

HALAKHA

A person should never request in the Aramaic language that his needs be met – **לְעוֹלָם אֵל יִשְׁאָל אָדָם צְרָכָיו בְּלָשׁוֹן – אַרְמִית**: Some say that even in a situation where an individual can ask for his needs in any language, he should not do so in Aramaic (*Shulhan Arukh, Orah Hayyim* 101:4).

כָּל הַתּוֹרָה בְּכָל לָשׁוֹן נִאֲמָרָה, דָּאֵי סְלִקָא דְעֵתָךְ בְּלָשׁוֹן הַקּוֹדֵשׁ נִאֲמָרָה, וְהָיִי דְכָתַב רַחֲמָנָא לְמָה לִּי?

that the entire Torah may be recited in any language,^N as, if it should enter your mind to say that the entire Torah may be recited only in the sacred tongue and not in any other language, why do I need that which the Merciful One writes: “And these words, which I command you this day, will be”? If in fact it is prohibited for one to recite any portion of the Torah in a language other than Hebrew, then prohibiting the recitation of *Shema* in a language other than Hebrew is superfluous. Since the Torah specifically requires *Shema* to be recited in Hebrew, it must be because the rest of the Torah may be recited in any language.

אֵי צְטָרִיךְ, מִשּׁוֹם דְּכָתִיב “שְׁמַע”.

The Gemara rejects this suggestion: This is not unquestionably so, as the phrase “and these words, which I command you this day, will be” is necessary in this case because “hear” is also written. Had it not said “and these words, which I command you this day, will be,” it would have been derived from the word “hear” that *Shema* may be recited in any language, in accordance with the opinion of the Rabbis. Therefore, the phrase “and these words, which I command you this day, will be” is necessary.

לִמָּא קְסָבְרִי רַבְנָן: כָּל הַתּוֹרָה בּוֹלָה בְּלָשׁוֹן קוֹדֵשׁ נִאֲמָרָה, דָּאֵי סְלִקָא דְעֵתָךְ בְּכָל לָשׁוֹן, “שְׁמַע” דְּכָתַב רַחֲמָנָא לְמָה לִּי?

The Gemara asks: Shall we say that the Rabbis hold that the entire Torah may be recited only in the sacred tongue and not in any other language? As, if it should enter your mind to say that the Torah may be recited in any language, why do I need that which the Merciful One writes: “Hear”? It is permitted for one to recite the entire Torah in any language, rendering a specific requirement with regard to *Shema* superfluous.

אֵי צְטָרִיךְ, מִשּׁוֹם דְּכָתִיב “וְהָיִי”.

The Gemara rejects this: The word “hear” is necessary in any case, because “and these words, which I command you this day, will be” is also written. Had it not been for the word “hear,” the Rabbis would have understood that it is prohibited to recite *Shema* in any other language, in accordance with the opinion of Rabbi Yehuda HaNasi. Therefore, the word “hear” is necessary.

“תְּפִלָּה” רַחֲמֵי הִיא, כָּל הֵיכִי דְבַעֵי מִצְוֵי.

It is stated in the mishna that the *Amida* prayer may be recited in any language. The reason for this is that since prayer is a request for divine mercy, one may pray in any way that one desires.

וּתְפִלָּה בְּכָל לָשׁוֹן? וְהָאֵמַר רַב יוֹהָנָן: לְעוֹלָם אֵל יִשְׁאָל אָדָם צְרָכָיו בְּלָשׁוֹן אַרְמִית, דָּאֵמַר רַבִּי יוֹחָנָן: כָּל הַשּׁוֹאֵל צְרָכָיו בְּלָשׁוֹן אַרְמִי – אֵין מְלָאכֵי הַשְּׂרָת נוֹקְדִין לוֹ, לְפִי שְׂאִין מְלָאכֵי הַשְּׂרָת מְבִירִין בְּלָשׁוֹן אַרְמִי!

The Gemara asks: But may prayer really be recited in any language? But didn't Rav Yehuda say: A person should never request in the Aramaic language that his needs be met,^H as Rabbi Yohanan said that with regard to anyone who requests in the Aramaic language that his needs be met, the ministering angels do not attend to him, as the ministering angels are not familiar [*makkirin*] with the Aramaic language?^N

NOTES

The entire Torah may be recited in any language – **כָּל הַתּוֹרָה בְּכָל לָשׁוֹן נִאֲמָרָה**: The commentaries interpret this statement in various ways. All agree that the Torah was originally stated and written in Hebrew. However, the Gemara (*Shabbat* 88b) says that when the Torah was given on Mount Sinai, it was also heard in all seventy languages.

