



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

Sotah Daf Lamed Ches

MISHNA

- How is Birchas Kohanim done? Outside of the Beis Hamikdash it is done as 3 brachos (Amen is stated after each of the 3 pesukim that are said). When it is done at the Beis Hamikdash it is done as one bracha.
 - When done at the Beis Hamikdash it is done using the Sheim Hameforesh, and when done outside the Beis Hamikdash it is done using the pronunciation of "Adnos".
 - When done outside the Beis Hamikdash the Kohanim lift their hands to shoulder height. When done in the Beis Hamikdash they raise their hands above their heads – except for the Kohen Gadol, who may not lift his hands above the tzitz. **R' Yehuda** says even the Kohen Gadol may raise his hands above his head. We can see this from the pasuk that says "Vayisa Aharon es yadav ehl ha'am vayivarcheim".

GEMARA

- A Braisa says, the pasuk "ko sivarchu" teaches that birchas Kohanim must be said in Lashon Hakodesh. This is learned from a gezeirah shava – it says "sivarchu" here and says by Har Grizim "l'varech es ha'am" – which teaches that just as there, this must be done in Lashon Hakodesh. **R' Yehuda** says we don't need to come onto the gezeira shava, because the pasuk says "ko", which teaches that it must be said in this exact way.
- A Braisa says, "ko sivarchu" teaches that birchas Kohanim must be done when standing. It says "sivarchu" here and by Har Grizim it says "eileh yaamdu l'varech" – which is a gezeira shava that teaches that just as there it was done when standing, this must be done when standing as well. **R' Nosson** says we don't have to come onto the gezeira shava. The pasuk says "l'sharso ulivarech b'Shemo". This hekesh teaches that just as the Avodah must be done when standing, the same is true for birchas Kohanim. How do we know that the Avodah must be done when standing? The pasuk says "laamod l'shareis".
- A Braisa says, "ko sivarchu" teaches that it must be done with raised hands. It says "sivarchu" here and says "Vayisa Aharon es yadav ehl ha'am vayivarcheim". We have a gezeirah shava between the two, which teaches that just as it was done with raised hands there, it must be done with raised hands here as well.
 - **Q: R' Yonason** asked, if we are comparing to that pasuk, then maybe we should say that just as in that pasuk it was done only by the Kohen Gadol (Aharon), and it was done on Rosh Chodesh, and was done during the Avodas Tzibbur, so too it should only be done with all these factors? **A: R' Nosson** therefore said, we don't learn from a gezeirah shava (which can be refuted), rather we learn from a hekesh (which may not be refuted). The pasuk says "hu uvanav kol hayamim". We have a hekesh between Aharon and his sons, which teaches that just as Aharon did so with raised hands, his sons must do so as well. The words "kol hayamim" teach that this is not limited to Rosh Chodesh or a time of Avodas Tzibbur. We then have a hekesh between the Avodah and birchas Kohanim, which teaches that regular Birchas Kohanim must also be done with raised hands.
- A Braisa says, "ko sivarchu es Bnei Yisrael" means that it should be done with the Sheim Hameforash. We are taught this when the Torah then says "v'samu es Shemi" – "My Name that is Unique to Me". We would think this should be used even outside the Beis Hamikdash. Therefore, the Torah teaches a gezeirah shava between this pasuk and the pasuk of "lasum es Shemo sham", which teaches that just as that pasuk refers to the Beis Hamikdash, so too the Shem Hameforesh is only to be used in Birchas Kohanim in the Beis Hamikdash. **R' Yoshiya** says

we don't have to come onto this gezeira shava. He says it can be learned from the pasuk that says "b'chol makom asher azkir es Shemi avo eilecha". This pasuk should be understood as saying, Hashem says "wherever I come to bless you, you can say My Name" (the Sheim Hameforesh). Hashem comes to bless us in the Beis Hamikdash, so that is the only place where this special Name should be said.

