

## NOTES

What was the height of the water – כַּמָּה גּוּבְהֵן שֶׁל מַיִם: This is Rashi's version of the text. The Maharsha prefers a different version of the text: How wide was the water? According to this version, Rabbi Yehuda meant that the water moved back twelve *mil* and left a dry space in the middle of the river, and then it returned afterward, as it is stated: "The Jordan turned backward" (Psalms 114:3).

וְכִיּוֹן שֶׁנִּשְׁטְבְּלוּ רַגְלֵי כַּהֲנָיִם בַּמַּיִם חָזְרוּ הַמַּיִם לְאַחֲרֵיהֶם, שֶׁנֶּאֱמַר: "וּכְבוֹא נֹשְׂאֵי הָאָרוֹן עַד הַיַּרְדֵּן וְגו' וַיַּעֲמֵדוּ הַמַּיִם הַיַּרְדִּים מִלְּמַעְלָה קָמוּ נֹד אַחֲדִי." וְכַמָּה גּוּבְהֵן שֶׁל מַיִם? שְׁנַיִם עָשָׂר מִיל עַל שְׁנַיִם עָשָׂר מִיל, כְּנֶגֶד מַחֲנֵה יִשְׂרָאֵל, דְּבַר רַבִּי יְהוּדָה;

אָמַר לוֹ רַבִּי אֶלְעָזָר בְּרַבִּי שְׁמַעוֹן: לְדַבְּרֶיךָ, אֵדָם קָל אוֹ מִיָּם קָלִים? הֲיֵי אוֹמֵר: מִיָּם קָלִים. אִם כֵּן בָּאִין מִיָּם וְשׁוֹטְפִין אוֹתָן!

And once the feet of the priests were immersed in the water of the Jordan River, the water flowed backward, as it is stated: "And when those carrying the Ark came to the Jordan and the feet of the priests that bore the ark were dipped in the brink of the water, for the Jordan overflows all its banks all the time of harvest; and the waters that came down from above stood, and rose up in one heap" (Joshua 3:15–16). And what was the height of the water?<sup>n</sup> Twelve *mil* by twelve *mil*, parallel to the size of the camp of the Jewish people who were passing through the Jordan. This is the statement of Rabbi Yehuda.

Rabbi Elazar, son of Rabbi Shimon, said to him: According to your statement, does a person move faster or does water move faster? You must say that water moves faster<sup>b</sup> than a person. If that is so, then before the camp of Israel crossed the river the water would come and drown them, as, after the water rose up to a height of twelve *mil* it then began flowing normally again.

## BACKGROUND

Water moves faster – מִיָּם קָלִים: There is obviously no predetermined speed at which water travels, and in a river its speed will depend on the length and angle of the incline at which the water is flowing. However, although the section of the Jordan River that is near Jericho is relatively flat and the water does not flow at a high speed, it still moves faster than the speed at which people walk, and it certainly moves faster than an entire encampment of people weighed down with possessions and animals.



Jordan River near Jericho

Forty *se'a* – אַרְבַּעִים סָאָה: Even according to the smallest calculation of a *se'a*, this amounts to a volume of more than 300 ℓ, and the weight of this volume of stones would be around 400 kg.

Rather, this teaches that the water gathered and rose in heaps upon heaps to a height of more than three hundred *mil*, until all the kings of the East and West saw it, as it is stated: “And it came to pass, when all the kings of the Amorites, that were beyond the Jordan westward, and all the kings of the Canaanites, that were by the sea, heard that the Lord had dried up the waters of the Jordan from before the children of Israel, until they were passed over, that their heart melted, neither was there spirit in them anymore, because of the children of Israel” (Joshua 5:1).

And even Rahab the prostitute said to Joshua’s messengers: “For we have heard how the Lord dried up the water of the Red Sea before you” (Joshua 2:10). And it is written: “And as soon as we had heard it, our hearts melted, neither did they remain any more spirit in any man, because of you” (Joshua 2:11). Evidently, the Canaanites were still terrified due to the splitting of the Red Sea, although that had taken place years earlier and in a distant location. It is understood from here how terrified they became when a similar miracle occurred close to where they lived.

