



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

Sotah Daf Tes Zayin

- **Q:** If there is no earth available to place into the water, may ashes be placed into the water in its place? This is not a question according to **B" S**, because we don't find anywhere that **B" S** equate earth with ashes. However, according to **B" H**, who do say that the term "afar" includes ashes, do we say that ashes can be used here as well, or do we say that the pasuk of "b'karka hamishkan" comes to exclude the use of ashes? **A:** We have learned that **R' Yochanan in the name of R' Yishmael** said, we find 3 places where a Halacha L'Moshe MiSinai uproots the simple meaning of a pasuk: regarding kisuy hadam (where the pasuk says it must be done with earth and the Halacha L'Moshe MiSinai says it can be done with other materials as well); regarding nazir (where the Torah says he may not shave with a razor and the Halacha L'Moshe MiSinai says it may not be cut with any instrument); and regarding a get (where the pasuk says it must be written on parchment and the Halacha L'Moshe MiSinai says it may be written on anything). Now, if it is true that ashes may be used for a sotah even though the pasuk says that "afar" is needed, then it should be included in **R' Yishmael's** list as well! It must be that ashes may not be used.
 - This is no proof, because although it belongs on the list, **R' Yishmael's** list was not meant to be exhaustive, and there are other things left off the list as well. For example, from the pesukim of metzora with the drasha of k'lal u'prat u'klal, we learn that the body hair (other than the pubic hair) and the underarm hair of a metzora does not need to be shaved. Yet, the Halacha L'Moshe MiSinai teaches that all must be shaved.
 - **R' Nachman bar Yitzchak** said, this is not considered to be a place where a Halacha L'Moshe MiSinai uproots a pasuk. The Halacha L'Moshe MiSinai is only uprooting the drasha based on the pasuk. Therefore, it is not considered to be a case left off the list, which would lead us to say that the list was meant to be conclusive unless we can find something else that was left off the list besides the case of sotah. **R' Pappa** said, the case of metzora is not considered as being left off the list, because in that case the Halacha L'Moshe MiSinai does not uproot the pasuk, rather it adds onto the requirements of the pasuk. **R' Ashi** said, the case of metzora is not considered to be left off the list, because the Braisa that limits the hair to be shaved follows **R' Yishmael** who darshens using the klal prat u'klal method, whereas the Mishna that says that all must be shaved follows **R' Akiva** who darshens using the ribuy mi'ut v'ribuy method. Therefore, this is not an example of a Halacha L'Moshe MiSinai uprooting a pasuk.
 - **Q:** What is the end result – may ashes be used for the sotah waters or not? **A:** A Braisa says that **R' Huna bar Ashi in the name of Rav** says that if there is no earth available, they should take the dust of decomposed vegetables and make it kadosh (by placing it on the Heichal floor) and use that. It would seem to be that if this can be used, ashes would be allowed to be used as well.
 - The Gemara says this is not necessarily true, because decomposed vegetables may have the status of "afar" whereas ashes may not.

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- A Braisa says, there are 3 things which must be visible: the earth in the sotah water; the ashes in the parah aduma water; and the saliva of the yevama. In the name of **R' Yishmael** they added also the blood of the metzora's bird when mixed into the water.

- **Q:** What is the reasoning of **R' Yishmael**? **A:** The pasuk by metzora says that the wood, grass and string should be dipped into “the blood of the bird”, however the pasuk also says that it should be “in water”. This can be explained that the blood should be put into water in the amount that the appearance of the mixture still looks like blood – and this amount of water is a revi'is.
- The **T”K** says that the pasuk is simply teaching that the items should be dipped into a mixture of blood and water, but not that the blood must be visible in the water. **R' Yishmael** would say, if that is true, the pasuk should simply say that the items should be dipped “bahem” (in them). The fact that the pasuk writes in blood and water, it teaches that the blood must be recognizable in the water. The **Rabanan** say, if the pasuk would have written “bahem” we would think that the items should be separately dipped into the blood and the water. The Torah writes blood and water to teach that it should be a mixture. **R' Yishmael** says, we already know that the blood and water will be mixed, because the pasuk says that the bird should be shechted over the keili with the water in it. The **Rabanan** say, that if we only had that pasuk we would say that the bird must be shechted over the keili with the water, but that the blood vessels should be squeezed to prevent blood from dripping out until the bird is then brought over its own keili.
- **Q:** **R' Yirmiya** asked **R' Zeira**, what if the bird is large so that its blood totally takes over the revi'is of water (it looks like pure blood), or what if the bird is so small that its little amount of blood disappears in the revi'is of water? **A:** **R' Zeira** said, the **Rabanan** used a revi'is of water as the measurement needed for a D'Ror bird (which is the type that should be used) and there is no bird of that kind so large or small to raise this concern.
- A Braisa says, if the Kohen put the earth into the keili before the water, the mixture is passul to use for the sotah. **R' Shimon** says it would be valid.
 - **Q:** What is the basis of **R' Shimon's** shita? **A:** The pasuk by para adumah says that the “afar” should be placed into a keili with water. Now, that refers to ashes, and yet the pasuk uses the word “afar”, which typically means earth. The pasuk does so to create a gezeira shava between para adumah and sotah. The gezeira shava teaches that just as by sotah the water should be placed into the keili before the earth, so too by para adumah the water should be placed before the ashes. And, just as by para adumah if the order is reversed it would still be valid, the same is true by sotah.
 - **Q:** How do we know that if the reverse is done by para adumah it would remain valid? **A:** One pasuk says “alav”, meaning that the ashes should be put in first. Another pasuk says that the water should go into the keili, suggesting that the water is to go into the keili first. This teaches that whichever way is done will be valid.
 - The **Rabanan**, who argue, say that the pasuk saying that the water should be placed in first is meant to be followed literally, whereas the pasuk of “alav” just teaches that the ashes and water should be made into a mixture.
 - **Q:** Why don't we say the reverse (that the pasuk of “alav” is to be understood literally)? **A:** In general, we always find that the thing that brings about the heter is placed on top. Therefore, since it is the ashes that are bringing about the heter, it is the ashes that must be placed on top of the water.