Citing Rav Hai Gaon, the early commentaries state that the dispute in the Gemara is with regard to whether the Torah was given to Moses in the other languages besides Hebrew with a specific text. Rabbeinu Hananel explains that the issue is whether or not a Torah scroll may be written in another language and still maintain its sanctity as a Torah scroll.

Rashi explains that the question is whether or not the Torah may be read publicly in the synagogue in a language other than Hebrew. *Tosefot HaRash* object to this explanation, claiming that since the public Torah reading is a rabbinic ordinance, one cannot say that it must be performed in Hebrew. Rashi's

explanation is defended in *Be'er Sheva*, where it is explained that according to Rashi, the question is whether one who reads or studies the Torah in another language fulfills the mitzva of studying Torah, which is a mitzva by Torah law.

Tosefot HaRash, as well as *Tosafot* in tractate *Berakhot* (13b), explain that the Gemara is referring not to the rabbinic mitzva of reading the Torah in synagogue, but to those specific passages of the Torah that are required to be read by Torah law. The Meiri explains that the debate concerns whether or not the Torah was given for the purpose of being studied in any language.

The ministering angels are not familiar [*makkirin*] with the Aramaic language – **אֵין מְלָאכֵי הַשְּׂרָת מְבִירִין בְּלָשׁוֹן אַרְמִי**: There are several interpretations of this statement. *Tosafot* (*Shabbat* 12a) ask how it could be said that the angels do not understand Aramaic, as, if the angels know people's thoughts then they must understand every language. They answer that the mean-

ing of the word *makkirin* is not: To be familiar, but rather: To value and honor. The statement therefore means that although the ministering angels understand Aramaic, it is not regarded highly by them. Some commentaries cite Rabbeinu Tam as the source of this interpretation. Others explain that the angels' lack of regard for Aramaic is due to its similarity to Hebrew; it is consequently viewed as a distortion of the Hebrew language (*Eliya Rabba*). Several challenges are raised against this interpretation.

The *Sefat Emet* explains that according to the *Zohar*, the angels do not understand all the thoughts of people; they understand only those thoughts that are revealed to them. The Maharsha cites an opinion that the angels do not understand any language other than Hebrew, and that Rabbi Yohanan mentions Aramaic in particular to teach that even Aramaic, which is very similar to Hebrew, and which is the language in which parts of the Torah and the books of the Bible are written, is nevertheless incomprehensible to the angels.

לֹא קִשְׂיָא: הָא בִּיחִיד, הָא בְּצַבּוּר.

The Gemara answers: This is **not difficult**, as that statement of Rabbi Yohanan is referring to the prayer of an individual, who needs the support of the angels, whereas this statement of the mishna is referring to communal prayer.^N

That is referring to the prayer of an individual whereas this is referring to communal prayer – הָא בִּיחִיד, הָא בְּצַבּוּר: Rashi explains that the distinction between individual and communal prayer is that the Divine Presence dwells among a community in prayer. Therefore, a communal prayer does not require ministering angels to bring the prayers before God.

Grace after Meals – בְּרַכַּת הַמִּזוֹן: Rashi writes that the Gemara does not ask here: From where is it derived, because he asserts that there is no reason to say that Grace after Meals must be recited in Hebrew, and therefore there is no need to prove that it can be recited in other languages. However, *Tosafot* explain that without this proof, one could have derived from the blessings of the Levites at Mount Gerizim that here too, Grace after Meals must be recited in Hebrew.

