



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

Sotah Daf Yud Zayin

MISHNA

- When the Kohen comes to write the parsha (to be erased into the water), what pesukim is he to write? From the pasuk of "ihm lo shachav ish", continues with "v'ah't ki satis tachas isheich". He does not write "v'hishbi'ah haKohen es ha'isha", but instead picks up later in that pasuk with the words "yitein Hashem osach...u'va'u hamayim...". He does not write "v'amra ha'isha amen amen". **R' Yose** says he would not skip in middle of the pesukim, but would rather write the entire thing straight through. **R' Yehuda** says he only writes "yitein Hashem osach...u'va'u hamayim...", and does not write "v'amra ha'isha amen amen".

GEMARA

- **Q:** What is the machlokes based on? **A:** The pasuk says "v'kasav es ha'alos ha'eileh haKohen basefer". **R' Meir** says, "alot" refer to the actual curses, "ha'alot" refer to the curses that are inferred from the brachos (the pasuk says if she innocent nothing will happen, which means that if she is not, something will happen), "eileh" teaches to exclude the curses written in Chumash Devarim, "ha'eileh" comes to exclude the commandments to the Kohen and her saying "amen". **R' Yose** agrees with **R' Meir** except that he says that the word "es" comes to include the commandments to the Kohen and her saying "amen", whereas **R' Meir** does not darshen the word "es". **R' Yehuda** darshens each word restrictively and therefore only the actual curses are written.
 - **Q:** Why is it that **R' Meir** darshens one "hey" as inclusionary and one "hey" as exclusionary? **A:** A "hey" written on an inclusionary word is darshened to be including something, and a "hey" written by an exclusionary word is darshened to be excluding something.
 - **Q:** We find that **R' Meir** does not darshen inferences. If so, why does he say that the curses inferred from the brachos are included? **A:** **R' Tanchum** said, the pasuk of the brachos says "hinaki", written without a "yud", which can therefore be read as saying "chinki", meaning choke, which is therefore an explicit curse.
- **R' Akiva** darshens, if a husband and wife are zocheh, the Shechina lives between them. if they are not, a fire consumes them (the yud of the "ish" and the "hey" of the "isha" represent Hashem living among them; if they don't merit that, these letters leave and leave over the word "aish" – fire).
 - **Rava** said, the wife's fire is stronger than the husband's, because she has no letters of Hashem in between the letters that spell "fire".
- **Rava** said, earth is mixed into the waters of the sotah to symbolize that if she is zocheh (innocent) she will have a child like Avrohom Avinu, regarding who the pasuk says "afar v'eifer". If she is not zocheh, she will die and return to the earth.
 - **Rava** darshened, that in the merit of Avrohom saying "v'anochi afar v'eifer" his children merited to two mitzvos – the eifer of the parah adumah and the afar of the sotah.
 - **Q:** There is also the mitzvah of the earth for kisuy hadam!? **A:** That mitzvah brings no benefit in this world (the meat is mutar even if the blood is not covered) and therefore is not included in this drasha.
 - **Rava** darshened, that in the merit of Avrohom saying "ihm michut v'ahd seroch naal" his children merited to two mitzvos – the strings of tzitzis and the straps of tefillin.
 - **Q:** Tefillin has a benefit in this world, as we learn that it causes the goyim to be afraid of us. However, what benefit is there from tzitzis in this world? **A:** A

Braisa says that **R' Meir** says that the color of tzitzis remind us of the sea, which reminds us of the Heaven, which reminds us of the Kisei Hakavod. Therefore, one who does the mitzvah of tzitzis is as if he was "mekabel Pnei HaShechina" – which is certainly a benefit even in this world.

MISHNA

- The Kohen does not write the pesukim on a wooden board, or on paper, or parchment that was not fully processed. Rather, it must be written on fully processed parchment. This is based on the pasuk that says "basefer". It may not be written with sap of a tree, or "kankantom", or any other substance that gets absorbed into parchment and therefore doesn't get fully erased. Rather, it must be written with "deyo" ink. This is based on the pasuk that says "umacha", which teaches it must be a writing that can be completely erased.

GEMARA

- **Rava** said, if the megilas sotah was written at night, it is passul. This is based on a gezeirah shava on the word "Torah", which is written by sotah and written in a pasuk that discusses judgement. We learn that just as a Beis Din can only judge by day, the megilas sotah can also only be written by day.
- If the megillas sotah was written backwards, it is passul. This is based on the pasuk of "v'kasav es ha'alos *ha'eileh*" – teaching that it must be written the way it is written in the Torah.
- If it was written before the woman accepted the oath, it is passul. This is based on the pasuk that first says "v'hishbi'ah" and then says "v'kasav".
- If it was written as a letter (without the lines of "sirtut") it is passul. This is based on the pasuk that says "basefer".
- If it was written in two columns (like a Sefer Torah), it is passul. This is because the pasuk uses the singular form of "basefer", which means it should not be multiple sefarim.
- If the Kohen wrote each letter and erased each letter in the water before writing the next letter, it is passul. This is based on the pasuk that says "v'asah lah haKohen eis kol haTorah hazos".