

כִּמְאֵן? כְּרַבִּי שְׁמַעוֹן.

In accordance with whose opinion is the *baraita*? It is in accordance with the opinion of Rabbi Shimon, who holds that the verse: “You shall keep alive no one who breathes” (Deuteronomy 20:16), is not referring to the gentiles living outside of Eretz Yisrael, because there is no concern that the Jewish people will learn “to do like all their abominations” (Deuteronomy 20:18), as these Canaanites are not located in Eretz Yisrael.

בֹּא וְרֵאֵה כַּמָּה נִסִּים נַעֲשׂוּ בְּאוֹתוֹ הַיּוֹם:
עָבְרוּ יִשְׂרָאֵל אֶת הַיַּרְדֵּן, וּבָאוּ לְהַר
גְּרִיזִים וְלְהַר עֵיבָל יַתֵּר מִשְׁשִׁים מִיָּל,
וְאִין כָּל בְּרִיָּה יִכּוֹלָה לַעֲמוֹד בְּפָנֵיהֶם.
וְכָל הָעוֹמֵד בְּפָנֵיהֶם מִיָּד נִתְּרוּ, שְׁנַאֲמַר:
”אֵת אֵימָתִי אֲשַׁלַּח לְפָנֶיךָ וְהִמְתִּי אֶת
כָּל הָעָם אֲשֶׁר תִּבְאָ בָהֶם” וְגו’.

וְאוֹמֵר: ”תִּפֹּל עֲלֵיהֶם אֵימָתָה וְפָחַד...
עַד יַעֲבֹר עִמָּךְ ה’” – זוּ בִּיאָה רֵאשׁוֹנָה;
”עַד יַעֲבֹר עִם זוּ קָנִית” – זוּ בִּיאָה שְׁנִיָּה,

אָמַר מֵעַתָּה: רְאוּיִין הָיוּ יִשְׂרָאֵל לַעֲשׂוֹת
לָהֶם נִסִּים בְּבִיאָה שְׁנִיָּה כְּבִיאָה רֵאשׁוֹנָה,
אֲלָא שְׁגָרַם הַחֲטָא:

§ The Gemara continues to discuss the entrance of the Jewish people into Eretz Yisrael: **Come and see how many miracles were performed on that day:^N The Jewish people crossed the Jordan, and they arrived at Mount Gerizim and Mount Ebal, which are more than sixty *mil* from the river, and on that day no entity was able to stand before them. And anyone who stood before them was immediately struck with diarrhea,^N as it is stated: “I will send My terror before you, and will confound all the people that you encounter” (Exodus 23:27).**

And similarly, the verse says: “**Terror and dread falls upon them;** by the greatness of Your arm they are as still as a stone; **till Your people pass over, Lord**” (Exodus 15:16). This alludes to the first arrival of the Jewish people in Eretz Yisrael, during the period of Joshua. The verse continues: “**Till the people that You have gotten pass over**” (Exodus 15:16). This alludes to the second arrival, when the Jews returned to Eretz Yisrael from Babylonia after the destruction of the First Temple.

Accordingly, say from now that the Jewish people were worthy of having a miracle performed for them during the second arrival, just like they were worthy of having miracles performed for them during the first arrival, but their sin caused^N them to enter Eretz Yisrael through a natural process, with the permission of the kings of other nations.

NOTES

כִּמְאֵן – כְּמָה: How many miracles were performed on that day – **כִּמְאֵן**: This is the opinion of the mishna. However, the dissenting opinion of Rabbi Yishmael is cited in the Jerusalem Talmud, according to which the blessings and curses were recited fourteen years later, after Eretz Yisrael was conquered and divided among the tribes. See also the Maharsa, who points out that the blessings and curses appear in the book of Joshua only after the conquest of Jericho and the city of Ai.

מִיָּד נִתְּרוּ – מִיָּד נִתְּרוּ: Struck with diarrhea – According to Rashi, this is derived from the phrase “And I will confound.” He explains that this means that their intestines were confounded and their function disrupted. In contrast, the Maharsa explains that it is derived from the phrase “I will send My terror,” as diarrhea can be caused by feelings of fear.

שְׁגָרַם הַחֲטָא – Sin caused – Rashi explains that the sins referred to here are the sins of the Jews during the period of the First Temple. The Ya’avetz asks why a later generation would be punished for those sins, which they did not commit. He explains that the sin that the Gemara speaks of is the sin of marrying gentile women, based on the verses in the books of Ezra and Nehemiah that state that the generation that returned from Babylonia was guilty of this sin.

They took [kippehu] – קיפלו: The root *kuf, peh, lamed* has a similar meaning to the root *khaf, peh, lamed*; its basic meaning is to fold. More broadly, the word has several meanings, among them to take or remove an object, as is the case here.