The Gemara asks: **And are the ministering angels not familiar with the Aramaic language? But isn't it taught in a baraita (Tosefta 13:5): Yohanan the High Priest heard a Divine Voice emerging from the House of the Holy of Holies that was saying: The youth who went to wage war in Antokhya have been victorious.^B And there was another incident involving Shimon HaTzaddik,^B who heard a Divine Voice emerging from the House of the Holy of Holies that was saying: The decree that the enemy intended to bring against the Temple is annulled, and Gaskalgas, Caligula, has been killed^B and his decrees have been voided. And people wrote down that time that the Divine Voice was heard, and later found that it matched exactly the moment that Caligula was killed. The Gemara concludes: And this Divine Voice was speaking in the Aramaic language.**

The Gemara answers: **If you wish, say that the Divine Voice is different, as its purpose is to communicate a message, and therefore it also communicates in Aramaic. And if you wish, say instead that it was the angel Gabriel, as the Master said with regard to Joseph: Gabriel came and taught him seventy languages, as he knows all of the languages, as opposed to the other angels, who do not.**

§ It is stated in the mishna that Grace after Meals^N may be recited in any language. As it is written: “And you shall eat, and be satisfied, and bless the Lord your God” (Deuteronomy 8:10). The word “bless” is homiletically interpreted to mean: **In any language that you bless.**

It is stated in the mishna that an oath of testimony may be said in any language, as it is written: “And if anyone sins, in that he heard the voice of adjuration” (Leviticus 5:1). The emphasis on hearing in the verse is interpreted to mean that it can be recited in any language that a person hears, i.e., understands.

It is stated in the mishna that an oath on a deposit may be taken in any language. This is derived by means of a verbal analogy from the word “sins” (Leviticus 5:21) that appears in the portion of an oath on a deposit, and the word “sins” (Leviticus 5:1) that is mentioned in the portion of an oath of testimony.

BACKGROUND

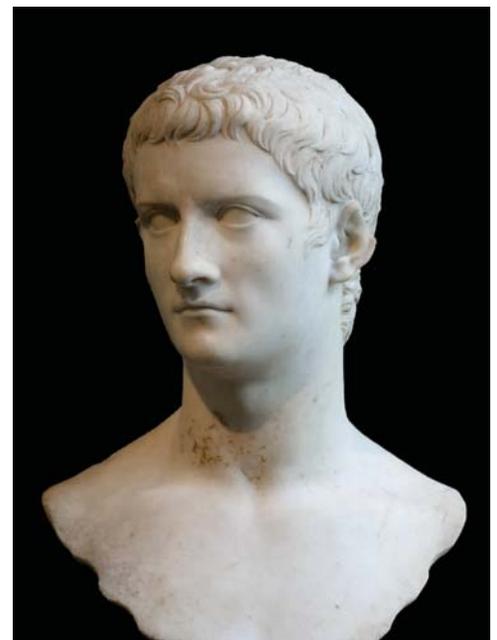
The youth... have been victorious – נִצְחוּ טַלְיָא: This story is related at length in the writings of Josephus (*Antiquities of the Jews*, XIII:5). When Yohanan Hyrcanus led a siege on the city of Samaria, which he eventually conquered and destroyed, the Syrian king Antiochus Cyzicenus came to the aid of the Samaritans. Yohanan sent his sons to fight Antiochus, whose army was reinforced by the Egyptian military, and they eventually defeated him. Josephus also writes that Yohanan the High Priest heard a heavenly voice emerging from the Holy of Holies saying that his children had been victorious in battle.

Shimon HaTzaddik – שְׁמַעוֹן הַצַּדִּיק: There were two High Priests, grandfather and grandson, who were both called Shimon ben Honyo. It is unclear which of them is referred to as Shimon HaTzaddik, and it is possible that both shared this sobriquet, which means Shimon the righteous. Shimon HaTzaddik was one of the last members of the Great Assembly. Many stories of his righteousness appear throughout the Talmud. A contemporary of his, Shimon ben Sira, uttered unique words in his praise: The greatest of his brothers and the splendor of his people... who is concerned for his people and strengthens them in times of trouble... How splendid he is as he looks out from the Temple, and as he emerges from the inner chamber behind the curtain, like a star of light between trees, like a full moon during a Festival (Ben Sira 49).

Gaskalgas has been killed – נְהָרְג גַּסְקַלְגָּם: This statement is historically problematic for several reasons. Some explain, based on alternative versions of the text, that Gaskalgas is another name for the Roman emperor Gaius, also known as Caligula, who decreed sometime before he died that a statue in his likeness would be brought into the Temple and worshipped as a god. This caused an uproar among the Jews, and the Roman commissioner delayed carrying out the decree for some time. In the meantime, Caligula was killed in Rome and his decree was annulled.

