



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

Sotah Daf Yud Daled

- The pasuk says that Hashem made "kasnos ohr" for Adam and Chava. **Rav and Shmuel** argue, one says this refers to wool clothing, and the other says this refers to linen clothing.
- **R' Simlai** darshened, the Torah begins with the doing of chessed (Hashem giving the clothing to Adam and Chava) and ends with the doing of chessed (Hashem burying Moshe).
- **R' Simlai** asked, why did Moshe want to go into Eretz Yisrael so badly? Did he want to eat the fruits? Of course not. Moshe knew there are many mitzvos that can only be done in Eretz Yisrael and he wanted to be able to do those mitzvos. Hashem told him, you want to do that to get the reward, but there is no need to worry, because I will count it as if you did those mitzvos.

HADRAN ALACH PEREK HAMIKANEI L'ISHTO!!!

PEREK HAYA MEIVI -- PEREK SHEINI

MISHNA

- The husband would bring her mincha in a basket made of palm fibers and put it on her hand to tire her out.
 - All other minachos would be in a kli shareis in the beginning and at the end. The mincha of the sotah would be in this palm fiber basket in the beginning and would not be put into a kli shareis until the end.
 - All other menachos require oil and levonah, but the mincha of the sotah does not.
 - All other menachos are brought from wheat, but the mincha of the sotah is brought from barley.
 - Although the Omer was brought from barley as well, it would be brought from fine flour, whereas the sotah's mincha was brought from kemach (a coarser flour).
 - **R' Gamliel** explains, since her actions were like those of an animal, therefore her mincha is brought from barley, which is an animal food.

GEMARA

- A Braisa says, **Abba Chanin in the name of R' Eliezer** says, she was made to hold the mincha the entire time to tire her out and get her to admit her guilt. We see from here how much mercy the Torah has on this woman who sinned (we don't want her to drink the waters and die). We can learn from here how much more so the Torah has mercy on those who do Hashem's Will!
 - **Q:** Who says we want her to admit guilt to prevent her from dying? Maybe we want her to admit guilt so that we not have to erase the Name of Hashem? **A: R' Eliezer** holds that we give her the waters to drink before the bringing of the mincha. If so, by the time she holds the mincha the Name was already erased. The only purpose of her admission at that point would be to save her from death.

KOL HAMENACHOS...

- **Q:** A Braisa gives the step-by-step process by which a Korbon Mincha is brought (each step will be explained in the Gemara below). The first step is that it is brought from the person's house in silver or gold baskets. These are not kli shareis. Why does our Mishna say that a mincha is in a kli shareis "in the beginning", when we see from the Braisa that it is not!? **A: R' Pappa** said, the Mishna means that a mincha is brought in a keili that is fit to be a kli shareis, whereas the mincha of the sotah is not.

- **Q:** That would mean the Mishna is saying that a basket of palm fibers is not fit to be a kli shareis. This would not follow the shita of **R' Yose the son of R' Yehudah**, who says that a kli shareis can be made of wood!? **A:** Even **R' Yose the son of R' Yehuda** would only say that regarding keilim of superior quality, which would not include the basket used for the sotah.
- **Q:** The Braisa said that a (regular) mincha is placed into a kli shareis and made kadosh in the kli shareis. This seems to suggest that a kli shareis needs intent to make something kadosh? **A:** Understand the Braisa to mean that it is placed in a kli shareis *so that* it will become kadosh in the kli shareis.
- The Braisa said that every mincha needs levona and oil. This is based on the pasuk that says “v'yatzak aleha shemen v'nasan aleha levonah”.
- He then brings it to the Kohen, based on the pasuk that says “vehevi'ah ehl bnei Aharon...”.
- The Kohen then brings it to the Mizbe'ach, as it says “v'higisha ehl hamizbe'ach”.
- He then brings it to the southwest corner of the Mizbe'ach, to the tip of the corner, and that is sufficient. This is known based on the pasuk that says that the mincha should be brought “lifnei Hashem” (which means the west side of the Mizbe'ach) and also says “ehl pnei hamizbe'ach” (which means the south side). Therefore, we learn that it should be brought on the southwest corner. **R' Elazar** says that it was brought on the south side of that corner (not on the corner itself), because he says that the entire Mizbe'ach was on the northern half of the Azarah, and therefore even the south side of the southwest corner is considered to be “lifnei Hashem” since it was opposite the opening to the Heichal.
 - **Q:** What is meant when the Braisa says he brings it on the corner “and that is sufficient”? **A:** **R' Ashi** said, this teaches that the mincha in the kli shareis can touch the Mizbe'ach and it is not necessary for it to be removed from the kli shareis. This is learned from a pasuk that compares the bringing to the Kohen to the bringing to the Mizbe'ach. Just as the former is done in a kli shareis, the latter is done in a kli shareis as well.
- The Braisa says that the levonah is moved to one side of the keili. This is done to make sure that the kometz has no levonah in it, because if it did, the kometz would be passul.
- The kometz is taken from an area where there was a lot of oil. This is learned from a pasuk that says the kometz is to be taken from the flour and the oil. This teaches that it should be taken from flour that is fully saturated in oil.
- He then takes the kometz and places it into a second kli shareis and makes it kadosh in that kli shareis. Why did he have to make it kadosh now a second time? This is like the blood of the animal. Although the blood of the animal became kadosh through the knife of the shechita, which is a kli shareis, it is still placed into another kli shareis and made kadosh. The same is therefore true with this kometz.
- He then takes the levonah and puts it on top of the kometz. This is based on the pasuk that says “v'eis kol halevonah asher ahl hamincha”.
- He then brings this on top of the Mizbe'ach and offers it in a kli shareis. This suggests that he puts the kli shareis into the fire, which we know is not the case!? The Braisa means that he brings it up in a kli shareis *in order* to offer the mincha on the fire of the Mizbe'ach.
- He then salts it and puts it on the fire. This is based on the pasuk that says that every mincha must be salted before being offered.
- After offering the kometz the remaining flour is eaten. This is based on the pasuk that says that after the kometz is offered “v'hanoseres min hamincha l'Aharon ulivanav”.
 - **Q:** At what point is the kometz considered to be “offered”? **A:** It is a machlokes. **R' Chanina** says from when the fire catches on to some of the Mincha, and **R' Yochanan** says from when the fire has caught on to most of the Mincha.

- The Kohanim may put wine, oil, or honey into the flour that they will be eating. This is learned from the pasuk that says “l'mashcha” – which means that it should be eaten prestigiously, like the way in which kings would eat it.
- They are only not allowed to make the mincha into chametz. This is based on the pasuk that says “lo sei'afeh chametz chelkam”, which **Reish Lakish** explained to mean that even the Kohen's piece may not be baked as chametz.