be terrified of them” (Deuteronomy 20:3), the Sages taught (*Tosefta* 7:18): The priest speaks with them twice,¹ one time when they are gathered for war at the border, and one time when they are on the battlefield itself. When they are at the border, what does he say?

HALAKHA

The priest speaks with them twice – פעמיים מדבר עם – The priest anointed for war addresses the nation twice. One time, at the border, when they are going out to war, he says to them: “And what man is there who has planted a vineyard.” Another time, when they are preparing for battle, he says to them: “Hear Israel... do not be terrified” (Rambam *Sefer Shofetim, Hilkhot Melakhim UMilhemoteihem* 7:2).

NOTES

What does he say on the battlefield – במלחמה מה – הוא אומר: The commentaries have pointed out that the order of events in the Gemara does not follow the order of the verses (*Devar Shaul*).

Clash their weapons – מניפין: According to Rashi, this list omits the sharpening of swords and the marching because these serve a military purpose and are not merely forms of intimidation. Some explain that the trampling mentioned here refers to the sound of the soldiers' boots as they march.

The son of a man – בן איש: Some explain that this refers to one who is still known by his father's name, as David was then still called: The son of Yishai (Riaf). Alternatively, this expression refers to one who is still young and has not yet reached the full strength of a grown man (*Iyyun Ya'akov*).

Correspond to the forty days – כנגד ארבעים יום: According to Rashi, the Jewish people were subject to forty days of Goliath's verbal abuse because of the forty days during which the giving of the Torah was delayed. The *Sefat Emet* writes that Goliath's intention was to prevent them from reciting *Shema* for forty days, after which they could no longer rectify their omission, in accordance with the assertion of the *Zohar* that a prayer that has been damaged for forty days can no longer be rectified.

The middle among his brothers – בינוני שבאחיו: According to the Maharal, this observation underscores that Goliath was the central and most important of his brothers.

LANGUAGE

Brazenness [*gilui panim*] – גילוי פנים: This term, which literally means: Exposure of the face, denotes brazenness or impudence. Apparently, the turn of phrase derives from the fact that people often cover or hide their faces when they are embarrassed. As such, acting or speaking with a completely exposed face demonstrates a complete lack of shame.

Fathers [*pappi*] – פפי: From the Greek *πάππας, pappas*, meaning father. The Gemara employs the term in its plural Aramaic form to mean many fathers.

Dog [*nanai*] – נאנאי: The commentaries agree that this word means dog, but its origin is uncertain. Presuming that the first *nun* in the word *nanai* was mistakenly written in place of the letter *kaf*, which it closely resembles, one opinion suggests that the proper text should be *cani*, from the Latin word *canis*, which is the source of the English word canine.

Hear my words, the regulations of war, and consider who is fit to participate in the battle. And return home, all of you who are exempt from combat. **What does he say on the battlefield?**^N “Let not your heart faint; fear not, nor be alarmed, and do not be terrified of them” (Deuteronomy 20:3). These four cautions correspond to four actions done by the nations of the world: They clash their weapons,^N and they blast horns, they shout, and they trample heavily with their horses to frighten their adversaries.

The mishna recorded the particulars of the priest's address: The Philistines came championed by Goliath. The Gemara describes the battle between David and Goliath. What is implied by the name Goliath? Rabbi Yoḥanan says: The verse indicates that he stood before the Holy One, Blessed be He, with brazenness [*gilui panim*],^L as it is stated: “Choose yourselves a man [*ish*], and let him come down to me” (1 Samuel 17:8), and man [*ish*] is referring to none other than the Holy One, Blessed be He, as it is stated: “The Lord is a man [*ish*] of war” (Exodus 15:3). The Holy One, Blessed be He, said: I will hereby fell him by the son of a man [*ben ish*],^N as it is stated: “Now David was the son of that man [*ben ish*] of Ephrath” (1 Samuel 17:12).