If the Gemara is indeed referring to this story, as is evident from the parallel text in *Megillat Ta'anit*, then the Shimon HaTzaddik mentioned here is not the well-known Shimon HaTzaddik. Rather, it refers to Shimon Kitros, the High Priest who served during Caligula's reign. He was appointed by King Agrippa, apparently because he was widely accepted and beloved by the Jews due to his righteousness.

Bust of Gaius, also known as Caligula



”וְאֵלֶּיךָ נִאֶמְרִין בְּלִשׁוֹן הַקּוֹדֶשׁ: מִקְרָא בִּיבוּרִים וְחִלְצָה” כו' עַד ”מִקְרָא בִּיבוּרִים” בִּיצֵד? ”וְעֲנִיתָ וְאָמַרְתָּ לְפָנַי ה' אֱלֹהֶיךָ”, וְלֵהֲלֹן הוּא אוֹמֵר: ”וְעֲנֵנו הַלְוִיִּם וְאָמְרוּ אֵל כָּל אִישׁ יִשְׂרָאֵל”, מִה עֲנִייה הָאִמּוּרָה לְהֲלֹן בְּלִשׁוֹן הַקּוֹדֶשׁ, אִף כָּאן בְּלִשׁוֹן הַקּוֹדֶשׁ.

It is stated in the mishna: **And these are recited only in the sacred tongue: The recitation of the verses that one recounts when bringing the first fruits to the Temple; and *halitza* ... how is it derived that the recitation when bringing the first fruits is recited specifically in Hebrew?** When the Torah discusses this mitzva it states: **“And you shall speak and say before the Lord your God”** (Deuteronomy 26:5), **and below**, in the discussion of the blessings and curses, it states: **“And the Levites shall speak and say to all the men of Israel”** (Deuteronomy 27:14). **Just as there**, in the portion of the Levites, they speak **in the sacred tongue, so too here**, in the portion of the first fruits, the recitation is **in the sacred tongue**.

וְלִוִּים גּוֹפִייהוּ מִנֶּלֶן? אֲתָנָא ”קוֹל” ”קוֹל” מִמִּשָּׁה. כְּתִיב הָכָא: ”קוֹל רָם”, וְכִתִּיב הָתָם: ”מִשָּׁה יִדְבֵר וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל”, מִה לְהֲלֹן בְּלִשׁוֹן הַקּוֹדֶשׁ, אִף כָּאן בְּלִשׁוֹן הַקּוֹדֶשׁ.

The Gemara asks: **And from where do we derive that the Levites themselves answered in Hebrew?** The Gemara answers: It is **derived from** a verbal analogy between the word **“voice”** that appears here, in the portion of the blessings and curses, and the word **“voice”** in the verse that relates to **Moses**. **It is written here: “With a loud voice”** (Deuteronomy 27:14), **and it is written there: “Moses spoke, and God answered him by a voice”** (Exodus 19:19). **Just as there**, the Ten Commandments were stated **in the sacred tongue, so too here**, the Levites spoke **in the sacred tongue**.

”חִלְצָה בִיצֵד” וכו'. וְרַבְנָן, הָאִי ”כָּכָה” מֵאִי עֲבָדֵי לִיָּהּ? מִיַּעֲנֵי לָהּ: לְדַבֵּר שֶׁהוּא מַעֲשֶׂה מַעֲבָב.

It is stated in the mishna: **How** is it derived that the recitation at a *halitza* ceremony must be in Hebrew? The verse states: **“And she shall speak and say: So shall it be done to the man that doth not build up his brother’s house”** (Deuteronomy 25:9). Rabbi Yehuda derives this *halakha* from the phrase: **“And she shall speak and say: So”** (Deuteronomy 25:9). The Gemara asks: **And what do the Rabbis do with**, i.e., how do they interpret, **this word “so”?** **They require it to teach** that any **matter** detailed in the portion **that is an action is indispensable** to the *halitza* ceremony, as the verse states: **“So shall it be done.”** However, the other aspects of the ritual, e.g., the recitations, are not indispensable, and in their absence the ritual is valid after the fact.

וְרַבִּי יְהוּדָה? מִ”כָּה” ”כָּכָה”. וְרַבְנָן? ”כָּה” ”כָּכָה” לָא מִשְׁמַע לָהּ.

