



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

Sotah Daf Mem

- **R' Avahu** said, initially I thought that I was humble. However, once I saw the humility of **R' Abba** of Akko, who once said an explanation to his meturgaman, who then announced aloud a different explanation, and **R' Abba** did not become upset from it, I realized that I am not considered a humble person.
 - **Q:** What are instances of **R' Avahu's** humility? **A:** The wife of the meturgaman of **R' Avahu** once said to the wife of **R' Avahu** "My husband is just as great as your husband, and the only reason he acts as his meturgaman is because of your husband's position with the government". **R' Avahu's** wife felt bad upon hearing that, but when she told **R' Avahu** about this he said "why should we care, as long as Hashem is being glorified (through the Torah being taught by me or by him)".
 - Another instance of his humility was when they wanted to appoint him as Rosh Yeshiva, and he told them "appoint **R' Abba** of Akko since he is greater". He said this because **R' Abba** needed the money and this position would provide him with the money he needed.
 - Another instance of his humility was when he once gave a shiur in agadah while **R' Chiya bar Abba** gave a deeper shiur in halacha, and more people attended the shiur of **R' Avahu**, which caused **R' Chiya bar Abba** to feel bad. **R' Avahu** told him, it is as if you are a store selling precious stones and I am a store selling needles. More people go to the store selling the needles, because it is more affordable (i.e. agadah is more easily understood and therefore more accessible to people). Typically, **R' Chiya bar Abba** would escort **R' Avahu** home, out of respect for the government. On that day **R' Avahu** escorted **R' Chiya bar Abba** home to give him respect, but it did not make him feel any better.
- **Q:** When the chazzan says "Modim", what do the people say? **A:** **Rav** says that they say "modem anachnu lach Hashem Elokeinu ahl she'anu modim lach". **Shmuel** says they end off by saying "Elokei kol basar ahl she'anu modim lach". **R' Simai** says, they say "yotzreinu yotzer bereishis ahl she'anu modim lach". **Nehardai in the name of R' Simai** says they say "brachos v'hodaos l'shimcha hagadol ahl shehechiyisanu v'kiyamtanu ahl she'anu modim lach". **R' Acha bar Yaakov** would end off by saying "kein tichayeinu...." **R' Pappa** said, therefore we should combine all of the above views and say them all.
- **R' Yitzchak** said, one should always have the awe of the tzibbur on him, because we see that the Kohanim turn their backs to the Shechina in order to face the tzibbur. **R' Nachman** said, we learn this concept from the fact that Dovid referred to the people as his nation and his brothers, and **R' Elazar** explained, that he was saying, if you follow in the ways of Hashem then you are "my brothers" and I do not need to act as a king over you. However, if you don't follow in the ways of Hashem, then you are "my nation" and I will force you to, as a king. The **Rabanan** said, we see this concept from the fact that the Kohanim must remove their sandals for birchas Kohanim, and this is presumably done for the honor of the tzibbur.
 - **R' Ashi** said, the reason he removes his shoes is so that he not be embarrassed if a strap is open, which would then cause him to move away and tie the strap, and in the meantime miss birchas Kohanim.

U'VAMIKDASH BRACHA ACHAS...

- **Q:** Why is it that in the Beis Hamikdash the bracha was said as one long bracha? **A:** It is because we never say "amen" in the Beis Hamikdash (as we are taught in a Braisa), so there is no reason to pause in between the brachos.

MISHNA

- What is the process of the Kohen Gadol's bracha on Yom Kippur (which was mentioned in the earlier Mishna)? The shamash takes the Sefer Torah and hands it to the one in charge of the Beis Hakneses, who then hands it to the S'gan, who then hands it to the Kohen Gadol. He then reads from parshas "Acharei Mos" and "Ach B'asor". He then closes the Torah, holds it, and says "There is more written than what I have read so far". He then reads the parsha of "b'asor" in Chumash Bamidbar, by heart. He then makes 8 brachos: on the Torah, the Avodah, for thanks, for forgiveness of aveiros, for the Beis Hamikdash, for the Yidden, for the Kohanim, for Yerushalayim, and for the rest of the tefilla.

GEMARA

- This seems to be a proof that we do show respect to a student even when the rebbi is there (we show respect to the chazzan and the others by giving them the Torah even though the Kohen Gadol is there).
 - **Abaye** said, it may be that in general we do not, but passing the Torah to the others in this case shows more respect to the Kohen Gadol.

V'KOHEN GADOL OMED UMIKABEL V'KOREI...

- **Q:** This took place in the Azarah, and yet suggests that until then the Kohen Gadol was sitting. We have learned that only a Davidic King may sit in the Azarah!? **A:** We must say as **R' Chisda** once said, that when we say this took place in the "Azarah", it means that it took place in the Ezras Nashim, where sitting was permitted.