- A Braisa says, "ko sivarchu es Bnei Yisrael" – how do we know that geireim, women, and freed slaves also get blessed? The pasuk says "amor lahem" – which means to include all these people as well.
- A Braisa says, "ko sivarchu" teaches that the Kohanim should be facing the people when giving the brachos. We see this from the words "amor lahem", which means it should be given as if they were speaking to the people, which is done face to face.
- A Braisa says, "ko sivarchu" means that the brachos should be given in a loud voice. We see this from the words "amor lahem", which mean it should be given as if they were speaking to the people, which is done loud enough for the people to hear.
 - **Abaye** said, we have a kabbalah that if there are at least two Kohanim who will be giving the brachos the Chazzan yells out "Kohanim!" If there is only one Kohen he does not call out anything. This is based on the pasuk of "amor lahem" (using the plural), which teaches that one only calls out to multiple Kohanim. **R' Chisda** said, we have a kabbalah that only a chazzan who is a Kohen can call out "Kohanim", based on the pasuk of "amor lahem", which teaches that this calling is "from them" – from the Kohanim themselves.
 - The Gemara paskens like **Abaye** and not like **R' Chisda**.
- **R' Yehoshua ben Levi** said, the pasuk of "visamu es Shemi ahl Bnei Yisrael v'Ani Avarachem" teaches that Hashem wants the Kohanim to bless the Yidden.
 - **R' Yehoshua ben Levi** said, every Kohen that blesses the Yidden will himself be blessed, and one who does not will not be blessed – based on the pasuk of "Va'avarcha mivarchecha".
 - **R' Yehoshua ben Levi** said, any Kohen who does not go up for birchas Kohanim is oiver 3 asseis – "ko sivarchu", "amor lahem", and "v'samu es Shemi". **Rav** said, we suspect such a Kohen of being the son of a divorced woman or a chalutza (and thus passul for Kehuna).
 - They do not argue. **R' Yehoshua ben Levi** is referring to where he goes up once in a while, and **Rav** is referring to one who never goes up.
 - **R' Yehoshua ben Levi** said, any Kohen who does not go up during the Avodah part of the chazaras haShatz (during "ritzei"), may no longer go up for birchas Kohanim at that tefilla. We learn this from the pasuk that says that Aharon blessed the people when he finished with the Avodah, so too the Kohanim should be there ready to bless at the time of the Avodah (ritzei).
 - **Q:** We find that **R' Ami** and **R' Assi** went up after ritzei!? **A:** They began to head up during ritzei, but did not reach the area for birchas Kohanim until after, and that is fine as we find stated by **R' Oshiya** from a Braisa, and in a Mishna.
 - **R' Yehoshua ben Levi** said based on a drasha of a pasuk, we only honor a person to lead birchas hamazon if he is a generous person.
 - **R' Yehoshua ben Levi** said based on a pasuk, even birds can recognize a stingy person.
 - **R' Yehoshua ben Levi** said, whoever benefits from a stingy person is oiver a lav (because he doesn't give with a full heart) of "ahl tilcham es lechem ayin rah". **R' Nachman bar Yitzchak** said, he is oiver on a second lav as well – "ahl tisav".
 - **R' Yehoshua ben Levi** said, a situation of eglah arufah only comes about because of stingy people, as we understand the pesukim to say that the Beis Din must state that they did not see this person and leave him unfed or have him leave without escorting him out.
- **R' Ada in the name of R' Simlai** said, if a shul has only Kohanim, they all go up for birchas Kohanim.

- **Q:** Who are they blessing (there is no one else there)!? **A: R' Zeira** said, they are blessing the Yidden who are working the fields and could not make it to shul.
 - **Q: Abba the son of R' Minyamin bar Chiya** taught that the people who are not face to face with the Kohanim are not included in the bracha, so the people out in the fields are surely not included!? **A:** If the person is an oneis, he would be included. If he is not an oneis, he is not included.
- **Q: R' Simi of Shichori** taught that if a shul has only Kohanim, only some go up and the remaining do not, and instead answer Amen to the brachos!? **A:** If there are enough Kohanim that some can go up and there can remain 10 to say Amen, then they do so. However, if there are not enough for that, then they all go up for birchas Kohanim.
- **Q:** We mentioned above that **Abba the son of R' Minyamin bar Chiya** taught that the people who are not face to face with the Kohanim are not included in the bracha. It is obvious that tall people would not be considered as a separation between the Kohanim and the shorter people behind these tall people. Also, an aron kodesh would clearly not be considered to be a separation. What about a partition? **A:** We have learned that **R' Yehoshua ben Levi** has said, not even an iron wall can cause a separation between the Yidden and Hashem, therefore any partition would not be a problem.
 - **Q:** What about the people standing off to the side of the Kohanim? Are they considered to be "behind" the Kohanim (which is problematic) or not? **A: Abba mar bar R' Ashi** said, a Mishna says that if someone meant to sprinkle the parah adumah waters in front of him and they went behind him, or visa-versa, the keilim that were sprinkled remain tamei. However, if he meant to sprinkle in front of him and he sprinkled to the side, those keilim will be tahor. We see from here that off to the side is considered like in front.