And Rabbi Yehuda derives this *halakha* from the fact that the verse could have used the shorter form of the word **so** [*ko*], and instead uses the longer form of the word **so** [*kakha*]. He therefore derives both *halakhot* from this word. **And the Rabbis do not learn anything from** the difference between *ko* and *kakha*.

Perek VII
Daf 33 Amud b

וְרַבִּי יְהוּדָה, הָאִי ”וְעֲנִיתָ וְאָמַרְתָּ” מֵאִי עֲבִיד לִיָּהּ? מִיַּעֲנֵי לִיָּהּ, לְאִגְמוּרֵי לְלוֹוִים דְּבִלְשׁוֹן הַקּוֹדֶשׁ.

The Gemara asks: **And what does Rabbi Yehuda do with this verse: “And she shall speak and say,”** from which the Rabbis derive that the recitation at the *halitza* ritual must be in Hebrew? The Gemara answers: **He requires it** in order to **teach** with regard **to the Levites that they spoke in the sacred tongue**. Whereas the Rabbis derive that the *halitza* ritual is performed in Hebrew from a verbal analogy between the verses concerning *halitza* and the verses about the Levites, Rabbi Yehuda derives that the Levites spoke in Hebrew due to this same verbal analogy, with *halitza* serving as the source.

וְלִילָף קוֹל מִמִּשָּׁה! ”עֲנִייה”, ”עֲנִייה” גָּמִיר, ”קוֹל”, ”קוֹל” לָא גָּמִיר.

The Gemara asks: **But let Rabbi Yehuda derive** that the Levites spoke in Hebrew **from** a verbal analogy between the word **“voice”** that is written with regard to the Levites (Deuteronomy 27:14) and the word **“voice”** in the verse about **Moses** (Exodus 19:19). The Gemara answers: **He learned** the verbal analogy between **“speak”** and **“speak”** from his teacher, and **he did not learn** the verbal analogy between **“voice”** and **“voice”** from his teacher.

Samaritans – בותים: These are the descendants of the nations displaced by Sennacherib, king of Assyria, and brought to settle in Eretz Yisrael. While initially they converted, over time they readopted their original religion, but they continued to fulfill several mitzvot (see II Kings, chapter 17). At the beginning of the Second Temple period, during the times of Ezra and Nehemiah, relations between the Samaritans and the Jews deteriorated. Later, the Samaritans established a center of worship on Mount Gerizim, as they claimed that the sanctity of that mountain was established by one of the Ten Commandments. Consequently, there was a very real possibility that their blessings and prayers, although somewhat similar to the Jewish liturgy, might include wording that is antithetical to Judaism.

Some generations of Jewish Sages recognized Samaritans as having the status of Jews. They went so far as to say: In the mitzvot that the Samaritans adopted, they are extremely exacting in their fulfillment, even more than the Jews are. Ultimately, as the Samaritans continued to distance themselves from the Jewish people in virtually every regard, they were accorded the legal status of gentiles.

You forged your Torah – זייפתם תורתכם: In addition to including many changes in the text, the scriptural scrolls of the Samaritans contain several essential differences in the narrative that all attempt to prove their claim that God's chosen place is Shechem and not Jerusalem. One of the most striking examples is the insertion of the blessings and curses of Mount Gerizim and Mount Ebal (Deuteronomy 11:29–30) as the ninth of the Ten Commandments. They also substituted for the tenth commandment the verse: "And it shall be when you have passed over the Jordan, that you shall set up these stones, which I command you this day, in mount Ebal, and you shalt plaster them with plaster. And there you shall build an altar to the Lord your God, an altar of stones" (Deuteronomy 27:4–5). However, according to their version, the altar must be built on Mount Gerizim, not on Mount Ebal. In light of this, the statement of Rabbi Elazar, son of Rabbi Yosei, can be better understood: Despite these changes to the text, they still have no basis for setting up an altar on Mount Gerizim, as it is necessary to establish the locations of these mountains based on a received tradition.

That is also taught in a *baraita*: Rabbi Yehuda says: Every place where it is stated in the Torah: "So [ko]," or: "So [*kakha*]," or where the language of speaking and saying is used, it is referring only to the sacred tongue. The word *ko* appears in the context of the Priestly Benediction: "So [ko] you shall bless the children of Israel" (Numbers 6:23). *Kakha* appears in the context of the *halitza* ceremony (Deuteronomy 25:9). The language of speaking and saying appears in relation to the Levites.