Hornet [tzira] – צרעה: There are commentaries who maintain that this refers to a type of disease similar to leprosy (Ibn Ezra). However, most translators and commentaries explain that it is a type of flying insect. According to this interpretation, *tzira* refers to the large hornet of the species *Vespa orientalis* commonly known as the Oriental wasp. The sting of this hornet is very painful, especially if it attacks a sensitive part of the body. An attack of swarming hornets can even prove to be fatal.



Oriental wasp

HALAKHA

The stones of the ephod – אבני האפוד: According to the Rambam the names on the stones of the ephod were written in the following manner: There were twenty-five letters on each stone; the stone that has Reuben's name on it was worn on the right shoulder, and the stone that has Simeon written on it was worn on the left shoulder (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 9:9).

BACKGROUND

The stones of the ephod – אבני האפוד:



Replicas of the stones of the ephod according to the Rambam

ואחר כך הביאו את האבנים ובנו את המזבח וסדוהו בסיד, וכתבו עליהם את כל דברי התורה בשבעים לשון, שנאמר: "באר היטב";

והעלו עולות ושלמים ואכלו ושתו ושמחו, וברכו וקללו, וקיפלו את האבנים ובאו ולנו בגלגל, שנאמר: "והעברתם אותם עמכם והנחתם אותם במלון".

יכול בכל מלון ומלון? תלמוד לומר: "אשר תלינו בו הלילה", וכתוב: "ואת שתים עשרה האבנים אשר לקחו" וגו'.

תנא: צרעה לא עברה עמהם. ולא? והא כתיב: "ושלחתי את הצרעה לפניך!"

אמר רבי שמעון בן לקיש: על שפת ירדן עמדה וזרקה בהן מרה, וסימתה עיניהן מלמעלה וסיסתן מלמטה, שנאמר: "ואנכי השמדתי את האמרי מפניהם אשר בגבה ארזים גבהו וחסן הוא כאלונים ואשמיד פרו ממעל ושרשיו מתחת" וגו'.

רב פפא אמר: שתי צרעות הואי, חדא דמשה וחדא דיהושע, דמשה לא עבר, דיהושע עבר.

"ששה שבטים עלו לראש הר גריזים" בר. מאי "והחציוו"? אמר רב כהנא: בדרך שחלוקין כאן, כך חלוקין באבני אפוד.

מיתבי: שתי אבנים טובות היו לו לכהן גדול על כתיפיו, אחת מכאן ואחת מכאן, ושמות שנים עשר שבטים כתוב עליהם, ששה על אבן זו וששה על אבן זו, שנאמר: "ששה משמותם על האבן האחת" וגו'.

שניה בתולדותם ולא ראשונה בתולדותם, מפני שיהודה מוקדם. וחמשים אותיות היו, עשרים וחמש על אבן זו ועשרים וחמש על אבן זו.

רבי חנינא בן גמליאל אומר:

The Gemara continues its description of the entrance into Eretz Yisrael during the period of Joshua: **And afterward they brought the stones and built the altar on Mount Ebal, and plastered it over with plaster, and wrote on the stones all of the words of the Torah in seventy languages, as it is stated:** "And you shall write on the stones all of the words of this law clearly elucidated" (Deuteronomy 27:8).

And they sacrificed burnt-offerings and peace-offerings, and they ate and drank and celebrated, and they uttered the blessings, and they uttered the curses, and they took [kippehu]¹ the stones with them, and they arrived and slept in Gilgal, as it is stated: "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. And it is written: "And those twelve stones, which they took out of the Jordan, Joshua set up in Gilgal" (Joshua 4:20).

It is taught in a *baraita* (*Tosefta* 11:10): The hornet [tzira]¹ did not cross the Jordan with them. The Gemara asks: And did it not? But isn't it written: "And I will send the hornet before you, which shall drive out the Hivites, and the Canaanites" (Exodus 23:28)?

Rabbi Shimon ben Lakish says: The hornet stood on the banks of the Jordan and threw its venom at the inhabitants of the land and it blinded their eyes from above and castrated them from below, as it is stated: "Yet I destroyed the Amorites before them, whose height was like the height of the cedars, and they were strong as the oaks; yet I destroyed their fruit from above, and their roots from beneath" (Amos 2:9).

Rav Pappa said: There were two hornets. One was the hornet of Moses, which helped conquer the eastern side of the Jordan, and one was the hornet of Joshua. The hornet of Moses did not cross the Jordan, but the hornet of Joshua did cross.

It is stated in the mishna: Six tribes ascended to the top of Mount Gerizim, as it is stated: "Half of them in front of Mount Gerizim and the half of them in front of Mount Ebal" (Joshua 8:33). The Gemara asks: What is the meaning of the term "and the half of them"? It seems to be referring to a division that already existed. Rav Kahana says: The same way that the tribes were divided up here on the mountains, so too were they divided on the stones of the ephod, a garment of the High Priest.

