



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

Sotah Daf Lamed Gimme!

TEFILLA

- Tefilla is asking for Hashem's mercy, so it is obvious that one may do so in any language.
- **Q:** We have learned that **R' Yehuda** says one should not daven in Aramis, because **R' Yochanan** says that the Malachim do not understand Aramis and will therefore not help to bring his tefilla to Hashem!? **A:** That is only when davening alone. However, when davening with a tzibbur one does not need the Malachim and may therefore daven in any language.
 - **Q:** We have learned of many instances when a bas kol spoke in Aramis, which would suggest that Malachim *do* understand Aramis!? **A:** Either we can say that a bas kol is different, because it is made for people to hear and understand and is therefore said in the common language, or we can say that the Malach Gavriel is the one who was behind the bas kol, and we find that he was fluent in all 70 languages.

BIRCHAS HAMAZON

- The pasuk says "u'veirachta", which teaches that it may be said in any language.

SHEVUAS HA'EIDUS

- The pasuk says "v'shama kol alah", which means it can be said in any language that the witness understands.

SHEVUAS HAPIKADON

- We learn from a gezeira shava on the word "secheta" from shevuas ha'eidus, that it can be said in any language.

V'EILU NEEMARIN B'LASHON HAKODESH...

- **Q:** How do we know that the Levi'im said the brachos and klalos in Lashon Hakodesh? **A:** It is learned via a gezeirah shava on the word "kol" from Moshe Rabbeinu at Matan Torah.

CHALITZA KEITZAD...

- **Q:** How do the **Rabanan** (the **T"K**) darshen the word "kacha"? **A:** They use it to teach that all acts of the chalitza process are essential to the validity of the chalitza.
 - **Q:** How does **R' Yehuda** (who uses "kacha" to teach that it must be said in Lashon Hakodesh) learn this? **A:** He says, the pasuk could have said "koh" and instead says "kacha", which allows for two drashos. The **Rabanan** don't darshen this drasha of "koh" to "kacha".
 - **Q:** What does **R' Yehuda** darshen with the words "v'ansa v'amra" (which the **Rabanan** used to teach that it needs to be said in Lashon Hakodesh)? **A:** He says that these words are needed for a gezeira shava from chalitza to teach that the Levi'im said the brachos and klalos in Lashon Kodesh.
 - **Q:** Why doesn't he learn this from the gezeirah shava of "kol" as the Gemara said earlier? **A:** He never had a kabbalah from his rabbei'im for a gezeirah shava on the word "kol".

BRACHOS UKLALOS KEITZAD...

- A Braisa brings a machlokes between **R' Yehuda** and **R' Elazar**. **R' Yehuda** darshens the pesukim to mean that Har Grizim and Har Eival were far to the west of the Yarden, and were near Shechem. **R' Elazar** darshens the pesukim to mean that they were near the Yarden (not near Shechem). **R' Elazar** asked, that the pasuk says they were located in the plains, and Shechem was an area of mountains and valleys, not plains!? Also, the pasuk says that they were "opposite Gilgal", but Shechem is far away from Gilgal!? **R' Eliezer ben Yaakov** answered, that the pasuk was Hashem's way of instructing the Yidden of the exact route to take after crossing the Yarden, and did not refer to the location of Har Grizim and Har Eival.