



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

### Sotah Daf Lamed Beis

#### PEREK EILU NE'EMARIN -- PEREK SHEVI'I

#### MISHNA

- The following things may be said in any language: the sotah conversation (between the Kohen and the sotah), the viduy said on maaser (when he says that he has given what he was supposed to give), Kriyas Shema, tefilla (shmoneh esrei), birchas hamazon, the oath of testimony (when someone takes an oath that he is unaware of testimony for a case), and the oath of a shomer (that he has not stolen the property he was supposed to be guarding),
- The following things must be said in Lashon Hakodesh: the passages read when bringing bikkurim, those said by chalitza, the brachos and klalos that were said on Har Grizim and Har Eival, birchas Kohanim, the brachos said by the Kohen Gadol on Yom Kippur, the readings and brachos said by the king at hakhel, the passages said by an eglarufa process, and the statements of the Kohen Mashu'ach Milchama when he talks to the people before going to war.
  - How do we know that these things must be said in Lashon Hakodesh?
    - Bikkurim – there is a gezeirah shava from bikkurim to the brachos and klalos, and we learn that just as they had to be said in Lashon Hakodesh, bikkurim must be said like this as well.
    - Chalitza - there is a gezeirah shava from chalitza to the brachos and klalos, and we learn that just as they had to be said in Lashon Hakodesh, chalitza must be said like this as well. **R' Yehuda** says, in the parsha of chalitza it says "kacha", which teaches that it must be said exactly as it is written (in Lashon Hakodesh).
    - Brachos and Klalos – when the Yidden crossed the Yarden they went to Har Grizim and Har Eival which was near Shechem, also known as Eilonei Moreh, as we find that the pasuk discussing the travel of Avrohom refers to Shechem as Eilon Moreh. When they got there, six Shevatim went up on Har Grizim and six went up on Har Eival. The Kohanim, Levi'im and the Aron all remained in the valley, with the Aron in the middle, the Kohanim surrounding the Aron, and the Levi'im surrounding the Kohanim. They first turned to Har Grizim and called out the bracha and all the Yidden responded with "Amen!" They then turned to Har Eival and stated the klala and all the Yidden responded with "Amen!" Once all the brachos and klalos were completed, they brought large stones and built a Mizbe'ach, covered it with plaster and on it wrote the Torah in 70 languages (as the pasuk says "ba'er heiteiv" – explained well). They then took the stones and spent the night in Gilgal, where they set the stones in as a permanent remembrance for the miracles that took place.

#### GEMARA

- **Q:** How do we know that the sotah conversation can be done in any language? **A:** The pasuk says, "v'amar HaKohen la'isha" – he "says" it in any language that he wants.
  - A Braisa says, they tell the sotah in any language that she understands: the reason that she is subject to the waters (for her behavior with the other man), what she drinks from, why she was mezaneh (if she was), and in what way her being mezaneh causes this death.
    - "the reason she is subject to the waters" – is because of the kinah and stirah
    - "what she drinks from" – a disgusting, earthenware keili

- “why she was mezaneh” – because of light-heartedness and immaturity
- “in what way she was mezaneh” – whether it was b’shogeg, b’meizid, b’oneis, or willingly
  - This is done so that if she was forced and the waters therefore don’t work she will not think they would never work, but instead realizes that they don’t punish for that zenus.

#### VIDUY MAASER

- **Q:** How do we know that this viduy can be said in any language? **A:** The pasuk says “v’amarta...” and we have a gezeirah shava from sotah that teaches that it can also be said in any language.
  - **Q: R’ Zvid** asked **Abaye**, why don’t we instead learn the gezeirah shava from the “amira” of the Levi’im of the brachos and klalos, and learn that this viduy must also be said in Lashon HaKodesh? **A:** By sotah there is only verbiage of “amira” as there is by the viduy, whereas by the Levi’im there is verbiage of “v’anu v’amru”, and therefore we learn from the more similar verbiage of sotah.
- A Braisa says, **R’ Shimon ben Yochai** says, we see from the viduy of maaser that a person should say his own praise in a low voice (the pasuk doesn’t say to say it loud – it doesn’t use the word “v’anu”) and we learn from bikkurim that a person should say his own disgrace in a loud voice (the pasuk there does say “v’anisa”, and the person then discusses how his ancestors worshipped idols).
  - **Q: R’ Yochanan in the name of R’ Shimon ben Yochai** says that shmoneh esrei is to be said quietly so as not to embarrass the people who have done aveiros, and for this same reason the Torah says that an Olah and a Chatas are brought in the same location, so that on onlooker not know that the korbon is a Chatas!? We see that one should not announce his disgrace for all to hear!? **A:** The Braisa means that bikkurim is read aloud so that people hear of the troubles that our ancestors went through at the hands of Lavan. This teaches like a Braisa does, that one who has troubles should tell other people so that they daven for him to have his troubles alleviated.
    - **Q:** How can it be said that there is no recognizable difference between the Olah process and the Chatas process? The blood of each is put on a different part of the Mizbe’ach!? **A:** Only the Kohen knows where the blood is being put and what korbon it is. No one else can tell.
    - **Q:** The Chatas must be a female and the Olah must be a male, so it is plainly visible to all!? **A:** The tail of the Chatas blocks the female organs and therefore it can’t be recognized whether it is a male or female.
    - **Q:** That is only true if a sheep is brought as a Chatas. What about when a goat (which doesn’t have a tail that can cover her organs) is brought as a Chatas? **A:** A person who brings a goat brings the shame on himself, because he could have brought a sheep and spared himself the disgrace.
    - **Q:** The Chatas brought for worshipping avodah zara must be a goat, so how is his disgrace hidden? **A:** In that case he needs to be embarrassed as part of his kaparah.

#### KRIYAS SHEMA

- **Q:** How do we know that Shema may be said in any language? **A:** The pasuk says “Shema Yisrael” – which teaches that it can be said in any language that the person understands.
- A Braisa says, **Rebbi** says Shema must be read in Lashon Kodesh, based on the word “V’hayu”, which means it must be read *this* way. The **Chachomim** say it can be read in any language, based on the word “Shema” which means in any language one understands.
  - The **Chachamim** say “V’hayu” teaches that one cannot read shema backwards, whereas **Rebbi** learns that from the “Hey” of “Hadirarim”, and the **Raban** don’t darshen the “hey”.
  - **Rebbi** says the word “Shema” teaches that you must hear yourself read the shema, whereas the **Chachamim** say you don’t need to hear yourself read the shema.

- It may be that **Rebbi** would hold that all Torah readings must be done in Lashon Kodesh. Still, the Torah says “V’hayu” here so that one shouldn’t expound like the **Chachomim** do on the word “Shema”.
- It may be that the **Chachomim** would hold that all Torah readings may be done in any language. Still, the Torah says “Shema” so that one shouldn’t expound the “V’hayu” like **Rebbi** does.