The Gemara raises an objection to this answer: The High Priest had two precious stones on the part of the ephod that rested on his shoulders, one on this side and one on that side, and the names of the twelve tribes were written on them, six on this stone and six on that stone, as it is stated: "Six of their names on the one stone, and the names of the six that remain on the other stone, according to their birth" (Exodus 28:10).

It is derived from the verse that only the names on the second stone were written according to the order of their birth: Gad, Asher, Issachar, Zebulun, Joseph, Benjamin. But the names on the first stone were not written according to the order of their birth, as Judah was written first, and afterward came Reuben, Simeon, Levi, Dan, and Naphtali. And there were fifty letters on the two stones of the ephod,^{1b} twenty-five letters on this stone and twenty-five on that stone.

Rabbi Hanina ben Gamliel says:

By a fountain [alei ayin] – עלי עין – Rabbeinu Hananel interprets this to mean: Leave [ali] us and go away, evil eye [ayin].

לֹא בְדֶרֶךְ שְׁחֻלְקֵינָם בְּחֻמְשׁ הַפְּקוּדִים
חֻלְקֵינָם בְּאֶבְנֵי אֶפֶד. אֲלֵא בְדֶרֶךְ שְׁחֻלְקֵינָם
בְּחֻמְשׁ שֵׁנִי.

The names of the tribes were **not divided on the stones of the ephod the same way that they were divided in the list found at the beginning of the book of Numbers (Numbers 1:1–15). Rather they were divided the way that they were divided in the second book, i.e., Exodus (Exodus 1:2–4).**

כִּיצַד? בְּנֵי לֵאָה כְּסִידְרוֹן, בְּנֵי רַחֵל אַחַד
מִכָּאן וְאַחַד מִכָּאן, וּבְנֵי שִׁפְחוֹת בְּאֶמְצַע.

How were they written? On one stone, the names of the sons of Leah were written in the order of their birth: Reuben, Simeon, Levi, Judah, Issachar, and Zebulun. On the other stone the sons of Rachel were written. One, Benjamin, was written on this side, i.e., at the bottom of the list, and one, Joseph, was written on that side, i.e., at the top of the list. And the children of the handmaids, i.e., Bilhah and Zilpah, who were Dan, Naphtali, Gad, and Asher, were written on the second stone in the middle.

וְאֵלֶּא מֵאֵי אֲנִי מְקַיֵּים "בְּתוֹלְדוֹתָם"
כְּשִׁמּוֹתֵן שִׁקְרָא לְהֵן אַבֵּיהֶן וְלֹא כְּשִׁמּוֹת
שִׁקְרָא לְהֵן מִשָּׂה, רְאוּבֵן – וְלֹא רְאוּבֵנִי,
שִׁמְעוֹן – וְלֹא שִׁמְעוֹנִי, דָּן – וְלֹא דָנִי, גָּד –
וְלֹא גָדִי, תִּיבְתָא דְרַב כְּהֵנָא! תִּיבְתָא.

But rather, if their names were not written in the order of their births, then how do I establish the meaning of the phrase: "According to their birth" (Exodus 28:10)? It means that their names were written according to the names that their father, Jacob, called them, and not according to the names that Moses called them. On the stones it said Reuben, and not Reubenites; Simeon, and not Simeonites; Dan, and not Danites; Gad, and not Gadites. This baraita contradicts Rav Kahana's opinion, as according to all of the opinions in the baraita, the division of the names on the ephod is not identical to the division of the tribes on Mount Gerizim and Mount Ebal. The Gemara confirms: The refutation of the opinion of Rav Kahana is in fact a conclusive refutation.

וְאֵלֶּא מֵאֵי "וְהַחֲצִי?" תִּנָּא: חֲצִי שֶׁל מוֹל
הַר גְּרִזִים מְרֻבָּה מִחֲצִי שֶׁל הַר עֵיבָל,
מִפְּנֵי שְׁלוֹי לְמִטָּה.

The Gemara asks: **Rather, what is meant by the phrase: "And the half of them facing Mount Ebal" (Joshua 8:33)? It is taught in a baraita: The use of the definitive article in the verse indicates that the smaller half of the Jewish people was on Mount Ebal. The half that was facing Mount Gerizim was larger than the half on Mount Ebal, because the tribe of Levi was included in the group that was facing Mount Gerizim, and they remained on the bottom between the two mountains.**

אֲדַרְבָּה, מִפְּנֵי שְׁלוֹי לְמִטָּה בְּצִרֵי לְהוֹ
הָכִי קָאָמַר: אִף עַל פִּי שְׁלוֹי לְמִטָּה בְּנֵי
יוֹסֵף עִמָּהֶם, שִׁנְאָמַר: "וַיִּדְבְּרוּ בְּנֵי יוֹסֵף
אֶת יְהוֹשֻׁעַ לֵאמֹר מִדּוּעַ נִתְּתָה לִי נַחֲלָה
גְּדוֹלָה אַחַד וְחֻבֵּל אַחַד וְאֲנִי עִם רַב... וַיֹּאמֶר
אֵלֵיהֶם יְהוֹשֻׁעַ אִם עִם רַב אֶתָּה עֲלֶיךָ לָךְ
הַיַּעֲרָה."