While the Jewish people were still in the Jordan, Joshua said to them: Know for what purpose you are crossing the Jordan. It is in order to drive out the inhabitants of the land from before you, as it is stated: “And you shall drive out all the inhabitants of the land from before you” (Numbers 33:52). If you will do so, then all is well, but if not, water will come and drown *otikhem*. The Gemara asks: What is the meaning of the word *otikhem*? The Gemara explains: It is a combination of the words *me [oti]* and *you [etkhem]*.

While they were still in the Jordan, Joshua said to them: “Pick up every man of you a stone upon his shoulder, according to the number of the tribes of the children of Israel” (Joshua 4:5). And it is written: “That this may be a sign among you, that when your children ask in time to come, saying: What do you mean by these stones?” (Joshua 4:6). This will be a sign for the children that their ancestors crossed the Jordan.

While they were still in the Jordan, Joshua said to them: “Take out of the midst of the Jordan, out of the place where the priests’ feet stood, twelve stones made ready, and carry them over with you, and lay them down in the lodging place, where you shall lodge this night” (Joshua 4:3). One might have thought that they were required to place these stones at each and every lodging place where they stayed. Therefore, the verse states: “Where you shall lodge this night,” meaning only on that night.

Rabbi Yehuda says: Abba Halafta, and Rabbi Eliezer ben Matya, and Hananya ben Hakhinai stood on those same stones that the Jewish people took from the Jordan, and they measured them and found that each and every one weighed about forty *se'a*.<sup>8</sup> And it is learned as a tradition that a load that one can lift onto his shoulders is one-third of the weight of the load that he can carry when others load it onto him.

From here you can calculate the size of the cluster of grapes that the spies carried together from Eretz Yisrael, as it is stated: “And they carried it upon a pole between two” (Numbers 13:23). From the fact that it is stated that they carried the cluster of grapes “on a pole” do I not know that it was carried by two people? That is the only way it can be carried on a pole. What is the meaning when the verse states: “Between two”? It means that the spies carried it on two poles, and four people carried the cluster of grapes together. From here it can be deduced that the weight of the cluster was 480 *se'a*.

אָלָא מַלְמַד, שְׁהָיוּ מִים נִגְדָּשִׁין וְעוֹלִין בִּיפִין עַל גְּבִי בִּיפִין יִתֵּר מִשְׁלֹשׁ מֵאוֹת מִיל, עַד שָׂרְאוּ אוֹתָן כָּל מַלְכֵי מוֹרָח וּמִעֲרָב, שֶׁנֶּאֱמַר: “וַיְהִי כִשְׂמֹנֶה כָּל מַלְכֵי הָאֱמֹרִי אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן וַיִּמָּה וְכָל מַלְכֵי הַכְּנַעֲנִי אֲשֶׁר עַל הַיָּם אֶת אֲשֶׁר הוֹבִישׁ ה' אֶת מִי הַיַּרְדֵּן מִפְּנֵי בְנֵי יִשְׂרָאֵל עַד עֲבָרָם וַיִּמָּס לְבָבָם וְלֹא הָיָה בָּם עוֹד רוּחַ מִפְּנֵי בְנֵי יִשְׂרָאֵל.”

וְאִף רַחֲב הַזֹּנָה אָמְרָה לְשִׁלּוּחֵי יְהוֹשֻׁעַ: “כִּי שָׁמַעְנוּ אֶת אֲשֶׁר הוֹבִישׁ ה' אֶת מִי יַם סוּף” וְגו', וּבְתוֹב: “וְנִשְׁמַע וַיִּמָּס לְבָבָנוּ וְלֹא קָמָה עוֹד” וְגו'.

עוֹדָם בַּיַּרְדֵּן, אָמַר לָהֶם יְהוֹשֻׁעַ: דַּעוּ עַל מָה אַתֶּם עוֹבְרִים אֶת הַיַּרְדֵּן, עַל מִנַּת שְׁתוּרֵישׁוֹ אֶת יוֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם, שֶׁנֶּאֱמַר: “וְהוֹרִשְׁתֶּם אֶת כָּל יוֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם” וְגו', אִם אַתֶּם עוֹשִׂין כֵּן – מִיֻּטָּב, וְאִם לֹא – בְּאִין מִיִּם וְשׁוֹטְפִין אוֹתֵיכֶם. מֵאִי “אוֹתֵיכֶם”? אוֹתֵי וְאוֹתְכֶם.

