



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

### Sotah Daf Tes Vuv

KOL HAMENACHOS...

- **Q:** How can the Mishna say that all other menachos require oil and levonah? We have learned that the "chatas oleh v'yoreid" (for which a poor man brings a Korbon Mincha) which is brought for certain aveiros, is not brought with oil and levonah!? The Mishna means to give differing categories. Most menachos require oil and levonah and are brought from fine wheat flour. The chatas oleh v'yoreid is brought from fine wheat flour but does not require oil and levonah. The Korbon Omer is brought from barley, but it is brought from fine flour and requires oil and levonah. It is only the sotah's mincha that is brought from coarse barley flour and is not brought with oil or levonah.
  - **R' Shimon** says in a Braisa, in truth the sinner's mincha should require oil and levonah just so that the sinner should not profit (by not having to pay for the oil and levonah). The reason it is not brought is because we want his korbon to be seen as a lower grade korbon. Similarly, the animal chatas should be required to be brought with wine so that the sinner should not profit (by not having to pay for the wine). The reason it is not brought is because we want his korbon to be seen as a lower grade korbon. However, the chatas and asham of the metzora do require wine, because they are not brought for a sin.
    - **Q: R' Shmuel bar Nachmeini in the name of R' Yonason** said that tzaraas does come because of an aveirah!? **A:** The tzaraas itself brings the kapara from the sin. The korbanos that he brings are brought to allow him to eat kodashim, and not for the aveirah.
    - **Q:** The chatas of the nazir should be brought with wine, since it too is not being brought for an aveirah!? **A: R' Shimon** holds like **R' Elazar Hakapar** who says that a nazir is considered to be a sinner, because he held himself back from wine. Therefore, the korbon is brought as a kaparah for an aveirah.

R' GAMLIEL OMER K'SHEIM...

- A Braisa says that **R' Gamliel** told the **Chachomim**, I can explain our Mishna like a piece of golden jewelry. He had heard **R' Meir** saying the reason the sotah's mincha is brought from barley is because she gave fancy food to the adulterer to eat. Now, that reason doesn't apply to a poor sotah (who didn't have the money to do so)! Rather, the reason for the barley is that since she did an act like an animal, her korbon is brought from food fit for an animal.

MISHNA

- They would bring an earthenware vessel and place a half lug of water from the kiyor into it. **R' Yehuda** says they would only put in a quarter lug.
  - The same way that **R' Yehuda** says there was less writing that was dissolved into the water, he also says that less water was used.
- With the keili of water in his hand, the Kohen would walk into the Heichal and make a right turn. There on the floor was a place of 1x1 amos, covered by a slate of marble with a ring. He would lift the marble and take earth from beneath it, and put enough of that earth into the water so that it becomes visible in the water. This is based on the pasuk that says the Kohen should take from the earth of the Mishkan and place it into the water.

## GEMARA

- A Braisa says, **R' Yishmael** says that they would use a new earthenware keili. He learns this from a gezeira shava on the word "kli" from metzorah. Just as they use a new keili for the metzorah process, they must use a new keili for the sotah as well.
  - **Q:** How do we know that a new keili must be used for a metzorah? **A:** The pasuk says "ehl kli cheres ahl mayim chayim" – we darshen that just as the water cannot have had any work done to it, so too the keili could not have had work done with it.
    - **Q:** Based on this maybe we should say that just as the metzorah process must use mayim chayim, so too a sotah should need to use mayim chayim!? **A:** This whole question is only according to **R' Yishmael**, and he actually holds that the kiyor was filled with mayim chayim.
  - **Q:** We can ask a question on the gezeirah shava by saying that maybe a metzorah needs a new keili because he also uses the eitz erez, the eizov, and the red string in his process, but a sotah who does not, maybe does not need a new keili!? **A: Rabbah** said, the pasuk regarding sotah says "b'kli chares", which suggests that it is talking about the keili that was previously spoken about – regarding metzorah – which must be a new keili.
- **Rava** said, even those who argue on **R' Yishmael** and say that a new keili is not needed, the keili cannot be blackened from use on the fire. If it is blackened, it would be passul. We learn this from its comparison to the water. Just as the water did not change, so too the keili could not have changed.
  - **Q: Rava** asked, what happens if the keili was black and was then returned to the furnace and became white again, do we say that this remains passul or do we say that it now becomes valid to use? **A:** A Braisa says, **R' Elazar** says that if the eitz erez, eizov or string was used to carry something they become passul, because they become bent out of shape. The Braisa seems to say that they will remain assur even if they are later straightened out. We see that once something becomes passul it remains passul.
    - That is no proof, because that case may be where the items began to peel and therefore can never be restored to the way they once were.

## NICHNAS LAHEICHAL UFANA LIMINO...

- The reason for this is based on a Braisa that says that all turns that one makes should be to the right.

## MAKOM HAYA SHAM AMAH...

- A Braisa says, the Kohen should take "min he'afar asher yihiyeh". We would think that the Kohen can even take earth from outside the Heichal, therefore the pasuk continues "b'karka hamishkan". Based on this we would say that if there was no loose earth there he should bring in shovels to dig out some earth. The pasuk therefore says "asher yihiyeh" – meaning, even if it is not from there and was only there for a short time. From all this we learn, if there is loose earth there, he uses it. if there is no loose earth there, he brings in loose earth and places it there and then takes it for use in the sotah process.
  - Another Braisa says, the pasuk of "min he'afar asher yihiyeh" teaches that earth may be brought in from outside of the Heichal. The words "b'karka hamishkan" teach: according to **Isi ben Yehuda** it comes to include that the sotah process can be done when the Mishkan stood in Shiloh, Nov, and Givon, and in the times of the Beis Hamikdash as well. **Isi ben Menachem** says there would be no reason to teach this, because if the halachos of entering the Mikdash when tamei applies to all these places, then the more stringent halachos of eishes ish and sotah would apply there as well. Rather, the words teach that a person should not bring dirt from his house and place it for use into the keili. The dirt must come from the Heichal floor, and if there is none, it must be brought to the Heichal floor and used from there (he agrees with the first Braisa).