



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

### Sotah Daf Chuf

#### MISHNA

- Before the megilla is erased, if she says that she refuses to drink the water, the megilla is hidden away and her mincha is burned in the heap of ashes, and her megilla is not valid to be used for another sotah.
- If the megilla was already erased and she then admits to guilt, the water is poured out, and the mincha is burned on the heap of ashes.
- If the megilla was already erased and refuses to drink the water, we force her to drink.
- When a sotah drinks the water, she is hardly done drinking and her face already becomes pale, her eyes bulge out, and the veins in her cheeks begin to swell. They then say "take her out" so that the Azarah not become tamei when she dies.
- If she has a zuchus, it can delay the effect of the punishment. There are zechusim that can delay the punishment for a year, some for 2 years, and some for even up to 3 years.
  - Based on this **Ben Azzai** said, a person should teach his daughter Torah so that if she becomes a sotah and drinks the water she will know that a delayed punishment is due to a zechus (and she won't come to disparage the entire process and power of the waters). **R' Eliezer** says, anyone who teaches his daughter Torah is teaching her zenus. **R' Yehoshua** says, a woman prefers one kav with zenus rather than 9 kavs and no zenus.
    - He would say, a foolish chossid, a conniving rasha, a woman who abstains, and the wounds of "prushin" (people who make believe they are tzaddikim and walk into walls and hurt themselves, because they say they don't want to see improper things), these are from the people who ruin the world.

#### GEMARA

- **R' Yehuda in the name of Shmuel in the name of R' Meir** said, when I was learning Torah by **R' Akiva** I would put "kankantom" into the ink I used to write sefarim and he did not object to it. However, when I went to learn by **R' Yishmael**, he told me how careful a sofer has to be, and I told him that I am careful and use kankantom. He said, the Torah says "umacha", which means that it must be written in an ink that can be totally erased, so kankantom can't be used.
  - **Q:** What was the back and forth between **R' Meir** and **R' Yishmael**? **A:** **R' Meir** said to him, I am an expert in what letters are to be written, and I even take lengths to make sure that if a fly came and sat on a "daled", thereby risking removal of the crown and making it into a "reish", it would not do so, because I put kankantom into the ink to prevent it from erasing fully.
  - **Q:** A Braisa says that **R' Meir** said, when I learned by **R' Yishmael** I would put kankantom into my ink and he did not object to it, and when I later learned by **R' Akiva** he did object to it. The order of who he learned by first is contradicted in this Braisa, and who it was that objected is also contradicted!? **A:** With regard to the order who **R' Meir** learned by, he first learned by **R' Akiva**, but **R' Meir's** basis in Toras Baal Peh was not strong enough to understand the depth with which **R' Akiva** taught. He therefore went to learn by **R' Yishmael**, where he got a stronger basis. He later went back to **R' Akiva**.
    - **Q:** We still have a contradiction as to who objected to his using of kankantom!?
- A Braisa says, **R' Yehuda** said that **R' Meir** would say, we can use kankantom in the ink for writing all sefarim except for the part of the Torah that is the parshas sotah. **R'**

**KASHYEH.**

**Yaakov in the name of R' Meir** said, kankantom only can't be used when writing a megilla for a sotah in the Beis Hamikdash.

- **Q:** What is the difference between these two versions? **A: R' Yirmiya** said, the difference is based on whether we can use the parshas sotah written in a Sefer Torah for an actual sotah.
- **Q:** Maybe we can say that this same machlokes is found in another Braisa? The Braisa says, a megillas sotah written for one sotah may not be used for another sotah, but **R' Achai bar Yoshiya** argues and says that it may be used for another sotah. **A: R' Pappa** said, this is not necessarily the same machlokes. It may be that the **T"K** of this Braisa only says that it can't be used in this case, because it was specifically written for another woman. However, he may agree that if it was written for a Sefer Torah (and not for someone specific) it may be used for a woman. **A2: R' Nachman bar Yitzchak** said, this is not necessarily the same machlokes, because it may be that **R' Achai bar Yoshiya** allows a megillas sotah to be used for a second woman, but would not allow the parsha from a Sefer Torah, because that was not written for the purpose of a sotah, and therefore could not be used for any sotah.
  - **Q:** According to **R' Achai bar Yoshiya**, why is the megillas sotah treated differently than a get, which we know must be written for the specific people who are getting divorced with this get? **A:** Regarding a get the pasuk says "v'kasav lah", which teaches that it must be written lishma.
    - **Q:** Regarding sotah the pasuk also says "v'asa lah"!? **A:** The "doing" referred to in this pasuk, which must be lishma, is the erasing of the parsha, not the writing of the parsha.

EINA MASPEKES LISHTOS AHD SHEPANEHA...

- **Q:** This part of the Mishna follows **R' Shimon**, who says that the waters would begin to punish the woman as she drank it, because according to him the mincha was brought before the drinking and we know that the waters could not begin to punish before the mincha was offered. However, the next part of the Mishna that says that a zechus could delay the punishment must follow the **Rabanan**, because **R' Shimon** says that a zechus cannot delay the punishment!? **A: R' Chisda** said that the Mishna is following **R' Akiva**, who agrees with **R' Shimon** that the mincha is brought before the drinking, but who also agrees with the **Rabanan**, that a zechus can delay the onset of the punishment.

V'HEIM OMRIM HOTZI'UHA...

- **Q:** Why must we rush her out of the Azarah before she dies to prevent her from being metamei the Azarah? We have learned that a meis is mutar to be in the Machaneh Leviya (as we see that Moshe had the remains of Yosef with him in the Machaneh Leviya), and therefore there would be no problem if she died where she was (which was just outside the Azarah, which was the Machaneh Leviya), so why did they say to take her out? **A: Abaye** said, we are concerned that she would become a niddah from the sudden fear of her situation.

YEISH LAH ZECHUS HUYSAH...

- **Q:** Our Mishna seems to follow none of the views on this subject in a Braisa. The Braisa says, **Abba Yose ben Chanan** says that a zechus can delay the punishment for up to 3 months. **R' Elazar ben Yitzchak of Kfar Darom** says it can delay the punishment for up to 9 months. **R' Yishmael** says it can delay the punishment for up to 12 months. Who does our Mishna follow? **A:** Our Mishna follows **R' Yishmael**, who found a pasuk that says that Hashem allows 3 aveiros of Edom to pass before punishment, and since the delay for each aveirah can be up to a year, this translates into a total delay of up to 3 years before punishment.