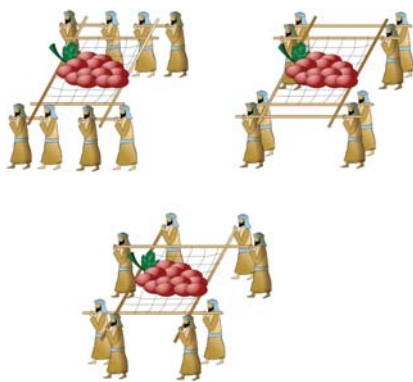
עוֹדָם בַּיַּרְדֵּן, אָמַר לָהֶם יְהוֹשֻׁעַ: “הֲרִימוּ לָכֶם אִישׁ אֶבֶן אַחַת עַל שִׁכְמוֹ לְמִסְפַּר שְׁבֵטֵי יִשְׂרָאֵל” וְגו', וּבְתוֹב: “לְמַעַן תִּהְיֶה זֹאת אוֹת בְּקִרְבְּכֶם כִּי יִשְׁאַלּוּ בְנֵיכֶם מִחוּר לֵאמֹר מָה הָאֲבָנִים הָאֵלֶּה לָכֶם” וְגו', סִימָן לְבָנִים שֶׁעָבְרוּ אֲבוֹת אֶת הַיַּרְדֵּן.

עוֹדָם בַּיַּרְדֵּן, אָמַר לָהֶם יְהוֹשֻׁעַ: “שְׂאוּ לָכֶם מִזֶּה מִתּוֹךְ הַיַּרְדֵּן מִמִּצֵּב רְגְלֵי הַכֹּהֲנִים הַכִּיִּין שְׁתֵּים עָשָׂר אֲבָנִים וְהֵעֲבַרְתֶּם אוֹתָם עִמָּכֶם וְהִנַּחְתֶּם אוֹתָם בְּמִלּוֹן אֲשֶׁר תִּלְוּנוּ בּוֹ הַלַּיְלָה” וְגו', יְכוּל בְּכָל מִלּוֹן וּמְלוֹן? תִּלְמוּד לומר: “אֲשֶׁר תִּלְוּנוּ בּוֹ הַלַּיְלָה”.

אָמַר רַבִּי יְהוּדָה: אַבָּא חֲלַפְתָּא וְרַבִּי אֱלִיעֶזֶר בֶּן מִתְיָא וְחַנְיָא בֶּן חֲכִינָאִי עָמְדוּ עַל אוֹתָן אֲבָנִים, וְשִׁיעְרוּם, כָּל אַחַת וְאַחַת שְׁקוּלָה כְּאַרְבָּעִים סָאָה, וְגַמְרִי, דְטַעוּנָא דְמַדְלֵי אִינִישׁ לְכַתְפֵיהּ – תִּלְתָּא דְטַעוּנִיָּה הוּי.

מִכָּאן אַתָּה מוֹחֵשֵׁב לְאִשְׁבוּל, שֶׁנֶּאֱמַר: “וַיִּשְׂאָהוּ בְּמוֹט בְּשָׁנִים” מִמִּשְׁמַע שֶׁנֶּאֱמַר “בְּמוֹט”, אִינִי יוֹדֵעַ שְׁבִשְׁנֵים? מָה תִּלְמוּד לומר “בְּשָׁנִים”? בְּשָׁנִי מוֹטוֹת.

Scales [turtanei] – טורטני: From the Greek τρῦτάνη, *trutanē*, which refers to a scale. Here the Gemara is referring to a pole that is held up by another pole, similar to the rod of a scale.



Spies carrying the poles, according to different opinions

אָמַר רַבִּי יִצְחָק: טוֹרְטָנִי וְטוֹרְטָנִי דְטוֹרְטָנִי, הָאֵלֶּיךָ בִּי צִדָּה? שְׂמֹנֶה נִשְׂאוֹ אֶשְׁבֵּל, אֶחָד נִשְׂאֵא רִימוֹן וְאֶחָד נִשְׂאֵא תַּאֲיִנָּה. יְהוֹשֻׁעַ וְכָלֵב לֹא נִשְׂאוּ כְּלוּם. אִי בְּעֵית אֵימָא: מְשׁוּם דְחָשִׁיבִי וְאִי בְּעֵית אֵימָא: שְׂלֵא הָיוּ בְּאוֹתָהּ עֵצָה.