The Gemara is puzzled by this statement: **On the contrary, because the tribe of Levi remained on the bottom they were fewer in number. The Gemara answers: This is what the baraita is saying: Although the tribe of Levi was on the bottom, the descendants of Joseph were among them, and the tribe of Joseph was numerous, as it is stated: "And the children of Joseph spoke to Joshua, saying: Why did you give me a single lot and one part for an inheritance, seeing I am a great people, forasmuch as the Lord has blessed me thus, and Joshua said to them: If you are a great people, you should go up to the forest" (Joshua 17:14–15).**

אָמַר לְהֵן: לְכוּ וְהִתְבַּאוּ עִצְמְכֶם בְּיַעֲרִים,
שְׁלֹא תִשְׁלוּט בְּכֶם עֵין הָרַע. אָמְרוּ לֵיהֶן:
וְרַעִיָה דְיוֹסֵף לֹא שְׁלֵטָא בֵּיה עֵינָא בִּישָׂא,
דְּכְתִיב: "בֶּן פֶּרֶת יוֹסֵף בֶּן פֶּרֶת עָלֵי עֵין",
וְאָמַר רַבִּי אַבְהוּ: אֵל תְּהִי קוֹרָא "עָלֵי עֵין"
אֲלֵא "עוֹלֵי עֵין".

The Gemara explains that Joshua said to them: **Go and hide yourselves in the forests, so that the evil eye will not have dominion over you, as you are such a large number of people. The tribe of Joseph said to him: The evil eye does not have dominion over the offspring of Joseph, as it is written: "Joseph is a fruitful vine, a fruitful vine by a fountain" (Genesis 49:22), and Rabbi Abbahu says: Do not read the verse as saying: "By a fountain [alei ayin]";^N rather, read it as: Those who rise above the evil eye [olei ayin], teaching that Joseph and his descendants are not susceptible to the evil eye.**

רַבִּי יוֹסֵי בְרַבִּי חֲנִינָא אָמַר, מִהֲכָא: "וַיִּדְגּוּ
לְרַב בְּקֶרֶב הָאָרֶץ", מִה דְגִים שְׁבִימִים – מִים
מְכַסִּין עֲלֵיהֶן וְאֵין הָעֵין שׁוֹלֵטת בָּהֶן, אִף
וְרַעִיָה שֶׁל יוֹסֵף אֵין הָעֵין שׁוֹלֵטת בָּהֶן.

The Gemara cites an alternative source for the assertion that the evil eye holds no sway over Joseph and his descendants: **Rabbi Yosei, son of Rabbi Hanina, said that it is derived from here: Jacob blessed Joseph's children and said: "And let them grow [veyidgu] into a multitude in the midst of the earth" (Genesis 48:16). Just as with regard to fish [dagim] in the sea, waters cover them and the evil eye therefore has no dominion over them, so too, with regard to Joseph's descendants, the evil eye has no dominion over them.**

Here Benjamin is written in full – הַכָּא בְנִימִין שְׁלָם – The written form of the Torah as it appears in scrolls to this day lacks vowels. All Hebrew letters are consonants, but several letters occasionally serve as matres lectionis, Latin for mothers of reading, thereby contributing to the pronunciation of the words in which they appear. These letters are *alef, heh, vav, and yod*, which in the middle or end of a word might alter the sound and sometimes the meaning of the word. For example, the Hebrew name Benjamin can be written with two instances of the letter *yod*, or with only one. The former style is called *malei*, plene or full, and the latter is called *haser*, defective.

LANGUAGE

Public [*parhesya*] – פְּרִהָסְיָא: From the Greek *παρρησία, parrēsia*, meaning freedom of speech and free reign. The Sages use this word to refer to something that is done in public and is visible to all.

His image [*deyokeno*] – דְּיוֹקְנוֹ: This word is derived from Greek. Some explain that it comes from the word *δείκναι, deiknain*, which refers to an engraved or embroidered image. However, the *geonim* explain that it is a combination of two Aramaic words, *dio-ikonin*, from the Greek *εἰκών, eikon*, meaning image. The word therefore means a duplicate or copy of an image.

NOTES

His work – מְלָאכְתּוֹ: The Maharsha explains that the fact that the verse states: “His work,” rather than stating work, or his master’s work, implies that he went to the house for his own purposes.