Rabbi Yoḥanan said in the name of Rabbi Meir: In three instances, his own mouth ensnared that wicked one and unwittingly foretold his own downfall. One time he said: “Choose yourselves a man, and let him come down to me,” describing himself at the bottom. And another time, he said: “If he is able to fight with me and kill me then will we be your servants; but if I prevail against him, and kill him, then shall you be our servants, and serve us” (1 Samuel 17:9). There, he supposed that his opponent would defeat him, before supposing that he, Goliath, would be victorious. Finally, the other time was when he said to David (1 Samuel 17:43): “Am I a dog, that you come to me with staves?” The Gemara asks: But didn't David also speak in this manner? David also said to him: “You come to me with a sword, and with a spear, and with a javelin” (1 Samuel 17:45). The Gemara answers: David then said to him, immediately afterward: “But I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have taunted” (1 Samuel 17:45).

The verse says: “And the Philistine drew near morning and evening” (1 Samuel 17:16). Rabbi Yoḥanan says: He did this specifically in order to prevent them from completing the recitation of *Shema* in the required times of morning and evening. “And Goliath presented himself forty days” (1 Samuel 17:16). Rabbi Yoḥanan says: These days correspond to the forty days^N over which the Torah was given, as he wanted to do away with it.

The verse introduces Goliath: “And a champion [*ish habeinayim*] went out from the camp of the Philistines, named Goliath” (1 Samuel 17:4). The Gemara asks: What is indicated by the term *beinayim*? Rav said: The word is related to the root *beit, nun, heh*, meaning build, and means that he is built [*muveh*] perfectly and free of any blemish. And Shmuel said: The word is related to the word *bein*, meaning between, and means that he was the middle [*beinoni*] among his brothers.^N A Sage from the school of Rabbi Sheila said: The word is related to the root *beit, nun, heh*, meaning build, and means that he was made strong as a building [*binyan*]. Rabbi Yoḥanan said: The word is related to the word *bein*, meaning between, and means that he was born from among many, as follows: He was the son of one hundred fathers [*pappi*]^L and one dog [*nanai*],^L as his mother engaged in sexual intercourse with one hundred men and a dog, and he was fathered from among them.

שמעו דברי מערכי המלחמה, וחזרו; במלחמה מה הוא אומר? “אל ירך לבבכם אל תיראו ואל תחפזו ואל תערצו”, כנגד ארבעה דברים שאומות העולם עושין: מגיפין ומריעין, צוחין ורומסין.

“פְּלִשְׁתִּים בָּאוּ בַנְּצַחוֹנוֹ שֶׁל גִּלְיָת כּו’ . גִּלְיָת – אָמַר רַבִּי יוֹחָנָן: שֶׁעַמַּד בְּגִלְיוֹ פָּנִים לְפָנֵי הַקְּדוֹשׁ בְּרוּךְ הוּא. שֶׁנֶּאֱמַר: “בְּרוּ לָכֶם אִישׁ וַיֵּרֵד אֵלָיו, וְאִין “אִישׁ” אֵלָּא הַקְּדוֹשׁ בְּרוּךְ הוּא. שֶׁנֶּאֱמַר: “ה’ אִישׁ מִלְחָמָה.” אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא: הֲרִינִי מִפְּלוֹ עַל יַד בֶּן אִישׁ, שֶׁנֶּאֱמַר: “וַיִּדּוּד בֶּן אִישׁ אֶפְרָתִי הַזֶּה.”

אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי מֵאִיר: בְּשִׁלְשָׁה מְקוּמוֹת לְכַדוֹ פִּי לְאוֹתוֹ רָשָׁע: אַחַד – “בְּרוּ לָכֶם אִישׁ וַיֵּרֵד אֵלָיו, וְאִיֶּדֶךְ – אִם יוּכַל לְהִלָּחֵם אִתִּי וְהִכְנִי” וְגו’; וְאִיֶּדֶךְ, דִּקְאָמַר לִיהַ לְדוֹד: “הִכְלָב אֲנֹכִי בִי אֶתָּה בָּא אֵלַי בְּמִקְלוֹת.” דוֹד נִמְי אָמַר לִיהַ: “אֶתָּה בָּא אֵלַי בְּחַרְבֵי וּבְחִנִּית וּבְכִידוֹן!” הֲדַר אָמַר לִיהַ: “וְאֲנֹכִי בָּא אֵלַיֶךְ בְּשֵׁם ה’ צְבָאוֹת אֱלֹהֵי (יִשְׂרָאֵל) מֵעֲרֹכֹת יִשְׂרָאֵל אֲשֶׁר חִרְפְּתָ.”

