



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

Sotah Daf Lamed Daled

- A Braisa explains how the Yidden crossed the Yarden. We are taught by the pasuk that on every other day the Aron would travel after two of the "degalim", but on the day that we crossed the Yarden it led the way. On every other day the Levi'im carried the Aron, but on that day it was carried by the Kohanim. **R' Yose** says that there were 3 times when the Kohanim carried the Aron – when the Yidden crossed the Yarden, when they surrounded Yericho, and when the Aron was brought to the Beis Hamikdash. When the Kohanim carried the Aron to the Yarden, and the feet of the Kohanim went into the water, the water turned back and stopped flowing to them, and instead built up as a wall of water. **R' Yehuda** said the wall of water grew to a size of 12x12 mil. **R' Elazar the son of R' Shimon** said, that would mean that once the waters reached that high they began flowing again. That can't be right, because it took longer for the Yidden to cross over than for the water to reach a height of 12 mil. Rather, he says that the water reached a height of greater than 300 mil, tall enough for all the kings of the east and west to see, as the pesukim tell us that all the kings were aware of the miracle of the Yarden. While still in the Yarden, Yehoshua said to the Yidden – "Know that Hashem has made this miracle so that you cross over the Yarden on the condition to drive out the goyim from the land and conquer it. If you will not do this, the water will come and wash us all away". Yehoshua then told them to take 12 stones (corresponding to the 12 shevatim) and place them at the place where the feet of the Kohanim were in the water, to serve as a remembrance for future generations of the great miracle that took place. He then told them to take 12 stones from the area where the Kohanim's feet were in the water and told them to carry them across the Yarden with them, and set them in the place where they will be spending that night. **R' Yehuda** said, **Abba Chalafta**, **R' Eliezer ben Masya**, and **Chananya ben Chachinai** saw these stones and estimated that each one was about 40 se'ah.
 - The Gemara says, we have a kabbalah that a person can carry alone only 1/3 of what he can carry when someone else helps him. Based on this, we can learn how heavy the grapes of Eretz Yisrael were when the meraglim carried them back. We darshen the pasuk to teach that 8 meraglim carried one cluster of grapes (given that they helped each other, each one was able to bear a weight of 120 se'ah, which means that if 8 people were needed, the cluster weighed 960 se'ah), one carried a pomegranate, and one carried a fig. Yehoshua and Kalev did not carry any fruit, either because they were very chashuv and that was not befitting someone of their status, or because they were not part of the meraglim's plan to disparage Eretz Yisrael.
 - There is a machlokes between **R' Ami** and **R' Yitzchak Nafcha** – one says that **R' Yehuda** holds the water only built up into a wall of 12 mil because the Yidden went through the Yarden in the same formation as when they camped (which filled an area of 12x12 mil) whereas **R' Elazar the son of R' Shimon** holds that they walked through the Yarden single file (which is why it took a lot longer and why the wall of water rose to over 300 mil), and the other says that they both agree that they crossed over in the same formation in which they camped, and **R' Yehuda** holds that in the time it takes a formation of that size to cross over, the water would only build up to 12 mil, whereas **R' Elazar the son of R' Shimon** holds that because water travels so swiftly, in that amount of time the water would grow into a wall of over 300 mil.
- [Since we mentioned the meraglim, the Gemara now darshens some of the pesukim regarding the story of the meraglim]. The pasuk says "Shelach *lecha* anashim". **Reish Lakish** said, Hashem

told Moshe that He is not telling Moshe to send (since Hashem already said that the land was good there should have been no reason to verify that), rather Moshe was sending on his own.

- The pasuk says “v’yachpiru lanu es haaretz” (the men should spy out the land). **R’ Chiya bar Abba** said, from the very beginning the meraglim only intended to shame Eretz Yisrael. This is taught by using the word “v’yachpiru” and we find another pasuk that says “v’chafra halevana” (and the moon will be shamed).
- **R’ Yitzchak** said, we have a kabbalah that all the meraglim had names that spoke to their deeds. However, we only remember the drasha regarding one of the meraglim – Sisur ben Michael. “Sisur” refers to the fact that he contradicted the words of Hashem, and “Michael” refers to that he tried to make Hashem seem as weak (that He couldn’t conquer the strong people of the land).
 - **R’ Yochanan** says we can darshen the name of “Nachbi ben Vuvsu” – “Nachbi” – he concealed the words of Hashem by not saying the truth, and “Vuvsu” means he stepped over the midos of Hashem by not saying the truth.
- The pasuk says “They went up to the south and *he* came to Chevron”. The pasuk should say and “they” arrived, not “he”!? **Rava** said, this teaches that Kalev went alone to Chevron, to the Mearas Hamachpeila, to daven to Hashem that he not fall into the plan of the meraglim. Yehoshua did not have to go and daven for that, because Moshe already davened for him to be saved and added the letter “yud” to his name (which was originally Hoshei’ah). Kalev later received the city of Chevron in return for his righteousness.
- The pasuk says that in Chevron there lived Achiman – so called because he was the most important of his brothers, Sheishai – so called because he would make ditches in the ground as he walked, due to being so large and heavy, and Talmai – so called because he would dig furrows with his feet as he walked. The pasuk says they were “yelidei anak” (the children of the giant), which is darshened to mean that they were so big that it looked like the sun was around their necks like a necklace.
- The pasuk says that Chevron was built seven years before Tzoan of Mitzrayim. Now, Knaan was a younger son of Cham than was Mitzrayim, so it doesn’t make sense that Cham would build a city for his younger son before his older son!? Rather, it means that Chevron (which is from the rockiest and least plantable lands of Eretz Yisrael) was 7 times more fruitful than Tzoan of Mitzrayim (which is the best of lands in Mitzrayim).
 - Although we find that Chevron had the best sheep, presumably because of the grazing lands that they had there (which would mean that it had good land), it was good for grazing particularly because no one ever planted there (because the soil was very rocky).