



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

Sotah Daf Lamed Zayin

- The Gemara earlier mentioned that Yehuda was publicly mekadesh Sheim Shamayim. This is taught to us in a Braisa, which says that **R' Meir** said, when the Yidden got to the Yam Suf the Shevatim began to argue as to who should have the zechus to jump into the water first. Binyamin went ahead and jumped in before the rest (as can be darshened from pesukim). The people of Yehuda were upset that they ran in first and began to throw stones at the people of Binyamin. For being first, Binyamin merited having the Kodosh Hakodashim in his portion of Eretz Yisrael. **R' Yehuda** says that is not the way the story went. Rather, the Shevatim were arguing as to who should go in first because *no one* wanted to be first. Nachshon ben Aminadav (who was from Yehuda) went and jumped in first (this is where Yehuda was mekadesh Sheim Shamayim publicly). As this was going on, Moshe stood and davened to Hashem. Hashem said to Moshe – My beloved Yidden are drowning in the Yam and you just stand there and daven!? Moshe asked, what can I do? Hashem told him, tell the Yidden to travel into the Yam Suf and lift your staff and stretch out your hand... It was in this zechus (of being first) that Yehuda merited to be the kings of Klal Yisrael.
- A Braisa says, **R' Eliezer ben Yaakov** said, in one place the Torah writes that the Levi'im stood up on Har Grizim, and in another place it writes that they stood in the valley below. Which one was it? He answers that the Elders of the Kohanim and Levi'im stood in the valley below, and the remaining stood up on the mountain. **R' Yoshiya** says the Levi'im who were fit to do their Avodah (between the age of 30-50) were below in the valley. The rest were up on the mountain. **Rebbi** says all of Klal Yisrael stood below in the valley. They all turned towards Har Grizim when the brachos were said, and towards Har Eival when the klalos were said. Although the pasuk says that they stood "ahl" (on) the mountain, the word "ahl" in this context means "near" the mountain. We find a Braisa that teaches that the word "ahl" can be understood as meaning "near".

HAFCHU PNEIHEM KLAPEI HAR GRIZIM UPASCHU B'BRACHA...

- A Braisa says, there was a general bracha stated (for one who keeps the Torah) and then specific brachos (corresponding to each of the klalos mentioned in the pesukim). Similarly, there was a general klala stated (for one who doesn't keep the Torah) and then the specific klalos mentioned in the pesukim. Every mitzvah has four parts – to learn it, to teach it, to guard it, and to do it – and a separate bracha and a separate klala was given for each part of each mitzvah, both in the general and in the specific. That means that were 16 "brisim" given for each mitzvah (a general bracha, a specific bracha, a general klala, and a specific klala, for each of the four parts, for a total of 16 brisim). This was done also at Sinai, and again in Arvos Moav. This means that there was a total of 48 brisim (16 times the three places) for each mitzvah. **R' Shimon** removes Har Grizim and Har Eival as being one of these 3 places (because only a few of the mitzvos were mentioned there, not all the mitzvos) and puts the Ohel Moed in its place.
 - **R' Shimon and the T"K** can be said to be arguing in the machlokes of a Braisa. The Braisa says, **R' Yishmael** says the general principles of the mitzvos were given at Sinai, and the particulars were given at the Ohel Moed. **R' Akiva** says that the general principles and the particulars were given at Sinai, then repeated at the Ohel Moed and repeated again in Arvos Moav. We can say that the T"K holds like **R' Yishmael**, who says that the teaching at the Ohel Moed was a continuation of Sinai, and not counted on its own. **R' Shimon** would agree with **R' Akiva**.
- The Braisa continues, from here we see that there is not a mitzvah in the Torah that does not have 48 brisim associated with it. **R' Shimon ben Yehuda of Kfar Akko in the name of R' Shimon**

said, every mitzvah was given with brisim equal to the 48 times 603,550 (equal to the number of men at Har Sinai), because each Yid is responsible for the keeping of the mitzvos of every other Yid. **Rebbi** says, this number must again be multiplied by 603,550. **R' Mesharshiya** explains, **Rebbi** holds that every Yid is responsible as a guarantor for the keeping of the mitzvos of every other Yid, *and* every Yid is also a guarantor on every other Yid's guarantor obligation as well (thus necessitating the additional multiplying). **R' Shimon ben Yehuda** says one is not responsible for another Yid's guarantor obligation, and therefore one level of multiplication is sufficient.

- **R' Yehuda bar Nachmeini, the meturgaman of Reish Lakish** darshened, all the klalos were only said regarding people involved in adultery. It must be this way, because the curse that says "Cursed is the one who makes an avodah zarah" – can't be referring to that literally, for such a person would not suffice with a simple curse, but would rather be punished much more severely in this world and the next. Therefore, it must be referring to a man who was mezaneh and produced a mamzer, who then went and assimilated and worshipped avodah zarah. It is the parents of this child who are cursed for bringing this about and causing him to do so.
- A Braisa says, the pasuk says that the brachos should be given on Har Grizim and the klalos on Har Eival. This can't be understood in its simple form, because we are already told that Har Grizim was for the brachos and Har Eival for the klalos. Rather, it is teaching that the brachos are said before the klalos. However, the pasuk's use of the singular ("bracha" and "klalah") teaches that one bracha is said and followed by the corresponding klala, and so on, rather than saying all the brachos followed by all the klalos. It also comes to teach a hekesh between the brachos and klalos: just as the klalos are to be said by the Levi'im, the same is true for the brachos; just as the klalos are to be said in a loud voice, the same is true for the brachos; just as the klalos are to be said in Lashon Hakodesh, the same is true for the brachos; just as the klalos were said in the general form and the specific form, the same is true for the brachos; and just as in response to the klalos all the Yidden were to answer "Amen", the same is true for the brachos.