פְּלִיגִי בֵּה רַבִּי אַמֵּי וְרַבִּי יִצְחָק נִפְחָא, חַד אָמַר: לְדַבְּרֵי רַבִּי יְהוּדָה.

Rabbi Yitzhak said: They were configured like upper rods of scales [turtanei]<sup>l</sup> that are balanced on the lower rods of scales, i.e., there were not two but four poles. How so? Eight of the spies carried the cluster of grapes,<sup>n</sup> one of them carried a pomegranate, and one carried a fig. Joshua and Caleb did not carry anything. Why did Joshua and Caleb not carry anything? If you wish, say that it is because they were more prominent than the others and it was beneath their dignity to carry such a load. And if you wish, say instead that they did not take part in the wicked counsel of the spies, as the cluster of grapes was brought by the spies to scare the people.

Rabbi Ami and Rabbi Yitzhak Nappaha disagree with regard to the dispute between the *tanna'im* as to the height of the water when the Jewish people crossed the Jordan. One says: According to the statement of Rabbi Yehuda, that the water stood at the height of twelve *mil*,

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Eight spies carried the cluster of grapes – שְׂמֹנֶה נִשְׂאוֹ אֶשְׁבֵּל: In contrast to the opinion of the Gemara, an entirely different description of the actions of the spies is found in *Tanna deVei Elyahu*: Ten of the spies carried either a pomegranate or fig in their hands, and the remaining two spies carried a cluster of grapes on a pole. This description corresponds to the straightforward understanding of the verse.

Perek VII  
Daf 34 Amud b

NOTES

In my eyes but not in the eyes of the Omnipresent – בְּעֵינֵי וְלֹא בְּעֵינֵי שְׁלֵ מְקוּם: It is explained in the *Sifrei* that Moses also did not think that it was a good idea to send spies. However, he thought that if he would agree to send the spies, the Jewish people would understand that he was not hiding from them anything bad about Eretz Yisrael, and they would decide on their own that there was no need to send them.

בְּחִנְיֵיתָן עָבְרוּ, לְדַבְּרֵי רַבִּי אֶלְעָזָר בְּרַבִּי שִׁמּוֹן – בְּזָה אַחַר זֶה עָבְרוּ.

the Jewish people crossed in the same formation as they camped. It was necessary for the water to stand only twelve *mil* high to allow for the entire encampment to pass through the Jordan. According to the statement of Rabbi Elazar, son of Rabbi Shimon, who said the water stood at a height of over three hundred *mil*, the water had to reach these heights to allow for enough time for everyone to cross the Jordan, as they crossed one after the other.

וְחַד אָמַר: בֵּין מִר וּבֵין מִר – בְּחִנְיֵיתָן עָבְרוּ. מִר סָבַר: אָדָם קָל, וּמִר סָבַר: מִים קָלִים.

And one says: According to both this Sage and that Sage, they crossed in the same formation as they camped. However, one Sage, Rabbi Yehuda, holds that a person moves faster than water, and one Sage, Rabbi Elazar son of Rabbi Shimon, holds that water moves faster than a person does.

”שְׂלַח לְךָ אֲנֹשִׁים” – אָמַר רִישׁ לְקִישׁ: ”שְׂלַח לְךָ” – מִדְּעַתְךָ, וְכִי אָדָם זֶה בּוֹרֵר חֶלֶק רַע לְעַצְמוֹ? וְהֵינּוּ דְכָתִיב: ”וַיִּיטָב בְּעֵינֵי הַדָּבָר”, אָמַר רִישׁ לְקִישׁ: ”בְּעֵינֵי” – וְלֹא בְּעֵינֵי שְׁלֵ מְקוּם.

