



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

### Sotah Daf Mem Aleph

V'KOREI ACHAREI MOS V'ACH BE'ASOR

- **Q:** A Mishna says that we may not skip around when reading from the Torah!? **A: Abaye** said, that is only problematic when there is a longer pause. Given the proximity of these two parshiyos, it was not a problem.
  - **Q:** The Mishna allows skipping when there is not a long pause only in the Navi, not in the Torah!? **A: Abaye** said, skipping is only not allowed when the two sections are dealing with two different topics.

V'GOLEL ES HATORAH...

- He had to make this statement so that the people not be led to believe that the Sefer Torah was missing sections.

U'BE'ASOR SHEL CHUMASH HAPEKUDIM KOREH AHL PEH

- **Q:** Why couldn't he roll the Torah and read this from inside as well? **A: R' Huna bar Yehuda in the name of R' Sheishes** said, because we don't roll a Sefer Torah when a tzibbur will be kept waiting.
  - **Q:** Why couldn't we bring a second Sefer Torah to read that section? **A: R' Huna bar Yehuda** said, because we don't want to make it seem as if the first one was passul. **Reish Lakish** said, because that would require a new bracha, which would be an unnecessary bracha.
    - **Q:** We find that we take out a second, and even a third, Sefer Torah on other occasions!? **A:** When different people are called up to read from each Torah, it is not a problem. However, when the same person is reading from multiple Sifrei Torah, that is a problem.

UMEVARECH ALEHAH SHMONAH BRACHOS

- A Braisa says, the bracha "on the Torah" is the bracha made when we read from the Torah in shul. The brachos on the Avodah, for Thanks, and for Forgiveness of Aveiros, are the brachos that we say on Yom Kippur in Shmoneh Esrei. The other brachos said are for the Beis Hamikdash, the Kohanim, for Klal Yisrael, and for Yerushalayim.

V'HASHAAR TEFILLA

- A Braisa explains, this last bracha refers to a bracha the Kohen Gadol made asking for the Yidden to be helped and saved. The bracha ends with "Shomei'a Tefilla". Afterwards, people would bring their personal Sifrei Torah and read from them in public.

MISHNA

- [The earlier Mishna said that the parshas hamelech at the time of Hakheil must be read in Lashon Hakodesh]. How is the parshas hamelech done? After the first Yom Tov of Succos, at the beginning of "the eighth", on the year following shmitta, they make a wooden platform in the Azarah, and the king sits on the platform. The shamas of the shul takes the Sefer Torah and gives it to the gabbai, who gives it to the Sgan, who gives it to the Kohen Gadol, who then gives it to the king. The king gets up to take the Sefer Torah, and then sits down to read from it.
  - King Agripas stood up to take the Torah and remained standing to read it as well, and the Chachomim praised him for doing so. When he reached the pasuk that says that we may not appoint a king who is an "ish nachri" (which therefore made Agripas passul to be a king, because he was a descendant of a slave), tears flowed from his eyes. They said to him, "Don't worry Agripas. You are our brother, you are our brother".

- The king reads from the beginning of Chumash Devarim until “Shema”. He then reads “Shema”, “Vehaya ihm shamoah”, “Asser ti’asser”, and “ki sichaleh lasser”. He then goes back and reads the parsha of appointing a king, the brachos and klalos, and completes the entire parsha. The king then makes the same brachos that the Kohen Gadol makes after reading the Torah on Yom Kippur, except that he says a bracha on the Yom Tov instead of a bracha of Forgiveness.

#### GEMARA

- **Q:** “The eighth” seems to mean that this is done on the 8<sup>th</sup> day of Yom Tov, which we know is not correct!? **A:** The Mishna means in the 8<sup>th</sup> year (the year after shmitta).
  - **Q:** Why do we have to describe the year in so many ways? **A:** If the pasuk would only say “mikeitz” we would have thought that the years should be counted beginning from before crossing over the Yarden (and in fact the count did not begin until after the conquering and dividing of Eretz Yisrael). Therefore the pasuk says “shmitta” (which did not begin until that time). If the Torah would only say “shmitta” we would think that Hakheil should be done at the end of the 7<sup>th</sup> year, therefore the Torah says “ba’moed”. Still, we would think this teaches that Hakheil should be done on Rosh Hashanah. The Torah therefore says “Chag HaSuccos”. The Torah then adds “b’vo kol Yisrael” to teach that it must be done at the beginning of Yom Tov, and not at the end.

#### V’CHAZAN HAKNESES NOTEL SEFER TORAH...

- 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 king 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 king.

#### V’HAMELECH OMED UMIKABEL V’KOREI YOSHEIV...

- **Q:** This took place in the Azarah, and yet suggests that until then King Agripas 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.

#### V’SHIBCHUHU CHACHOMIM

- **Q:** The fact that they praised him for remaining standing means that he acted properly by doing so. However, we have learned that **R’ Ashi** said that a king may not be moicehel his honor!? **A:** A king may do so to honor a mitzvah, which is what was done here.

#### UKISHEHIGIYA L’LO SUCHAL LASEIS

- A Braisa taught in the name of **R’ Nossan**, at the time when they said to King Agripas “You are our brother!”, the Yidden became liable to be destroyed, because they used flattery. **R’ Shimon ben Chalafra** said, from that time that flattery was used, the judgments became corrupt, actions became warped, and a person is no longer able to say to someone else that his actions are superior.
  - **R’ Yehuda of Eretz Yisrael or R’ Shimon ben Pazi** said, we are allowed to use flattery on resha’im in this world. We see this based on a pasuk that says that in the time of Moshiach we will not use any flattery on the reshaim, which suggests that at this time we can. **Reish Lakish** said, we see this from the fact that Yaakov told Eisav “Seeing your face is like seeing the face of a Malach”.
    - **Reish Lakish’s** understanding argues on **R’ Levi**, who says that Yaakov told him this to let him know that he is used to seeing Malachim, which would then frighten Eisav and prevent him from trying to harm Yaakov.
  - **R’ Elazar** said, based on pesukim, any person who uses flattery brings anger to the world, and his tefillos are not listened to by Hashem.
    - He also darshened pesukim to teach that even babies in the womb curse a person who uses flattery.
    - He also darshened pesukim to teach that a person who uses flattery goes to Gehenom.

- He also darshened pesukim to teach that a person who uses flattery eventually falls prey to the person or the descendants of the person who was the subject of the flattery.
- He also darshened pesukim to teach that a community that uses flattery is considered disgusting like a niddah.
- He also darshened pesukim to teach that a community that uses flattery will eventually go into galus.
- **R' Yirmiya bar Abba** darshened pesukim to teach that there are 4 groups of people who do not merit to be Mekabel Pnei Shechina: people who are leitzanim, people who use flattery, people who are liars, and people who speak lashon harah.

**HARDAN ALACH PEREK EILU NEEMARIN!!!**