“וַיֵּגֶשׁ הַפְּלִשְׁתִּי הַשֶּׁמֶשׁ וְהָעֶרֶב” – אָמַר רַבִּי יוֹחָנָן: כְּדִי לְבַטְלֵן מִקְרִיאַת שְׁמַע שְׁחִרְתִּי וְעֶרְבִית. “וַיִּתְנַצֵּב אַרְבָּעִים יוֹם” – אָמַר רַבִּי יוֹחָנָן: כְּנֶגֶד אַרְבָּעִים יוֹם שֶׁנֶּתְּנָה בְּהֵן תּוֹרָה.

“וַיֵּצֵא אִישׁ הַבֵּינִים מִמַּחֲנֵת פְּלִשְׁתִּים” וְגו’ . מֵאִי “בֵּינִים”? אָמַר רַב: שֶׁמְבוּנָה מְכַל מוֹם; וְשֶׁמּוֹאֵל אָמַר: בֵּינוֹנִי שְׁבָאֲחָיו; דְּבִי רַבִּי שִׁילָא אָמַר: שֶׁהוּא עָשׂוּי כְּבִנְיָן; רַבִּי יוֹחָנָן אָמַר: בֵּר מֵאָה פְּפִי וְחָדָא נֶאֱנָאִי.

As it is stated: And they lifted their voice, etc. – וַתִּשְׁנֶה קוֹלָן וּבְיָ שָׁנָאָמְרוּ: Although Rava did not disclose a source for his claim that Orpah shed four tears, the commentaries suggest that the four tears are indicated in the text of the story.

According to Rashi, Orpah cried two separate times. The first time, the verse states: “And they lifted up their voice, and wept” (Ruth 1:9). The second time, after Naomi insisted that the women return to their own families, the verse states: “And they lifted up their voice, and wept again” (Ruth 1:14). Rashi learns from the term “again” that the verse is emphasizing they cried a second time. Presuming that Orpah cried from both eyes each time, Rashi concludes she shed four tears.

By contrast, the Maharsha finds evidence for four tears even without presuming that she cried from each eye, as follows: The first verse indicates one tear. In the second verse, the term “they lifted [vatisenā]” is written in an abridged form, without an *alef*. Spelled *vav, tav, sin, nun, heh*, the word resembles the root for the word *shenayim*, meaning two, so that it implies two tears. As the second verse also states that they wept again, this implies an additional tear, which brings the total to four.

The half [hetz] of his spear – חֵץ חֲמִיתוֹ: Rashi explains that Rabbi Elazar bases his reading on the fact that the word spear [hetz] closely resembles the word half [hetzi].

“וּגְלִית שְׂמוֹ מִגַּת” – תַּיִם רַב יוֹסֵף: שֶׁהִבֵּל דָּשִׁין אֶת אִמּוֹ בְּגַת. כְּתִיב: “מַעְרוֹת”, וְקָרִינן “מַעְרֻבוֹת” – תַּיִם רַב יוֹסֵף: שֶׁהִבֵּל הָעָרוּ בְּאִמּוֹ.