Since the Gemara mentioned the cluster of grapes that the spies brought back from Eretz Yisrael, it continues discussing the story of the spies. It is stated in the Torah that God told Moses: “Send you men” (Numbers 13:2). Reish Lakish says: “Send you” means that you should send them at your own discretion and not as a divine command. As, if it were a divine command, does a person choose a bad portion for himself? Since God knew the nature of these spies and that they would ultimately slander the land, He certainly would not have sent them Himself. And this is the meaning of that which is written in the passage where Moses retold the story of the spies: “And it was good in my eyes” (Deuteronomy 1:23), and Reish Lakish says: The implication of these words is that it seemed good “in my eyes,” but not in the eyes of the Omnipresent.<sup>n</sup>

”וַיַּחְפְּרוּ לָנוּ אֶת הָאָרֶץ” – אָמַר רַבִּי חִיָּיא בַר אֲבָא: מְרַגְלִים לֹא נִתְבַּוְּנוּ אֶלָּא לְבוֹשְׁתָּהּ שֶׁל אָרֶץ יִשְׂרָאֵל. כָּתִיב הֵכָא: ”וַיַּחְפְּרוּ לָנוּ אֶת הָאָרֶץ”, וְכָתִיב הֵתָם: ”וַיַּחְפְּרָה הַלְּבָנָה וּבּוֹשָׁה הַחֶמְסָה” וְגו’.

The Torah relates that the people asked Moses to send spies so “that they may search the land for us” (Deuteronomy 1:22). Rabbi Hiyya bar Abba says: When the Jewish people asked to send spies, their intention was only to shame Eretz Yisrael. It is written here: “They may search [veyahperu] the land for us,” and it is written there: “Then the moon will be embarrassed [vehafsera], and the sun will be ashamed” (Isaiah 24:23).

But we have obtained only, etc. – וְאֵנוּ לֹא עָלְתָה בְּיָדֵינוּ וְכוּ' – In the *Midrash Tanhuma* (*Ha'azinu 7*), similar explanations for the names of all of the spies are given, citing Rabbi Moshe HaDarshan.

This teaches that Caleb separated himself – מִלְמַד שְׁפִירֵשׁ – קִלְבִּי: The commentaries add proofs from the verses for this assertion that Caleb separated himself from the other spies and went to Hebron. The verse states: “And I will bring him to the land to which he went” (Numbers 14:24), and in the book of Joshua it is stated that Caleb asked specifically for Mount Hebron as his inheritance: “Now therefore give me this mountain, from which the Lord spoke in that day” (Joshua 14:12).

Another spirit with him – רִיחַ אַחֲרַת עִמּוֹ – The Maharsha explains that as opposed to the other spies, who followed their animalistic spirit, Caleb followed his human spirit, or soul. Others explain that “another spirit” refers to the spirit of the forefathers accompanying him to save him from the counsel of the other spies (*Iyyun Ya'akov*; Rabbi David Luria). Alternatively, the word spirit is interpreted to mean direction, meaning that Caleb went in a different direction, so to speak, than did the other spies (*Sefat Emet*).

#### BACKGROUND

Anat, Alush, Talbush – עֵנַת, אֶלֶשׁ, תַּלְבוּשׁ – The locations of these cities are unknown. They were apparently located in Eretz Yisrael or nearby. It is possible that the city of Alush that is mentioned here is the place with the same name that is mentioned among the travels of the Jewish people in the wilderness (Numbers 33:13). It would also make sense that Anat refers to Anathoth, which is in the portion of Benjamin. There were apparently large stones in these places, possibly dolmens, that looked like they had been assembled by giants.

The Torah states with regard to the spies: “And these were their names: Of the tribe of Reuben, Shammua the son of Zaccur” (Numbers 13:4). Rabbi Yitzhak says: This statement that follows is a tradition of ours that was passed down to us from our ancestors: The spies were named after their actions, but we have obtained the interpretation of only<sup>n</sup> one name, the name of “Sethur the son of Michael” (Numbers 13:13). He is called Sethur, as he hid [satar] the actions of the Holy One, Blessed be He. In other words, he ignored the miracles that God performed for the Jewish people in Egypt and in the wilderness. He is called Michael, as he made Him, God, appear weak [makh] by saying that there was not enough food in the land for everyone.

Rabbi Yohanan says: We can also say an interpretation of the name: “Nahbi the son of Vophsi” (Numbers 13:14): He is called Nahbi, as he concealed [hehbi] the statement of the Holy One, Blessed be He, that the land is good, by delivering a distorted description of it. He is called Vophsi, as he stomped [pisse'a] on the attributes of the Holy One, Blessed be He, i.e., he did not believe in His promise to give Eretz Yisrael to the Jewish people.

