



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

### Sotah Daf Lamed Hey

- The pasuk says that they returned from spying out the land “vayeilchu vayavo’u” (and they went and came to Moshe). **R’ Yochanan in the name of R’ Shimon ben Yochai** said, this teaches that their going to Eretz Yisrael was with the same intent as their coming back. At both times their intent was to do bad and slander the land.
  - “Vayisapru lo vayomru banu...” – they began by saying some good attributes of Eretz Yisrael, and they then began to say that the people are too strong to be conquered... **R’ Yochanan** said in the name of **R’ Meir**, if lashon harah is not said with some truth in the beginning, no one would believe it, which is why they began with some of the good.
  - “Vayahas Kalev es ha’am ehl Moshe” – Kalev saw that when Yehoshua tried to disagree with the meraglim the people would not even give him a chance to speak. Kalev therefore began with words that sounded as if he was building further on the words of the meraglim (“Is that all that Ben Amram has done for us?” They thought he was going to disparage Moshe). That got the people’s attention, and he then began to praise all the things Moshe had done and how anything he tells us to do *is* possible and will be good!
  - The pasuk says that the other meraglim said we cannot go up and fight the people of the land “ki chazak hu mimenu (than us)”. **R’ Chanina bar Pappa** said, the meraglim were actually saying that the people of the land were stronger than Him – Hashem.
  - “Eretz ocheles yoshveha hee” – the meraglim saw a lot of deaths taking place in the land and said that it is a land that kills its inhabitants. **Rava** darshened, Hashem said, “I made that happen so that the people should be busy with their dead and not pay attention to the meraglim, but the meraglim interpreted it as being a bad thing.
  - The meraglim said, “in our eyes we were like grasshoppers compared to them, and so were we in their eyes as well”. **R’ Mesharshiya** said, the meraglim lied here, because there is no way they knew how they were seen in the eyes of the people of the land.
    - The Gemara says, it is not necessarily true that they lied. It may be that as the meraglim hid in the trees they overheard the people saying that they saw grasshoppers that looked like people in the trees.
  - The pasuk says that after hearing the meraglim’s report, the Yidden began to cry. **Rabbah in the name of R’ Yochanan** said, the day they returned from spying was Erev Tisha B’Av. That means the Yidden cried that night of Tisha B’Av. Hashem said “you cried this night for no reason, I will establish this night as a time for crying for generations!”
  - When Yehoshua and Kalev tried to convince the Yidden that the land was wonderful and not to fear the people of the land, the Yidden responded by saying “let us stone them (Yehoshua and Kalev)” and the pasuk then says that the Shechina appeared at the Ohel Moed. **R’ Chiya bar Abba** said, this teaches that they took stones and threw it toward the Shechina.
  - The pasuk says that the meraglim who spoke bad about the land died in a plague. **Reish Lakish** said, they died an unusual death, perfectly befitting their aveirah. **R’ Chanina bar Pappa** said that **R’ Shila of Kfar Timarta** darshened that their tongues became long until they reached their belly buttons, and worms came from their tongues and entered their stomachs, and visa-versa. **R’ Nachman bar Yitzchak** said, that they died from the askara disease (the throat swells and the person can no longer breath).
- The pesukim tell us that when all the Yidden made it across the Yarden to the west side of the Yarden, the Kohanim carrying the Aron went out on the east side of the Yarden and the waters

then returned to flowing the way they always had, leaving Klal Yisrael on the west side of the Yarden and the Aron and Kohanim carrying the Aron on the east side. The pasuk tells us that the Aron lifted the Kohanim that were carrying it, along with itself, to the other side of the Yarden.