כְּתִיב: “הַרְפָּה”, וּכְתִיב: “עֲרַפָּה” – רַב וּשְׂמוּאֵל; חַד אָמַר: הַרְפָּה שְׂמָהּ, וְלָמָּה נִקְרָא שְׂמָהּ עֲרַפָּה? שֶׁהִבֵּל עוֹרְפִין אוֹתָהּ מֵאַחֲרֶיהָ; וְחַד אָמַר: עֲרַפָּה שְׂמָהּ, וְלָמָּה נִקְרָא שְׂמָהּ הַרְפָּה? שֶׁהִבֵּל דָּשִׁין אוֹתָהּ בְּהַרְפּוֹת, וְכֵן הוּא אוֹמֵר: “וּתְקַח הָאֵשֶׁה וְתַפְּרֵשׁ...הַמֶּסֶךְ עַל פְּנֵי הַבְּאֵר וְתַשְׁטַח עָלָיו הַרְפּוֹת”. וְאֵי בְעֵית אֵימָא, מִהֲכָא: “אִם תִּכְתּוֹשׁ אֶת הָאוִיל בְּמִכְתֶּשׁ בְּתוֹךְ הַרְפּוֹת בְּעָלִי”.

“וְאֵת אַרְבַּעַת אֵלֶּה יָלְדוּ לְהַרְפָּה בְּגַת וַיִּפְּלוּ בְּיַד דָּוִד וּבְיַד עַבְדָּיו”. מֵאֵי נִמְנָהוּ? אָמַר רַב חֲסִידָא: סָף, וּמְדוּן, גְּלִית, וְיִשְׁבִּי בְּנוֹב.

“וַיִּפְּלוּ בְּיַד דָּוִד וּבְיַד עַבְדָּיו” – דְּכְתִיב: “וַתִּשָּׂק עֲרַפָּה לְחַמּוֹתָהּ וּרוֹת דְּבָקָה בָּהּ”. אָמַר רַבִּי יִצְחָק: אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא: יְבֹאוּ בְּנֵי הַנְּשׂוּקָה וַיִּפְּלוּ בְּיַד בְּנֵי הַדְּבֻקָה. דְּרַשׁ רַבָּא: בְּשֹׂכֵר אַרְבַּע דְּמַעוֹת שְׁהוּרִידָה עֲרַפָּה עַל חַמּוֹתָהּ, זָכְתָה וַיִּצְאוּ מִמֶּנָּה אַרְבַּעַת גְּבוּרִים, שְׁנֵאמַר: “וַתִּשְׁנֶה קוֹלָן וְתַבְכִּינָה עוֹד”.

כְּתִיב: “חֵץ חֲמִיתוֹ”, וְקָרִינן: “עֵץ חֲמִיתוֹ” – אָמַר רַבִּי אֶלְעָזָר: עֲדִיין לֹא הִגִּיעְנוּ לְחֵץ שְׂבָחוּ שֶׁל אוֹתוֹ רְשָׁע. מִכָּאן שְׂאָסוּר לְסַפֵּר בְּשִׁבְחוֹ שֶׁל רְשָׁעִים. וְלֹא לְפַתַּח בֵּיהּ כְּלָל! לְאוֹדוּעֵי שְׂבַחִיהּ דְּדָוִד.

“בְּנֵי עֲמוֹן בָּאוּ בְּנִצְחוֹנוֹ שֶׁל שׁוֹבַךְ” כּוּ. כְּתִיב: “שׁוֹבַךְ”, וּכְתִיב: “שׁוֹפַךְ” – רַב וּשְׂמוּאֵל, חַד אָמַר: שׁוֹפַךְ שְׂמוֹ. וְלָמָּה נִקְרָא שְׂמוֹ שׁוֹבַךְ? שְׁעָשׂוּי כְּשׁוֹבַךְ; וְחַד אָמַר: שׁוֹבַךְ שְׂמוֹ. וְלָמָּה נִקְרָא שְׂמוֹ שׁוֹפַךְ? שֶׁכָּל הַרוּאָה אוֹתוֹ, נִשְׁפָּךְ לְפָנָיו כְּקִיתוֹן.