It is also stated with regard to the spies: “And they went up into the south, and he came to Hebron” (Numbers 13:22). Why is the phrase “and he came” written in the singular form? The verse should have said: And they came. Rava says: This teaches that Caleb separated himself<sup>n</sup> from the counsel of the other spies and went and prostrated himself on the graves of the forefathers in Hebron. He said to them: My forefathers, pray for mercy for me so that I will be saved from the counsel of the spies.

The Gemara explains: Joshua did not go to the graves of the forefathers because Moses had already prayed for mercy for him, as it is stated: “And Moses called Hoshea son of Nun Joshua [Yehoshua]” (Numbers 13:16), meaning: God will save you [Ya yoshiakha] from the counsel of the spies. And this is the meaning of that which is written: “But My servant Caleb, because he had another spirit with him,<sup>n</sup> and has followed Me fully, him will I bring into the land where into he went” (Numbers 14:24), which implies that Caleb changed his mind over time. Joshua, however, was opposed to the intentions of the other spies from the outset.

The verse continues to state about Hebron: “And Ahiman, Sheshai, and Talmi, the children of Anak, were there” (Numbers 13:22). Ahiman was called by this name because he was the most skilled [meyumman] among his brothers. Sheshai was called by his name because he would turn the land that he treaded upon into ditches [shehatot] due to his large dimensions. Talmi was called this because he would turn the land that he treaded upon into furrows upon furrows [telamim] due to his weight.

Alternatively, their names signify another matter: Ahiman is the one who built the city of Anat. Sheshai built the city of Alush. Talmi built the city of Talbush.<sup>b</sup> The verse describes them as “the children of Anak” because they were so tall and large that it appeared as if they were wearing [ma'anikin] the sun as a necklace due to their height.

The continuation of the verse states: “Now Hebron was built seven years [shanim] before Zoan of Egypt [Mitzrayim]” (Numbers 13:22). The Gemara asks: What is the meaning of the phrase “was built”? If we say that it was actually built seven years before Zoan, would a person build a house for his younger son before he builds one for his older son? Canaan was the youngest son of Ham, as it is written: “And the sons of Ham: Cush, and Mizraim, and Put, and Canaan” (Genesis 10:6). How then could Hebron, a city in the land of Canaan, have been built before Zoan, a city in the land of Egypt, occupied by the descendants of Mizraim?

“וְאֵלֶּה שְׁמוֹתֵם לְמִטָּה רְאוּבֵן שְׁמוּעַ בֶּן זִכּוֹר.” אָמַר רַבִּי יִצְחָק, דְּבַר זֶה מְסוּרַת בְּיַדֵינוּ מֵאֲבוֹתֵינוּ: מְרַגְלִים עַל שֵׁם מַעֲשֵׂיהֶם נִקְרְאוּ, וְאֵנוּ לֹא עָלְתָה בְּיַדֵינוּ אֶלָּא אַחַד: סַתוּר בֶּן מִיכָאֵל, סַתוּר – שְׁפִירֵשׁ מַעֲשֵׂיו שֶׁל הַקְּדוּשׁ בְּרוּךְ הוּא: מִיכָאֵל – שְׁעֵשָׂה עֲצָמוֹ מִן.

אָמַר רַבִּי יוֹחָנָן, אִף אֲנוּ נֹאמַר: נַחְבִּי בֶן נָפְסִי, נַחְבִּי – שְׁהִחְבֵּיא דְּבְרֵינוּ שֶׁל הַקְּדוּשׁ בְּרוּךְ הוּא: וְנָפְסִי – שְׁפִירֵשׁ עַל מְדוּתָיו שֶׁל הַקְּדוּשׁ בְּרוּךְ הוּא.

“וַיַּעֲלוּ בְּנֵיב וּבָא עַד חֶבְרוֹן” – “וַיָּבֵאוּ” מִבְּעֵי לֵיה! אָמַר רַבָּא: מִלְמַד, שְׁפִירֵשׁ כָּלֵב מַעֲצַת מְרַגְלִים וְהֵלֵךְ וּנְשַׁתַּח עַל קִבְרֵי אֲבוֹת. אָמַר לְהֵן: אֲבוֹתֵי, בְּקִשׁוּ עֲלֵי רַחֲמִים שְׁאַנְצִיל מַעֲצַת מְרַגְלִים.