From between his fingernails – מִבֵּין צִפּוֹרְנֵי יָדָיו: Rav Hai Gaon explains that the term fingernails is not to be understood literally. Rather, it means that his semen emerged without him engaging in sexual intercourse with her (see *Ben Yehoyada*). Others have an alternative version of the text, according to which the Gemara states: His desire left him from between his fingernails. The meaning according to this version is apparently in accordance with the explanation of Rav Hai Gaon.

הֲיֵי חֲמִשִּׁים אוֹתִיּוֹת – חֲמִשִּׁים נְכִי חֲדָא הָוִינָא! אָמַר רַבִּי יִצְחָק: יוֹסֵף הוֹסִיפוּ לוֹ אוֹת אַחַת, שְׁנַאֲמַר: “עֲדוּת בִּיהוֹסֵף שְׁמוֹ בְּצֵאתוֹ עַל אֶרֶץ מִצְרַיִם.”

מִתְקִיף לָהּ רַב נַחְמָן בְּרִי יִצְחָק: “בְּתוֹלְדָתָם” בְּעֵינָי! אֵלָּא, כָּל הַתּוֹרָה כּוּלָּה “בְּנִימִין” בְּתִיב, וְהֵכָא “בְּנִימִין” שְׁלָם, בְּדַכְתִּיב: “וְאָבִיו קָרָא לוֹ בְּנִימִין.”

אָמַר רַב חֲנָא בְּרִי בִּיזְנָא אָמַר רַבִּי שְׁמַעוֹן חֲסִידָא: יוֹסֵף שְׁקִידֵשׁ שִׁם שְׁמִים בְּסִתְרָא – הוֹסִיפוּ עָלָיו אוֹת אַחַת מִשְׁמוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא. יְהוּדָה שְׁקִידֵשׁ שִׁם שְׁמִים בְּפְרִהָסְיָא – נִקְרָא כּוּלָּה עַל שְׁמוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא.

יוֹסֵף מַאי הָיָא? דְּכַתִּיב: “וַיְהִי בֵּהִיּוֹם הַהוּא וַיָּבֵא הַבְּיָתָה לַעֲשׂוֹת מְלָאכְתּוֹ” – אָמַר רַבִּי יוֹחָנָן: מְלִמְד, שְׁשִׁינְהֵם לְדַבֵּר עֲבִירָה נִתְכַּוְּנוּ. וַיָּבֵא הַבְּיָתָה לַעֲשׂוֹת מְלָאכְתּוֹ” – רַב וּשְׁמוּאֵל, חֵד אָמַר: לַעֲשׂוֹת מְלָאכְתּוֹ מִמֶּשׁ, וְחֵד אָמַר: לַעֲשׂוֹת צְרָכָיו נִכְנָס.

“וְאִין אִישׁ מֵאַנְשֵׁי הַבַּיִת” וְגו’ – אֶפְשָׁר בֵּית גְּדוֹל כְּבֵיתוֹ שֶׁל אוֹתוֹ רִשְׁעֵי לֹא הָיָה בּוֹ אִישׁ? תִּנָּא דְּבִי רַבִּי וְשִׁמְעֵאל: אוֹתוֹ הַיּוֹם יוֹם חֲגֹם הָיָה, וְהִלְכוּ כּוּלָּן לְבֵית עֲבוּדָה זָרָה שְׁלֵהֶם, וְהָיָא אִמְרָה לָהֶן חוֹלָה הָיָא. אָמְרָה: אִין לִי יוֹם שְׁנִיזְקֵק לִי יוֹסֵף בַּיּוֹם הַהוּא.

“וְתִתְפָּשֶׂהוּ בְּבִגְדוֹ לְאֹמַר” וְגו’ – בְּאוֹתָהּ שַׁעָה בְּאֵתָהּ דְּיוֹקְנוֹ שֶׁל אָבִיו וְנִרְאָתָה לוֹ בַּחֲלוֹן, אָמַר לוֹ: יוֹסֵף, עֲתִידִין אַחֲיֶיךָ שְׁיִמְתְּבוּ עַל אֲבֵי אִפּוֹד וְאֵתָהּ בִּינֵיהֶם. רֹצֵנִךְ שְׁיִמְתָּה שְׁמֶיךָ מִבִּינֵיהֶם וְתִקְרָא רוּעִיהָ זּוֹנוֹת? דְּכַתִּיב: “רוּעֵה זּוֹנוֹת יִאֲבֹד הוֹן!”

מִיָּד: “וְתִשָּׁב בְּאֵיתָן קִשְׁתּוֹ” – אָמַר רַבִּי יוֹחָנָן מִשׁוּם רַבִּי מְאִיר: שְׁשָׁבָה קִשְׁתּוֹ לְאֵיתָנוּ. “וַיִּפְּזוּ זְרוּעֵי יָדָיו” – נִנְעַץ יָדָיו בְּקִרְקַע וַיִּצְאָה שְׁכֵבֶת זְרַעוֹ מִבֵּין צִפּוֹרְנֵי יָדָיו.