It is stated in the mishna: How did the ceremony of the blessings and curses take place? When the Jewish people crossed the Jordan River, etc. The Sages taught: When the Jewish people were in Transjordan, the location of Mount Gerizim and Mount Ebal was described to them as follows: "Are they not beyond the Jordan, behind the way of the coming of the sun, in the land of the Canaanites that dwell in the Arabah, over against Gilgal, beside the oaks of Moreh?" (Deuteronomy 11:30). "Are they not beyond the Jordan" means farther west, beyond the Jordan River; this is the statement of Rabbi Yehuda. "Behind the way of the coming of the sun"; this is referring to the place where the sun rises, i.e., the east. In other words, they are at a distance from the Jordan River, which is in the east.

"In the land of the Canaanites that dwell in the Arabah"; this is referring to Mount Gerizim and Mount Ebal, where the Samaritans^b now live. "Over against Gilgal"; this means near Gilgal. "Beside the oaks of Moreh"; this is referring to Shechem. And from where is it derived that this is Shechem? There, with regard to Abraham, the verse states: "And Abram passed through the land until the place of Shechem, until the oaks of Moreh" (Genesis 12:6). Just as the oaks of Moreh stated there are identified as Shechem, so too here, they are Shechem.

It is taught in a *baraita* that Rabbi Elazar, son of Rabbi Yosei, said: In this matter, I proved the falsehood of the books of the Samaritans. I said to them: You forged your Torah^b by making additions to it, and you have not gained anything from it, as, you say that the oaks of Moreh is referring to Shechem, and we too concede that the oaks of Moreh is referring to Shechem. However, we derived this by means of a verbal analogy between verses. You, who do not use verbal analogies, how did you derive it?

Rabbi Elazar disagrees with Rabbi Yehuda and says: "Are they not beyond the Jordan" means near the Jordan River, as, if it meant farther west beyond the Jordan, isn't it written: "And it shall be when you have passed over the Jordan, that you shall set up these stones which I command you this day, on Mount Ebal" (Deuteronomy 27:4)? This implies that Mount Ebal was near the location where the Jewish people crossed the Jordan.

"Behind the way of the coming of the sun," according to Rabbi Elazar, is referring to the place where the sun sets, in the west. This is distant from Shechem, which is in the center of Eretz Yisrael. Furthermore, the verse states: "In the land of the Canaanites," and Shechem is located in the land of the Hivites (see Genesis 34:2).

Similarly, the phrase "that dwell in the Arabah" cannot be a description of the mountains known as Mount Gerizim and Mount Ebal that are next to Shechem; aren't they situated among mountains and hills? The description "over against Gilgal" is also difficult; they could not see Gilgal from Shechem, as it is far away. Rather, according to Rabbi Elazar, Mount Gerizim and Mount Ebal mentioned in the Torah are located closer to the Jordan River. They are not the mountains known by the same names that are located near Shechem.

תנא נמי הכי, רבי יהודה אומר: כל מקום שנאמר "כה", "ככה", "ענייה ואמירה" – אינו אלא לשון הקודש; "כה" – "כה תברכו"; "ככה" – דחליצה, "ענייה ואמירה" – דלוים.

בברכות וקללות ביצד? כיון שעברו ישראל את הירדן? בו. תנו רבנן: הלא המה בעבר הירדן – מעבר לירדן ואילך, דברי רבי יהודה. אחרי דרך מבוא השמש – מקום שחמה זורחת.

בארץ הכנעני היושב בערבא – אלו הר גרזים והר עיבל שיושבין בהם בותיים. מול הגלגל – סמוך לגלגל. "אצל אלוי מרה" – שכם. ולהלן הוא אומר: "ועבר אברם בארץ עד מקום שכם עד אלון מורה", מה אלון מורה האמור להלן שכם, אף כאן שכם.

תנא, אמר רבי אלעזר ברבי יוסי: בדבר זה זייפתי ספרי כותיים. אמרתי להם: זייפאתם תורתכם ולא העליתם בידיכם כלום. שאתם אומרים אלוי מורה – שכם. אף אנו מודים שאלוי מורה שכם. אנו למדנו בגזרה שוה, אתם במה למדתם?

