



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

Sotah Daf Lamed

- **R' Assi in the name of Rav (or Rabba ben Issi in the name of Rav) said, R' Meir, R' Yose, R' Yehoshua, R' Elazar, and R' Eliezer** all say that chullin cannot become tamei as a shlishi (which argues on **R' Akiva** in our Mishna).
 - **R' Meir** – as we see in a Mishna that a person who is tamei D'Rabanan (who is given the status of a sheini) can make terumah a shlishi and kodesh a revi'i, but does not make chullin or maaser sheini tamei. Even the **Rabanan** who argue with **R' Meir** only argue and say that this person should not *eat* maaser, but would agree that if he touches maaser it would not become tamei as a shlishi.
 - **R' Yose** – as we see that he learned a kal v'chomer that terumah can make kodesh tamei one degree more than terumah itself can become, and therefore kodesh could become a revi'i. If chullin could become a shlishi, then terumah would be able to become a revi'i, which would be able to make kodesh into a chamishi. It must be that he holds that chullin cannot become a shlishi.
 - **R' Yehoshua** – as we see in a Mishna that he says that a person who eats food that is a rishon or a sheini, he himself becomes a sheini. If he eats a shlishi, he is considered to be a sheini for kodesh but not for terumah. He then explains that since it is assur to eat terumah or kodesh that is tamei, "eating food that is a shlishi" is only possible if someone accepted to eat his chullin on the level of terumah. Based on this explanation, it must be that he holds that regular chullin can never get to the level of a shlishi, which is why he needs to give the example of chullin kept on the level of terumah.
 - **R' Elazar** – who clearly says in a Braisa that food that is a rishon can only make chullin into a sheini of tumah, and no further.
 - **R' Eliezer** – as he says in a Mishna, that if a dough becomes tamei before its challah is removed, a new dough must be made, a piece is removed from the new dough (to be used as challah for the tamei dough), a small piece of dough less than the size of an egg (so that it cannot transfer the tumah further) is then attached to the tamei dough and its other side is attached to the piece of the new dough that is to be used as challah for the tamei dough (challah must be taken from dough that is attached to what it is being taken for). He then removes that piece of new dough that is attached to the "bridge" (the small piece of dough used to attach the two pieces of dough) and declares it to be challah. The **Rabanan** argue and say this should not be done. A Braisa adds that the bridge may even be the size of an egg (in which case it has the ability to transfer tumah as well). Assuming that the tamei dough is a rishon, and that dough which will become challah does not yet have the status of terumah until it is declared as challah, we see that although the bridge becomes a sheini, it cannot make the new dough into a shlishi, because he must hold that chullin cannot be made into a shlishi!
 - **Q:** Maybe we can say that **R' Eliezer and the Rabanan** argue as follows: **R' Eliezer** holds that chullin cannot become a shlishi and the **Rabanan** say that it can become a shlishi (which is why they don't allow this method to be used)? **A:** **R' Mari the son of R' Kahana** said, it may be that all agree that chullin cannot be made into a shlishi. The machlokes may be that **R' Eliezer** holds that chullin dough from which challah will be taken does not get the status of challah (i.e. terumah) until the challah is declared as challah, at which time that challah gets the status of challah, and therefore in this case the dough cannot become a shlishi. The **Rabanan** hold that chullin dough from which challah will be taken is

already given the status of challah (i.e. terumah) and therefore it can already become a shlishi. **A2:** It may be that all agree that this dough is not yet given the status of challah, and that chullin cannot be made into a shlishi. They may be arguing in whether it is mutar to cause even chullin to become tamei in Eretz Yisrael. **R' Eliezer** says it is allowed, and that is why that bridge may be used even though it is becoming tamei, and the **Rabanan** say we may not do so, and therefore say that we cannot use the method of attaching tahor dough to the tamei dough.

BO BAYOM DARASH R' AKIVA...

- The machlokes between **R' Akiva** and **R' Yose Haglili** is that **R' Akiva** holds that the halachos of techum are D'Oraisa (and can be referred to in a pasuk), whereas **R' Yose Haglili** says they are D'Rabanan (and therefore can't be the subject of the pasuk).
- A Braisa says, **R' Akiva** says, when the Yidden exited the Yam Suf they began to sing shira as adults sing Hallel (the chazzan would read the entire paragraph and people would always answer by saying the initial phrase of "Halelukah"). Meaning, Moshe said "ashira LaShem" and the Yidden then said "ashira LaShem". Moshe then said "ki ga'oh ga'ah" and the Yidden responded with "ashira LaShem". **R' Eliezer the son of R' Yose Haglili** says that the Yidden responded as children saying Hallel (they repeat the phrases that they hear). Meaning, Moshe said "ashira LaShem" and the Yidden then said "ashira LaShem". Moshe then said "ki ga'oh ga'ah" and the Yidden responded with "ki ga'oh ga'ah". **R' Nechemya** said, the Yidden responded as people respond to the chazzan by Shema (he begins the paragraph and they all then say it along with him).
 - **Q:** What is the base of the machlokes? **A: R' Akiva** says that the word "leimor" means that they kept going back and repeating that first phrase. **R' Eliezer the son of R' Yose Haglili** says "leimor" refers to the repetition of each phrase said by Moshe. **R' Nechemya** says that "vayomru" teaches that they all said the shira together, and "leimor" tells us that Moshe began the shira.
- A Braisa says, **R' Yose Haglili** darshened a pasuk to teach that when the Yidden came out of the Yam they wanted to say shira. Not only did the adults sing, but even the baby on its mother's lap and the baby nursing from its mother, when they saw the Shechina they lifted their heads and stopped nursing and said "Zeh Keili V'anveihu". **R' Meir** says, we learn from the pasuk ("mimkor Yisrael") that even a fetus in the womb sang shira by the Yam.
 - **Q:** The fetus in the womb could not have seen the Shechina, so how could it have said "Zeh Keili V'anveihu"? **A: R' Tanchum** said, a miracle happened and their mothers' stomachs became like clear glass and they were able to see out.