יְהוֹשֻׁעַ כָּבַר בְּקִשׁ מִשָּׂה עָלָיו רַחֲמִים, שְׁנֹאמַר: “וַיִּקְרָא מֹשֶׁה לְהוֹשֻׁעַ בֶּן נּוֹן יְהוֹשֻׁעַ” – יְהִי יוֹשִׁיעַךְ מַעֲצַת מְרַגְלִים. וְהֵינּוּ דְּכַתְּיב: “וַיַּעֲבְדֵי כָּלֵב עֵקֶב הִיתָה רִיחַ אַחֲרַת עִמּוֹ” וְכוּ'.

“וַיִּשֶׂם אַחִימָן שֵׁשִׁי וְתַלְמִי” וְכוּ' אַחִימָן – מִיּוֹמֵן שְׁבָאֲחָיו; שֵׁשִׁי – שְׁמִשִּׁים אֶת הָאָרֶץ בְּשַׁחְתוֹת. תַּלְמִי – שְׁמִשִּׁים אֶת הָאָרֶץ תַּלְמִים תַּלְמִים.

דְּבַר אַחֵר: אַחִימָן בָּנָה עֵנַת, שֵׁשִׁי בָּנָה אֶלֶשׁ, תַּלְמִי בָּנָה תַּלְבוּשׁ. “וַיִּלְדֵי הָעֵנָק” – שְׁמַעְנִיקִין חֲמָה בְּקוֹמָתָן.

“וְחֶבְרוֹן שִׁבְעַ שָׁנִים נִבְנְתָה” – מֵאֵי נִבְנְתָה? אֵילִימָא נִבְנְתָה מִמֶּשׁ, אֶפְשָׁר אָדָם בּוֹנֵה בֵּית לְבָנוֹ קִטְוֵן קוֹדֵם לְבָנוֹ גְּדוֹל? דְּכַתְּיב: “וּבְנֵי חָם כּוּשׁ וּמִצְרַיִם” וְכוּ'!

That Hebron was seven times more fruitful [*mevunna*] – שְׁהֵיְתָה מְבוּנָה עַל אֶחָד מִשְׁבְּעָה בְּצוּעַן. וְאִין לָךְ טְרָשִׁים בְּכָל אֶרֶץ יִשְׂרָאֵל יֵתֵר מִחֶבְרוֹן, מִשּׁוּם דְּקָבְרֵי בֵּה שִׁיבְבִי. וְאִין לָךְ מְעוּלָה בְּכָל הָאֶרְצוֹת יֵתֵר מֵאֶרֶץ מִצְרַיִם, שְׁנֵאָמַר: 'כְּגֹן ה' בְּאֶרֶץ מִצְרַיִם', וְאִין לָךְ מְעוּלָה בְּכָל אֶרֶץ מִצְרַיִם יֵתֵר מִצוּעַן, דְּכִתְיִב: 'כִּי הָיָה בְּצוּעַן שְׂרָיו', וְאִפִּילוּ הָכִי חֶבְרוֹן מְבוּנָה אֶחָד מִשְׁבְּעָה בְּצוּעַן.

That Hebron was seven times more fruitful [*mevunna*] – שְׁהֵיְתָה מְבוּנָה עַל אֶחָד מִשְׁבְּעָה: It is not surprising that Ham gave his youngest son an inheritance superior to the inheritance of his other sons, as there are many examples in the Bible of a father favoring his youngest son over the others. However, a father would first attend to the needs of his older sons before those of the youngest (*Iyyun Ya'akov*). According to this interpretation, when the verse states: "Now Hebron was built seven *shanim* before Zoan of Egypt," the phrase "seven *shanim*" does not mean seven years, but rather sevenfold, as in the word *mishne*, which means double (*HaKetav VehaKabbala*).

### BACKGROUND

**Stonier land** – טְרָשִׁים: This refers to very hard land that cannot be worked and used for agriculture. Generally, this kind of land is found in rocky areas where even the earth between the stones is too hard to be used for agriculture.

**The earth is thin** – דְּקִלְיֵשָׁא אֶרְעָא: Grain needs very deep earth in order to grow. Crops are generally grown in land that is suitable for intensive working, while sheep generally graze on the stubble that is left after the crops are harvested. Although shallow earth that rests on top of stone is not suitable for growing crops, other plants that have shorter roots can grow in this kind of earth. The nutritional value of such plants will be greater than straw and fatten the animals that graze there.