The verse recounts that he was “named Goliath, of Gath” (1 Samuel 17:4). Rav Yosef taught: This is because everyone would thresh his mother by cohabiting with her like people do in a winepress [gat], where everyone tramples. It is written that Goliath came from “the caves [me’arot] of the Philistines” (1 Samuel 17:23), but we read, according to the Masoretic text: He came from among “the ranks [ma’arkhot] of the Philistines.” What is meant by the written term me’arot? Rav Yosef taught: The word is related to the word he’era, meaning penetrated, and implies that everyone penetrated [he’eru], i.e., engaged in sexual intercourse with, his mother.

It is written that Goliath’s mother was: “Harafa” (II Samuel 21:16), and in another place it is written: “Orpah” (Ruth 1:4), and the Gemara will soon explain that this was the same woman. Rav and Shmuel engaged in a dispute concerning this matter. One of them said: Her name was Harafa, and why is she called by the name Orpah? It is because everyone came at her from behind [orfin] her, i.e., sodomized her. And one of them said: Her name was Orpah, and why is she called by the name Harafa? It is because everyone threshed her like goats [harifot], i.e., engaged in sexual intercourse with her, and so it says that this word means goats: “And the woman took and spread the covering over the well’s mouth, and strewed goats [harifot] thereon” (II Samuel 17:19). And if you wish, you can say from here: “Though you should crush a fool in a mortar with a pestle among goats [harifot], yet will not his foolishness depart from him” (Proverbs 27:22).

The Gemara continues its discussion of the battle of David and Goliath. “These four were born to Harafa in Gath; and they fell by the hand of David, and by the hand of his servants” (II Samuel 21:22). The Gemara asks: What are the names of the four siblings mentioned here? Rav Hisda said: They are Saph, and Madon, Goliath, and Ishbi in Nob (see II Samuel 21:16–20).

It says: “And they fell into the hands of David and his servants.” Why? It is because of the acts of their forebears, as it is written: “And Orpah kissed her mother-in-law, and Ruth cleaved to her” (Ruth 1:14). Rabbi Yitzhak says: The Holy One, Blessed be He, said: The children of the one who kissed, referring to the four giants descended from Orpah, will come and fall into the hand of the children of the one who cleaved, referring to David, who was descended from Ruth. Rava taught: As a reward for the four tears that Orpah shed in sadness over her mother-in-law, she merited four mighty warriors descended from her, as it is stated: “And they lifted up their voice^N and wept again” (Ruth 1:14).

It is written about Goliath: “And the half [hetz] of his spear^N was like a weaver’s beam” (1 Samuel 17:7), and we read, according to the Masoretic tradition: “And the shaft [etz] of his spear.” Rabbi Elazar says: The written version of the text demonstrates that we have not yet reached half [hetzi] of the praise of that wicked man. Only half of his spear was as long as a weaver’s beam, but the Masoretic reading offers a less impressive description. It is learned from here that it is prohibited to relate the praise of wicked people. The Gemara asks: If so, then the verse should not begin by praising him at all. The Gemara answers: It was necessary in this case in order to relate the praise of David, who defeated Goliath.

According to the mishna, the priest would say: The Ammonites came championed by Shobach (see II Samuel, chapter 10). In one account, his name is written: “Shobach” (II Samuel 10:18), and in another place it is written: “Shophach” (1 Chronicles 19:18). Rav and Shmuel engaged in a dispute concerning this matter. One of them said: His name was Shophach, and why is he called by the name Shobach? It is because he was built like a dove-cote [shovakh], as he was exceptionally tall. And one of them said: His name was Shobach, and why is he called by the name Shophach? It is because anyone who would see him would become terrified and his courage would be spilled [nishpakh] before him like water from a jug.

האי מאן דנפיש – One whose excrement is abundant – ויבליה: Various intestinal illnesses prevent the intestines from properly absorbing nutrition and fats from food. Symptoms of these illnesses include diarrhea or other excessive discharge. Prolonged illness of this type may result in pronounced weight loss and a general decline in health.

