



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

Sotah Daf Lamed Tes

- **Rava bar R' Huna** said, once the Sefer Torah has been opened, it is assur to speak at all, even a dvar halacha. We learn this from the pasuk that says “uvipischo *amdu* kol ha'am” – and “amdu” in this context is understood to mean as remaining silent. **R' Zeira in the name of R' Chisda** said, we learn it from the pasuk that says “v'uznei kol ha'am ehl Sefer HaTorah”.
- **R' Yehoshua ben Levi** said, a Kohen who did not wash his hands may not do birchas Kohanim. This is learned from the pasuk that says “se'u yideichem kodesh u'varchu es Hashem”.
- The talmidim asked **R' Elazar ben Shamu'ah**, what zechus did you have that gave you long life? He told them, I never used a shul as a shortcut, I never stepped on the heads of the people (he didn't walk past them as they sat on the floor, which would have given the appearance as if he was stepping on their heads), and I never said birchas Kohanim without making a bracha first.
 - **Q:** What bracha does a Kohen make before birchas Kohanim? **A: R' Zeira in the name of R' Chisda** said, he says “asher kidishanu bikdushaso shel Aharon v'tzivanu l'varech es amo Yisrael b'ahava”.
 - **Q:** What does the Kohen say as he begins to walk to the front of the shul to say birchas Kohanim? **A:** He says “May it be Your Will, Hashem, that the bracha You have commanded us to give to the Yidden should not have any stumbling block or aveirah.
 - **Q:** What does the Kohen say when he finishes birchas Kohanim? **A: R' Chisda** was with **R' Ukva** and he darshened that the Kohen says “Ribono Shel Olam, we have done as You have decreed upon us, May You also do with us what You have promised us – Hashkifa Mim'on Kadshicha...”
- **R' Chisda** said, the Kohanim may not move their hands from the position of birchas Kohanim until they first turn around from facing the people.
 - **R' Zeira in the name of R' Chisda** said, the chazzan may not call out “Kohanim” until the tzibbur has completed answering “Amen” to the bracha of Modim. Also, the Kohanim may not begin the bracha until the chazzan has completed the word “Kohanim”. Also, the people may not say “Amen” to the birchas Kohanim until the Kohanim have completed the bracha. Also, the Kohanim may not begin the next part of the bracha until the people have finished saying “Amen”.
 - **R' Zeira in the name of R' Chisda** said, the Kohanim may not turn around from facing the people until the chazzan begins saying the bracha of “sim Shalom”, and they may not walk away from where they are standing until the chazzan finishes the bracha of sim Shalom.
 - **R' Zeira in the name of R' Chisda** said, the people may not say Amen to birchas HaTorah until the bracha is completed. Also, the reader of the Torah may not begin reading until the people have completed saying “Amen”. Also, the one who reads the Targum should not begin reading until the one who reads from the Torah has completed reading the pasuk. Finally, the one who reads the Torah should not begin the next pasuk until the one who reads the Targum has completed the Targum on the previous pasuk.
 - **R' Tanchum in the name of R' Yehoshua ben Levi** said, the one who reads the haftarah must first read from the Torah.
 - He also said, the haftarah should not be read until the Torah has been rolled up (Gelila).
 - He also said (back then the Torah would be kept outside the shul in a safe place, and when it was needed for reading it was brought into the shul and decorations would be put around the bimah. The people would not leave the

- shul until the Torah was taken out first) that the gabbai should take out the Torah to allow the people to leave and only then remove the decorations.
- He also said, the people may not leave the shul until the Torah has been taken off the bimah. **Shmuel** said they may not leave until the Torah has left.
 - They do not argue. **R' Yehoshua ben Levi** is discussing where there is a second door in the shul, and the people may leave from that second door. **Shmuel** is talking about where there is only one door, and therefore they must wait until the Sefer Torah has left.
 - **Rava** said, **Shmuel's** view was explained by **Bar Ahina** as being based on the pasuk of "acharei Hashem Elokeichem teileichu".
 - The Gemara says that as the Kohanim give the brachos the people there say 3 pesukim (corresponding to the 3 brachos). There are different pesukim said at shachris, at mussaf, at mincha on a fast day, and at ne'ila on Yom Kippur.
 - **Q:** When exactly are the pesukim said? **A: R' Yosef** said, after the Kohanim finish each of the brachos. **R' Sheishes** said, at each time the Name of Hashem is said by the Kohanim.
 - **R' Mari and R' Zvid** argue: one says that one pasuk is said at each of these intervals, and the other says that all 3 pesukim are said at each of these intervals.
 - **R' Chiya bar Abba** said, these pesukim are only said for birchas Kohanim at the Beis Hamikdash. **R' Chanina bar Pappa** said, the pesukim are never said, as it wouldn't be respectful to be saying something as we are receiving a bracha from Hashem. **R' Acha bar Chanina** said, the pesukim must be said even outside of the Beis Hamikdash, because it is not proper to get a bracha from Hashem and not to respond to show our appreciation. **R' Avahu** said, initially I would say the pesukim. However, when I saw that **R' Abba** of Akko did not say them, I also did not say them anymore.