The Gemara asks with regard to the *baraita* that contradicts Rav Kahana’s opinion: **Are these names of the tribes, which were written on the ephod, composed of a total of fifty letters? There are only forty-nine. Rabbi Yitzhak says: They added one letter to the name of Joseph [Yosef] when it was written on the ephod, as it is stated: “He appointed it in Joseph [Yehosef] for a testimony when He went forth against the land of Egypt” (Psalms 81:6).**

Rav Nahman bar Yitzhak objects to this: **We require the names to be written “according to their birth,” and Joseph was not called Yehosef from birth. Rather, the explanation is as follows: Throughout the entire Torah, the name of Benjamin is written without a second letter yod between the letters mem and nun, and here, where he is born, Benjamin is written in full,^b spelled with a second yod. As it is written: “But his father called him Benjamin” (Genesis 35:18).** Therefore, his name was written on the ephod with a second *yod*, “according to his birth.”

S Rav Hana bar Bizna says that Rabbi Shimon Hasida says: **Joseph, who sanctified the name of Heaven in private, had one letter of the name of the Holy One, Blessed be He, the letter heh, added to his name. Whereas in the case of Judah, who sanctified the name of Heaven in public [befarhesya]^l at the Red Sea during the exodus from Egypt, merited that his entire name is called by the name of the Holy One, Blessed be He, as the entire four-letter name of God can be found within Judah’s name.**

The Gemara explains: **What is the situation where Joseph sanctified God’s name in private? As it is written: “And it came to pass on a certain day, when he went into the house to do his work” (Genesis 39:11). Rabbi Yoḥanan says: This teaches that both Joseph and Potiphar’s wife stayed in the house, as they intended to perform a matter of sin. With regard to the phrase “when he went into the house to do his work,”ⁿ Rav and Shmuel engage in a dispute with regard to its meaning. One says: It means that he went into the house to do his work, literally. And one says: He entered the house in order to fulfill his sexual needs with her.**

The verse continues: **“And there was none of the men of the house there within” (Genesis 39:11).** The Gemara asks: **Is it possible that in such a large and important house like the house of that wicked man that no one was in there? The school of Rabbi Yishmael taught: That day was their festival day and they all went to their house of idol worship; and she told them that she was sick and could not go, as she said to herself: I have no day on which Joseph will attend to me like this day.**

The verse states: **“And she caught him by his garment, saying: Lie with me” (Genesis 39:12).** At that moment his father’s image [*deyokeno*]^l came and appeared to him in the window. The image said to him: **Joseph, the names of your brothers are destined to be written on the stones of the ephod, and you are to be included among them. Do you desire your name to be erased from among them, and to be called an associate [ro’eh] of promiscuous women? As it is written: “But he who keeps company with harlots wastes his riches” (Proverbs 29:3), as he loses his honor, which is more valuable than wealth.**

Immediately: “And his bow abode [teishev] firm” (Genesis 49:24). Rabbi Yoḥanan says in the name of Rabbi Meir: **This means that his bow, i.e., his penis, returned [shava] to its strength, as he overcame his desire. The verse about Joseph continues: “And the arms of his hands were made supple” (Genesis 49:24), meaning that he dug his hands into the ground and his semen was emitted between his fingernails.ⁿ**

Foreign land [akhsaneyut] – אַכְסַנְיֹוּת: This word is used here in an unusual fashion, as a derivative of the Greek ξένια, *xenia*, which refers to an alien, or foreigner or guest status.

Royal characteristics [ginnunei malkhut] – גִּנּוּנֵי מַלְכוּת: According to Rashi, this word is similar to the word color [gavan] and it is borrowed here to refer to a behavior or a mannerism of royalty. In *Arukh* the text reads *ginisi*, which is apparently derived from the Greek γένεσις, *genesis*, meaning origin or source. In this Gemara it means that Pharaoh saw signs that Joseph came from royal lineage.

NOTES

Muppim – מִפִּים: The meaning of this name is not explained here. Rashi quotes the *Midrash Tanhuma*, which explains that Joseph studied from the mouth [mippeh] of Jacob the same way Jacob himself studied from his teachers. A similar interpretation is found in *Bereshit Rabba*, where it is also explained that the name Muppim is derived from the word beauty [yof]. The explanation of *Targum Yonatan* is that Joseph was sold to Muf, another name for Egypt.

Seventy languages – שִׁבְעִים לְשׁוֹן: It appears from here that Hebrew is not counted as one of the seventy languages, and that the Jewish people are accordingly not counted as one of the seventy nations (*Tosefot HaRash; Tosefot HaRosh*).

