



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

Sotah Daf Chuf Gimme!

MISHNA

- **R' Shimon** says that a zechus does not delay the onset of the effects of the mei hamarim. If you will say that it does, the waters will lose the fear that it puts on a sotah (they will feel they have a zechus and not be afraid to drink it even if they are truly guilty), and it will lead to people defaming the women who drink it and have no immediate punishment, because people will say these women are truly guilty and just have some zechus that is delaying the effects of the punishment.
- **Rebbi** says a zechus can delay the effects of the punishment. However, in such a case the woman will neither have children nor prosper, and will instead progressively worsen and deteriorate until she ultimately dies from the death described in the pasuk.
- If her mincha becomes tamei before it becomes kadosh in a kli shareis, it is like any other mincha in this situation and it can be redeemed. If it becomes tamei after becoming kadosh in the kli shareis, it is like all other menachos in this situation and it must be burned.
 - The following are the menachos that must be burned: if the sotah admits guilt; if witnesses come and testify to her guilt; a sotah who refuses to drink the waters; a sotah whose husband refuses to let her drink the waters; a sotah who had bi'ah with her husband after the seclusion; and the leftovers (all but the kemitza) of the mincha of the sotah who is the wife of a Kohen.
 - If a Yisraelis marries a Kohen her mincha is burned, but if a Kohenes marries a Yisrael, her mincha is eaten.
- What are the differences between a Kohen and a Kohenes? The mincha of a Kohenes is eaten, but the mincha of a Kohen is not. A Kohenes can become permanently disqualified from Kehuna (based on a relationship that she enters into), whereas a Kohen cannot. A Kohenes may become tamei to meisim whereas a Kohen may not. A Kohenes may not eat kodshei kodashim, whereas a Kohen does.
- What are the differences between a man and a woman? A man who is a metzora must let his hair grow and rip his clothing, whereas a woman metzora does not. A man can make his son into a nazir, whereas a woman cannot. A man can accept nezirus using the korbanos of his father's nezirus, but a woman cannot. A man can marry off his daughter, whereas a woman cannot. A man can sell his daughter as a maidservant, whereas a woman cannot. A man gets skila without clothing, whereas a woman wears clothing. A man is hanged after being put to death, whereas a woman is not. A man is sold if he steals and cannot repay, whereas a woman is not.

GEMARA

- A Braisa says, the mincha of a woman married to a Kohen is burned. It cannot be eaten, because her husband has a share of that korbon and the mincha of a Kohen is not eaten. It cannot be simply burned in total on the Mizbe'ach without first taking a kometz, because the wife has a share in it, and that share needs a kometz to be removed. Therefore, a kometz is first removed and burned on the Mizbe'ach, and the remainder is then separately burned on the Mizbe'ach.
 - **Q:** We learn from a pasuk that if part of a korbon is burned on the Mizbe'ach, none of the remaining parts may later be burned on the Mizbe'ach. If so, how can the remainder of the mincha be separately burned? **A:** **Yehuda the son of R' Shimon ben Pazi** said, the Kohen burns it for the sake of it being firewood, not as a korbon, and **R' Eliezer** has said that in such a way it is permitted.

- **Q:** What about the **Rabanan** who argue on **R' Eliezer**? How do they allow the remainder to be burned? **A:** They would say that we must follow **R' Elazar the son of R' Shimon**, who says that the kometz is burned on the Mizbe'ach, and the remainder is spread over the heap of ashes. Although the **Rabanan** argue on **R' Elazar the son of R' Shimon**, they only argue regarding the chatas mincha of a Kohen. However, regarding the mincha of a Kohen's wife, they would agree with him that this process is followed.

BAS YISRAEL HANESUAH...

- This is based on the pasuk that says "v'chol minchas Kohen kalil tihyeh lo sei'acheil" – which teaches that this is the halacha for a Kohen, but not for a Kohenes.

KOHENES MIS'CHALELES, KOHEN EIN MISCHALEL

- This is based on the pasuk of "v'lo yichalel zaro b'amav" – which teaches that his children become disqualified, but he does not.

KOHENES MITAMAH...

- This is based on the pasuk of "emor ehl haKohanim bnei Aharon" – which teaches it is only the "bnei Aharon" and not the "bnos Aharon".

KOHEN OCHEL B'KADSHEI KODASHIM

- This is based on the pasuk of "kol zachar b'bnei Aharon yochlena".

UMAH BEIN ISH...

- A Braisa says, the pasuk regarding metzora says "ish". We would think that only a man can become a metzora with this type of tzaraas mentioned in the pasuk. The pasuk says "v'hatzaru'ah" – which teaches that it applies to women as well. The word "ish" is used to teach that only a man metzora must let his hair grow and rip his clothing.

HA'ISH MADIR ES BENO NAZIR...

- **R' Yochanan** said, this is a Halacha L'Moshe MiSinai regarding nazir.

HA'ISH MEGALE'ACH AHL NEZIRUS AVIV...

- **R' Yochanan** said, this is a Halacha L'Moshe MiSinai regarding nazir.

HA'ISH MEKADESH ES BITO...

- This is learned from the pasuk of "es biti nasati la'ish hazeh".

HA'ISH MOCHER ES BITO...

- This is learned from the pasuk of "v'chi yimkor ish es bito".

HA'ISH NISKAL AROM...

- The pasuk says "v'ragmu oso". This can't mean that only a man is subject to skila, because the pasuk clearly says that a woman is as well. Rather, the word "oso" teaches that he gets skila without his clothing, but a woman would not get skila without her clothing.

HA'ISH NITLH...

- This is learned from the pasuk of "v'salisa oso ahl eitz", which teaches that only a man is hanged, and not a woman.

HA'ISH NIMKAR BIGNEIVASO...

- This is learned from the pasuk of "v'nimkar bigneivaso" – for "his theft" he is sold, but for "her theft" she is not sold.

HADRAN ALACH PEREK HAYA NOTEL!!!