



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

### Sotah Daf Lamed Vuv

- The Braisa continues and says, look how many nissim occurred for the Yidden on that day (that they entered Eretz Yisrael): they crossed over the Yarden (with all the miracles previously discussed), they traveled to Har Grizim and Har Eival which were more than 60 mil away (which could not have been traveled in that amount of time without a miracle), no creature could stand up against them (out of fear), and any creature that did stand up against them immediately became incontinent. We see in pesukim that a fear was placed on all to prevent them from standing up against the Yidden.
  - The pasuk in the shira says “ahd yaavor amcha Hashem” – this refers to the first conquering of Eretz Yisrael, “ahd yaavor ahm zu kanisa” – this refers to the second conquering of Eretz Yisrael. From here we see that the Yidden were supposed to have the same level of nissim the second time as by the first time, but the aveiros caused this not to happen.
- The Braisa continues, the Yidden then brought the stones from the Yarden and built a Mizbe'ach by Har Eival and covered it with plaster. They then wrote on them the Torah in 70 languages and brought Korbon Olos and Shelamim. They ate, drank, and rejoiced, and then did the brachos and klalos. They then took apart the Mizbe'ach and erected the stones in Gilgal, where they spent the night.
- A Braisa says, the tzirah (a poisonous insect) did not cross the Yarden with the Yidden.
  - **Q:** A pasuk says that the tzirah was sent to drive out the goyim!? **A: Reish Lakish** said, the tzirah stood on the eastern side of the Yarden and threw their poison across the Yarden at the goyim, making the goyim become blind and sterile. **R' Pappa** said, there were 2 tziras. One was around in the times of Moshe, and that one did not cross the Yarden. There was another that was with Yehoshua, and that one did cross the Yarden with them.

### SHISHA SHEVATIM ALU L'ROSH HAR GRIZIM...

- **Q:** When referring to the other six shevatim that went up on Har Eival the pasuk says “v'hachetzyo” (“and the half”, as if referring to the known half). What is meant by that? **A: R' Kahana** said, this teaches that the way they were divided between the mountains was the same way the names of the shevatim were divided when they were written on the two stones of the Eiphod.
  - **Q:** A Braisa brings a machlokes as to the order in which the names were written on the stones of the Eiphod. According to all views in the Braisa the division was *not* the same as the way the shevatim were divided between Har Grizim and Har Eival!? **A:** This is a **TEYUFTA** of **R' Kahana**.
  - **Q:** If so, we return to our original question of what is meant by the word “v'hachetzyo”!? **A:** The word teaches us that the number of people on Har Grizim outnumbered the number of people on Har Eival. This was true even though the Levi'im, who were counted among the shevatim to be on Har Grizim, actually stood in the valley in between. The reason there were more people on Har Grizim was because Shevet Yosef was on Har Grizim, and they were a very populous shevet. We find that they were so as we are taught that Shevet Yosef told Yehoshua that they need a larger portion in Eretz Yisrael because they are so populous. Yehoshua responded to them, that if that is so they should go and hide in the forest, meaning they should take care not to get any ayin harah. Shevet Yosef responded, ayin harah has no effect on Yosef (or his descendants), as the pasuk says about Yosef “alei ayin”, which **R' Avahu** explains should

be read as “olei ayin” – they rise above the eye (the eye of ayin harah). **R’ Yose the son of R’ Chanina** said, we learn this concept from the fact that the pasuk compares Yosef to fish (“v’yidgu larov”). This teaches that just as fish are not subject to ayin harah because they are always covered by the water, so too the descendants of Yosef are not subject to ayin harah.

- **Q:** The Braisa that discussed the names of the Shevatim on the stones of the Eiphod said that there were 25 letters on each side. However, there is only a total of 49 letters in the combined names of the Shevatim!? **A: R’ Yitzchak** said, the name of Yosef was written with a “hey”, as the pasuk says “eidus BiHoseif”.
  - **Q: R’ Nachman bar Yitzchak** asked, the pasuk says the name were written “k’soldosam” (as given to them at birth), which means that Yosef was not written with a “hey”!? **A:** The name of Binyamin was written with 2 “yuds”, which is the way it was given at birth.
  - **R’ Chana bar Bizna in the name of R’ Shimon Chasida** said, Yosef was mekadesh Shem Shamayim in private and therefore had one letter of Hashem’s Name added to his name. Yehuda was mekadesh Shem Shamayim publicly, and therefore had the entire Name of Hashem become part of his name (Yehuda has the letters of Hashem’s Name).
    - The story with Yosef is how he overcame his yetzer harah to be with the wife of Potifar. The pesukim are darshened to teach that on the day of a national holiday, when all the people of the household went to their house of worship, the wife of Potifar feigned illness and stayed home, because she knew that Yosef would be the only one home and thought it would be a great opportunity to be mezaneh with him. The pasuk is then darshened to teach us that Yosef also planned to go and be mezaneh with her on that day. As he was going to be mezaneh, in the window there appeared the image of his father who said to him – Yosef, in the future the names of all your brothers will be inscribed into the stones of the Eiphod. Do you want to be included along with them or do you want to be known as the friend of the zonos? Immediately Yosef was able to control his yetzer harah. He dug his fingers into the ground and miraculously the zerah came out from under his fingernails.
      - A Braisa says, Yosef was worthy to have 12 shevatim born to him just as his father Yaakov had. However, when the zerah came from his 10 fingers he lost 10 Shevatim and remained with 2. Even so, his brother Binyamin had the other 10, and named all those 10 with names that alluded to Yosef and the tzaros that he had to deal with (the Braisa details each of the names of the 10 sons, and how they were each a reference to Yosef and his troubles).
    - **R’ Chiya bar Abba in the name of R’ Yochanan** said, when Pharaoh appointed Yosef as second to the king, his astrologers said to him that a servant may not become king in Egypt, so Yosef may not be appointed to this position. Pharaoh told them, I see that he has qualities of royalty, and he therefore must have been unrightfully sold and is not a true slave. They said, still, in order to ascend to this position he must be fluent in all 70 languages! Pharaoh agreed to test Yosef. In the interim, Malach Gavriel came and taught all 70 languages to Yosef, but Yosef could not grasp them. Gavriel added the letter “hey” (from the Name of Hashem) to the name of Yosef and he was then able to grasp the languages. When Pharaoh began to test him on all 70 languages and saw that Yosef knew them all, Yosef began to speak to Pharaoh in Lashon Hakodesh. Pharaoh did not understand the language and although Yosef tried to teach it to him, he could not grasp it. Pharaoh

asked Yosef to swear to him that he would not tell anybody that there was a language that he did not know, and Yosef swore to that. We see this later, after Yaakov died, when Yosef asked Pharaoh for permission to go and bury Yaakov in Eretz Yisrael "as I swore to him". He said that because Pharaoh did not want to allow him to go and told Yosef to simply be matir neder. Yosef told him, if I am matir neder, maybe I should also be matir neder for the oath that you made me take a few years back. With that threat in mind, Pharaoh reluctantly allowed Yosef to go.