רבי אלעזר אומר: הלא המה בעבר הירדן – סמוך לירדן. דאי מעבר הירדן ואילך, הלא כתיב: "והיה בעברכם את הירדן".

"אחרי דרך מבוא השמש" – מקום שהחמה שוקעת. בארץ הכנעני – ארץ חוי היא.

"היושב בערבא" – והלא בין הרים וגבעות הן יושבין! מול הגלגל – והלא לא ראו את הגלגל!

רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר: לֹא בָּא הַכְּתוּב
אֶלָּא לְהִרְאוֹת לְהֵן דְּרִיךְ בְּשַׁנְיָהּ בְּדִרְךְ
שְׁהִירָאָה לְהֵן בְּרֵאשׁוֹנָה. "דְּרִיךְ" – בְּדִרְךְ
לְכוּ וְלֹא בְּשָׂדוֹת וּכְרָמִים. "הֵי יוֹשֵׁב" – בִּישׁוּב
לְכוּ וְלֹא בְּמִדְבָּרוֹת. "בְּעֵרְבָה" – בְּעֵרְבָה לְכוּ
וְלֹא בְּהָרִים וּגְבְעוֹת.

תָּנוּ רַבָּנֵי: בִּיצֵד עֲבָרוּ יִשְׂרָאֵל אֶת הַיַּרְדֵּן?
בְּכָל יוֹם אָרוֹן נּוֹסַע אַחַר שְׁנֵי דְגָלִים וְהַיּוֹם
נִסַּע תְּחִילָּה, שֶׁנֶּאֱמַר: "הִנֵּה אָרוֹן הַבְּרִית
אֵדוֹן כָּל הָאָרֶץ עֹבֵר לִפְנֵיכֶם"; בְּכָל יוֹם
וְיוֹם לְיָמִים נוֹשְׂאִין אֶת הָאָרוֹן וְהַיּוֹם נִשְׂאוּהוּ
כְּהֻנִּים, שֶׁנֶּאֱמַר: "וְהָיָה כִּנְוֹחַ כְּפֹת רַגְלֵי
הַכְּהֻנִּים נוֹשְׂאֵי אָרוֹן ה'" וגו'.

תַּנְיָא: רַבִּי יוֹסֵי אוֹמֵר, בְּשִׁלְשָׁה מְקוֹמוֹת
נִשְׂאוּ כְּהֻנִּים אֶת הָאָרוֹן: כְּשֶׁעָבְרוּ אֶת
הַיַּרְדֵּן, וּכְשֶׁהִסִּיבוּ אֶת יְרִיחוֹ, וּכְשֶׁהִחְזִירוּהוּ
לְמְקוֹמוֹ.

Rabbi Eliezer ben Ya'akov says: The verse does not come to establish the location of Mount Gerizim and Mount Ebal. Rather, it comes to show the Jewish people the way the second time, when they were entering the land of Canaan, like the way He showed them the first time, when they left Egypt and a pillar of cloud went before them and made the terrain easier to transverse. The purpose of the verse is to instruct the Jewish people how to enter the land of Canaan with relative ease, despite the absence of the pillar of cloud. The word "way" instructs them to go along a pre-established way, and not in fields and vineyards. The phrase "that dwell" instructs them to go in settled areas and not in the wilderness. "In the Arabah," which means plain, teaches them to go in the plains and not over mountains and hills.

§ The Sages taught (*Tosefta* 8:1): How did the Jewish people cross the Jordan? Every day the Ark would travel behind the two flags of Judah and Reuben, but on that day the Ark traveled in front, as it is stated: "Behold, the Ark of the Covenant of the Lord of all the earth is passing before you" (Joshua 3:11). On every other day, the Levites would carry the Ark, but on this day the priests carried it, as is stated: "And when the soles of the feet of the priests that bear the Ark of the Lord, the Lord of all the earth, shall rest" (Joshua 3:13).

It is taught in a *baraita* (*Tosefta* 8:2) that Rabbi Yosei says: In three different places the priests carried the Ark. They carried it when the Jewish people crossed the Jordan, and when they surrounded Jericho (Joshua 6:6), and when they returned it to its proper place in the Holy of Holies during the reign of King Solomon (1 Kings 8:6).