NOTES

ישיחנה לאחרים – He should tell his troubles to others – The commentaries discuss what the sufferer gains by telling his troubles to others. According to one interpretation, others will pray for him and bring about the alleviation of his suffering (*Arukh*). According to another opinion, the listeners will offer the sufferer advice for how to deal with his troubles (Rashi on *Yoma* 75a). A third explanation suggests that one experiences a measure of relief from the mere act of sharing his distress with others and hearing their responses (Riaf).

The ineffable name of God and all of His appellations – השם וכל בניו: This matter is explored at some length in *Tosefot HaRosh*. Based on the opinion that there were two arks, the Rosh explains that each ark had a distinct function. The Ark of the Covenant, which held the second set of tablets, was left in the Holy of Holies in the Tabernacle. The other ark, a wooden ark initially fashioned by Moses for the purpose of holding the tablets, contained the shards of the original tablets that were broken at Mount Sinai. This second ark was the one carried out to war.

Once the Temple was built, the shards were transferred to the Ark of the Covenant. In their stead, the wooden ark, which was still carried out to war, held the ineffable name of God and His other appellations.

However, the Rosh notes that an opinion cited in the Jerusalem Talmud affirmed that there was only one ark. According to this opinion, the same Ark of the Covenant that normally rested in the Holy of Holies was also occasionally removed to be carried out to war.

“אשפתו כקבר פתוח כלם גבורים” – רב ושמואל, ואמרי לה רבי אמי ורבי אסי; חד אמר: בשעה שזורקין חץ עושין אשפתות אשפתות של חללים. ושמה תאמר שאופנין בקרב? תלמוד לומר: “כלם גבורים”, וחד אמר: בשעה שעושין צורביהן עושין אשפתות אשפתות של זבל ושמה תאמר מפני שחולי מעיים הם? תלמוד לומר: “כלם גבורים”.

The Gemara records a dispute concerning the enemy forces of Nebuchadnezzar. The prophet states: “**Their quiver [ashpato] is an open sepulcher, they are all mighty men**” (Jeremiah 5:16). Rav and Shmuel, and some say Rabbi Ami and Rabbi Asi, engaged in a dispute concerning the implication of the verse. **One of them said: When they shoot an arrow, they produce heaps and heaps [ashpatot ashpatot] of corpses. And lest you say that they are skilled in the arts of battle but they are not particularly strong, the verse states: “They are all mighty men.” And one of them said: When they perform their needs, i.e., relieve themselves, they produce heaps and heaps [ashpatot ashpatot] of excrement, which indicates they eat heartily, like mighty men. And lest you say it is because they are ill in their intestines, the verse states: “They are all mighty men” and are not ill.**

Rav Mari said: Learn from this exchange that if there is **one whose excrement is abundant,^b he is ill in his intestines.** The Gemara asks: **What difference is there** whether or not he is ill in his intestines? The Gemara answers: It is **so that** one who suffers these symptoms **will tend to himself** medically.

In a similar vein, one is urged to relieve his distress. The verse states: “**If there is a care in the heart of a man, let him bend it [yashhena]**” (Proverbs 12:25). Rabbi Ami and Rabbi Asi dispute the verse’s meaning. **One said: He should force it [yashhena] out of his mind.** He should remove his worries from his thoughts. **And one said: It means he should tell [yesihena]** his troubles **to others,ⁿ** which will relieve his anxiety.

The mishna recounts the priest’s address: **But you are not like them,** because, as the verse states: “For the Lord your God is He that goes with you, to fight for you against your enemies, to save you” (Deuteronomy 20:4). **And why** does the verse elaborate **so much** in spelling out the nature of God’s attendance in battle? It is **because the ineffable name of God and all of His appellations^N** that are written on the tablets

אמר רב מרי: שמע מינה, האי מאן דנפיש ויבליה – חולי מעיים הוא. למאי נפקא מינה? ליטרח בנפשיה.

“דאגה בלב איש ישחנה” – רבי אמי ורבי אסי; חד אמר: ישחנה מדעתו, וחד אמר: ישחנה לאחרים.

“ואתם אי אתם בן” כו. וכל כך למה? מפני שהשם וכל בניו