### HALAKHA

**Rams from Moab** – אֵילִים מִמוֹאָב: One who brings an offering must bring from the choicest selection. Therefore, animals for sacrifices were brought from the places where the livestock was superior: Rams were brought from Moab, broad-shouldered sheep from Hebron, calves from the Sharon, and chicks from Har HaMelekh (Rambam *Sefer Avoda, Hilkhot Issurei Mizbe'ah* 7:1–2).

אֶלְא שְׁהֵיְתָה מְבוּנָה עַל אֶחָד מִשְׁבְּעָה בְּצוּעַן. וְאִין לָךְ טְרָשִׁים בְּכָל אֶרֶץ יִשְׂרָאֵל יֵתֵר מִחֶבְרוֹן, מִשּׁוּם דְּקָבְרֵי בֵּה שִׁיבְבִי. וְאִין לָךְ מְעוּלָה בְּכָל הָאֶרְצוֹת יֵתֵר מֵאֶרֶץ מִצְרַיִם, שְׁנֵאָמַר: 'כְּגֹן ה' בְּאֶרֶץ מִצְרַיִם', וְאִין לָךְ מְעוּלָה בְּכָל אֶרֶץ מִצְרַיִם יֵתֵר מִצוּעַן, דְּכִתְיִב: 'כִּי הָיָה בְּצוּעַן שְׂרָיו', וְאִפִּילוּ הָכִי חֶבְרוֹן מְבוּנָה אֶחָד מִשְׁבְּעָה בְּצוּעַן.

וְחֶבְרוֹן טְרָשִׁים הָיִי? וְהָא כְּתִיב: 'וַיְהִי מִקֵּץ אַרְבָּעִים שָׁנָה וַיֹּאמֶר אֲבִשְׁלוֹם אֶל הַמֶּלֶךְ אֶלְכָה נָא' וְגו'. וְאָמַר רַב אֲוִיָּא, וְאִיתֵימָא רַבָּה בַר בַּר חֲנַן: שְׁהֵלָךְ לְהֵבִיא כְבָשִׂים מִחֶבְרוֹן. וְתַנְיָא: אֵילִים מִמוֹאָב, כְּבָשִׂים מִחֶבְרוֹן! מִינְהּ! אֵינְדִי דְקִלְיֵשָׁא אֶרְעָא, עֲבָדָה רְעִיָּא וְשִׁמְן קַיִינָא.

וַיָּשֻׁבוּ מִתּוֹר הָאֶרֶץ

Rather, the meaning of the verse is that Hebron was seven times more fruitful [*mevunna*]<sup>N</sup> than Zoan. And there is no stonier land<sup>B</sup> in Eretz Yisrael than Hebron. This is evident because they would bury the dead there, just as the forefathers were buried there. This was done only in land that was not suitable for agriculture. And of all the lands, there is none of a higher quality than the land of Egypt, as it is stated: "Like the garden of the Lord, like the land of Egypt" (Genesis 13:10). And there was no higher-quality land in all of the land of Egypt than Zoan, as it is written with regard to Pharaoh's ministers, who would certainly have lived on the finest land in the country: "For his princes are in Zoan" (Isaiah 30:4). And even so, Hebron was seven times more fruitful than Zoan.

The Gemara asks: **But** is the land in Hebron in fact stony? **But** isn't it written: "And it came to pass at the end of forty years, that Absalom said to the king: I pray, let me go and pay my vow, which I have vowed to the Lord, in Hebron" (II Samuel 15:7)? **And** Rav Avya says, and some say that it was Rabba bar bar Hanan: This means that Absalom went to bring sheep specifically from Hebron. **And it is taught** in a *baraita* (*Tosefta, Menahot* 9:13): One must bring the choicest animals to the Temple as offerings. Rams are brought from Moab,<sup>H</sup> and sheep are brought from Hebron. This indicates that Hebron has rich land where fat and healthy sheep are raised. The Gemara answers: **From this** very source it can be proven that Hebron is not suitable for agriculture. **Since the earth there is thin,**<sup>B</sup> it produces only grass for grazing and fattens the livestock.

The verse states: "And they returned from spying out the land at the end of forty days.