- It was regarding this concept that Uzza was punished. When the Aron was being carried in a wagon to Yerushalayim, Uzza thought the Aron was at risk of falling off and stuck out his hand to steady the Aron. Hashem said, if the Aron can carry the ones “carrying” it, then for sure it can carry itself, and therefore Uzza should not have touched the Aron.
    - The pasuk says that Hashem got angry at Uzza and made him die. There is a machlokes between **R’ Yochanan and R’ Elazar** – one says he died for having touched the Aron, and the other says that he died for going to the bathroom in front of the Aron.
    - The pasuk says that Uzza died next to the Aron of Hashem. **R’ Yochanan** said, this teaches that Uzza went into Olam Habbah – just as the Aron exists forever (it is hidden and not destroyed) so too Uzza lives on in Olam Habbah.
    - The pasuk says “vayichar l’Dovid” upon the death of Uzza. **R’ Elazar** said, this does not refer to anger, for if so the pasuk would have said “vayichar ahf”. Rather it means that his face changed color out of the pain that he felt for the death of Uzza.
    - **Rava** said, Dovid was punished by having the death of Uzza come about through him (Dovid transported the Aron on the wagon) because Dovid referred to Torah as a song. Hashem said, it is written about the Torah “close your eyes from it and it is gone”, and yet you refer to it as a song, so I will have you make a mistake about something that even the schoolchildren know. The pasuk says that the family of Kehas did not get wagons, because they carried the holy keilim and did so on their shoulders. From here we see that the Aron should never be placed on a wagon.
  - The pasuk tells us that when the Aron was returned from the Plishtim it arrived in Beis Shemesh, and people were punished because they “looked” at the Aron. Why would they be punished for looking at the Aron? There is a machlokes between **R’ Avahu and R’ Elazar** – one says because they continued doing their work and did not stop in honor of the Aron as it arrived, and the other says that they actually spoke disrespectfully about the Aron.
    - The pasuk says that at that time there were killed “70 men, 150,000 men”. There is a machlokes between **R’ Avahu and R’ Elazar** – one says 70 men were killed, each of them being equal to 150,000 men. The other says that 150,000 men were killed, each of which were equal to the 70 Sanhedrin.
  - Dovid waited months after the death of Uzza before continuing the journey of the Aron to Yerushalayim. When he continued the journey, one pasuk says that for every six steps they took Dovid brought an ox and another animal as a korban. Another pasuk says that he brought seven parim and seven eilim!? **R’ Pappa bar Shmuel** explained, that for every single step he brought an ox and another animal, and for every 6 steps he brought the 7 parim and 7 eilim. **R’ Chisda** says that number would be too high. Rather, for every six steps he brought the ox and the other animal, and for every six sets of six steps he brought the 7 parim and 7 eilim.
  - One pasuk says the story with Uzza happened in Kidon and another pasuk says it happened in Nachon? **R’ Yochanan** said, these names refer to the Aron. After the death of Uzza it was called Kidon (meaning a spear) for having caused the death of Uzza. After being in the house of Oved Edom and bringing bracha to his house, it was called Nachon (established).
- It turns out that there were 3 sets of stones that were used. One that was used by Moshe, which we learn though a gezeirah shava also had the entire Torah written on them, and was placed in Moav. The second set that was placed in the Yarden as a remembrance (as stated earlier) and the third set on which was written the Torah in 70 languages and was placed in Gilgal.

- The Braisa says, **R' Yehuda** says that the Torah was first written on the stones (in 70 languages after crossing the Yarden) and was then covered in plaster. **R' Shimon** said, this can't be, because how were the goyim supposed to learn the Torah from these stones if the writing was covered by plaster!? **R' Yehuda** said, Hashem gave the goyim the intelligence to have their scribes peel back the plaster, and copy the words of the Torah, and because the goyim had the chance to learn and didn't, their fate to Gehenom was then sealed. **R' Shimon** says that the words of the Torah were written on top of the plaster, and a pasuk was written below which let them know that if they did teshuva, the teshuva would be accepted.
  - There is a Braisa that says that the parsha of "yefas to'ar" even applies to the Kinaanim of Chutz Laaretz who have done teshuva, whose teshuva would be accepted. This follows the view of **R' Shimon** in the Braisa above.