“By the hands of the Mighty One of Jacob” (Genesis 49:24): Who caused his name to be etched onto the stones of the ephod? It was only the might of Jacob. “From there, from the Shepherd, the Stone of Israel” (Genesis 49:24) means: From there, because of Joseph’s ability to withstand this trial, he merited to become a shepherd [ro’eh] of the Jewish people, as it is stated: “Listen, O Shepherd of Israel, who leads like the flock of Joseph” (Psalms 80:2).

It is taught in a *baraita*: Joseph was deserving of having twelve tribes descend from him, the same as twelve tribes descended from his father Jacob, as it is stated: “These are the generations of Jacob, Joseph” (Genesis 37:2). This implies that everything that happened to Jacob was destined to happen to Joseph. However, he did not merit this because his semen was emitted from between his fingernails. And even so, the offspring that were meant to descend from him descended from his brother Benjamin, who had ten sons. And they were all named after Joseph, as it is stated: “And the sons of Benjamin: Bela, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard” (Genesis 46:21).

The Gemara explains how each name relates to Joseph: Bela was named after Joseph, who was swallowed [nivla] among the nations. And Becher received that name because Joseph was the firstborn [bekhor] of his mother, Rachel. And Ashbel received his name because God sent Joseph into captivity [shevao El] in Egypt. Gera was named after Joseph, who dwelled [gar] in a foreign land [akhsaneyut].¹

And Naaman was called that because Joseph was extremely pleasing [na’im]. Ehi and Rosh received these names, as Benjamin said: Joseph is my brother [ahi] and my leader [roshei]. Benjamin named his sons Muppim² and Huppim, as Benjamin said: Joseph did not see my wedding canopy [huppa] and I did not see his wedding canopy. And Ard was named after Joseph, who descended [yarad] to the lands of the nations of the world. Some say that the name Ard means that Joseph’s face was similar in its beauty to a rose [vered].

Rabbi Hiyya bar Abba says that Rabbi Yoḥanan says: When Pharaoh said to Joseph: “And without you no man shall lift up his hand or his foot in all the land of Egypt” (Genesis 41:44), Pharaoh’s astrologers said: You will appoint a slave whose master bought him for twenty silver coins to rule over us? He said to them: I perceive royal characteristics [ginnunei malkhut]³ in him and see that he was not initially a slave.

They said to him: If that is so and he is a child of royalty, he should know the seventy languages⁴ that all kings’ children learn. The angel Gabriel then came and taught him the seventy languages, but he could not learn all of them. Gabriel then added one letter, the letter *heh*, to Joseph’s name from the name of the Holy One, Blessed be He, and then he was able to learn the languages, as it is stated: “He appointed it in Joseph [Yehosef] for a testimony, when he went forth against the land of Egypt, the speech of one that I did not know I heard” (Psalms 81:6). And the next day, when he appeared before Pharaoh, in every language that Pharaoh spoke with him, he answered him.

Joseph then spoke in the sacred tongue, Hebrew, and Pharaoh did not know what he was saying. Pharaoh said to him: Teach me that language. He taught him, but he could not learn it. Pharaoh said to him: Take an oath for my benefit that you will not reveal that I do not know this language. He took an oath for his benefit.

“מִיַּדֵּי אַבִּיר יַעֲקֹב” – מִי גֵרָם לוֹ שִׁיחֲקֹק עַל אַבְנֵי אֶפֶוד? אֵלֵא אַבִּיר יַעֲקֹב, “מִשָּׁם רַעַה אֲבֹן יִשְׂרָאֵל” – מִשָּׁם זָכָה וְנַעֲשָׂה רוּעָה, שְׁנֵאָמַר: “רוּעַה יִשְׂרָאֵל הַאֲזִינָה נִהְגַּ בְּצִאן יוֹסֵף”.

תִּנְיָא: הִיָּה רָאוּי יוֹסֵף לְצֵאת מִמְּנוּ שְׁנַיִם עָשָׂר שְׁבֵטִים כְּדֹרֶךְ שִׁצְאוּ מִיַּעֲקֹב אֲבִיו, שְׁנֵאָמַר: “אֵלֵה תְּלֻדֹת יַעֲקֹב יוֹסֵף”, אֵלֵא שִׁצְאָ שְׁכַבַת זָרְעוֹ מִבֵּין צִפּוּרְנֵי יָדָיו; וְאִף עַל פִּי בֶן יִצְחָק מִבְּנֵי מִין אֲחִיו, וְכוּלָּן נִקְרְאוּ עַל שְׁמוֹ, שְׁנֵאָמַר: “וּבְנֵי בְנֵימִן בְּלַע וּבְכָר וְאַשְׁבֵּל” וְגו’.

“בְּלַע” – שְׁנֵבֵלַע בֵּין הָאוֹמוֹת; “וּבְכָר” – בְּכוֹר לְאִמּוֹ הִיָּה; “וְאַשְׁבֵּל” – שְׁשִׁבְאוּ אֵל; “גֵּרָא” – שָׂגַר בְּאַכְסַנְיֹוּת;

“וְנַעֲמֹן” – שְׁנַעֲמֵם בְּיוֹתֵר, “אֲחִי וְרֵאשׁ” – אֲחִי הוּא וְרֵאשִׁי הוּא. “מִפִּים וְחָפִים” – הוּא לֹא רָאָה בְּחוּפְתֵי וְאִנִּי לֹא רָאִיתִי בְּחוּפְתֵּנוּ. “וְאַרְדֹּ” – שִׁירַד לְבֵין אוֹמוֹת הָעוֹלָם; אִיכָא דְאָמְרֵי: “וְאַרְדֹּ” – שְׁפָנֵנוּ דוֹמִין לוֹרְדֹּ.

אָמַר רַבִּי חִיָּיא בַר אֲבָא אָמַר רַבִּי יוֹחָנָן, בְּשַׁעָה שָׂאֵמַר לוֹ פְּרַעָה לְיוֹסֵף: “וּבִלְעֲדִין לֹא יָרִים אִישׁ אֶת יָדוֹ” וְגו’, אָמְרוּ אִיצְטַגְנִי פְּרַעָה: עָבַד שְׁלֻקְחוּ רַבּוּ בְּעַשְׂרִים כֶּסֶף תִּמְשְׁלֵהוּ עֲלֵינוּ? אָמַר לְהֵן: גִּנּוּנֵי מַלְכוּת אֲנִי רוּאָה בּוֹ.

אָמְרוּ לוֹ: אִם בְּנִי, הִיא יוֹדַע בְּשַׁבְעִים לְשׁוֹן! בָּא גַבְרִיאֵל וְלִמְדוּ שְׁבַעִים לְשׁוֹן. לֹא הָוּה קְנָמַר, הוֹסִיף לוֹ אוֹת אַחַת מִשְׁמוֹ שֶׁל הַקְּדוּשׁ בְּרוּךְ הוּא וְלִמְדוּ, שְׁנֵאָמַר: “עֲדוֹת בְּיַהֲסֹף שְׁמוּ בְּצֵאתוֹ עַל אֲרֶץ מִצְרַיִם, שִׁפְתַּי לֹא יִדְעֵתִי אֲשַׁמַּע”. וְלִמְחַר, כָּל לִישְׁנָא דְאִישְׁתַּעֲי פְּרַעָה בְּהִדְיָה אֶהְדֵּר לִיהָ.

אִישְׁתַּעֲי אִיהוּ בְּלִשׁוֹן הַקְּדֻשׁ, לֹא הָוּה קָא יָדַע מַאי הָוּה אָמַר. אָמַר לִיהָ: אֲגַמְרֵי! אֲגַמְרִיהָ וְלֹא גַמַר. אָמַר לִיהָ: אִישְׁתַּבַּע לִי דְלֹא מְגִלִית. אִישְׁתַּבַּע לוֹ.

כִּי אָמַר לִיה: "אָבִי הִשְׁבִּיעַנִי לֵאמֹר", אָמַר
לִיה: זֵיל אִיתְשִׁיל אֲשַׁבּוּעַתְךָ. אָמַר לִיה:
וְאִיתְשִׁילִי נָמִי אֲדִידְךָ! וְאָף עַל גַּב דְּלֹא נִיחָא
לִיה, אָמַר לִיה: "עֲלֵה וּקְבֹר אֶת אָבִיךָ בְּאֶשְׁרֵי
הִשְׁבִּיעַךְ".

יהודה מאי היא? דתנא, הָיָה רַבִּי מֵאִיר
אוֹמֵר: כְּשֶׁעָמְדוּ יִשְׂרָאֵל עַל הַיָּם, הָיוּ שֹׁבְטִים
מְנַצְחִים זֶה עַם זֶה, זֶה אוֹמֵר "אֲנִי יוֹרֵד תְּחִלָּה
לַיָּם" וְזֶה אוֹמֵר "אֲנִי יוֹרֵד תְּחִלָּה לַיָּם". קִפֵּץ

Years later, when Joseph said to Pharaoh: "My father made me swear, saying" (Genesis 50:5) that I would bury him in Eretz Yisrael, Pharaoh said to him: **Go request the dissolution of your oath.** Joseph said to him: **And should I also request dissolution for the oath that I took for your benefit? And consequently, even though Pharaoh was not amenable to letting Joseph go, he worried that Joseph would then request dissolution for the oath that he had taken for his benefit, and Pharaoh therefore said to him: "Go up and bury your father according to what he made you swear" (Genesis 50:6).**

§ What was the incident where Judah sanctified God's name in public? As it is taught in a *baraita* that Rabbi Meir would say: When the Jewish people stood at the Red Sea, the tribes were arguing with one other. This one was saying: I am going into the sea first, and that one was saying: I am going into the sea first. Then, in jumped