



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

Sotah Daf Daled

- A Braisa says, when the Mishna quoted earlier says “the first testimony” that refers to the stirah. When it discusses the “the later testimony” it refers to the act of znus. For how long must the stirah be? For the amount of time for tumah, which is the amount of time needed for bi’ah, which means the amount of time needed for “hara’ah” (the beginning of bi’ah), which is the time it takes to walk around a palm tree (“hakafas dekel”) – this is the view of **R’ Yishmael**. **R’ Eliezer** says it is the time it takes to dilute a cup of wine. **R’ Yehoshua** says the time it takes to drink that cup. **Ben Azzai** says it is the time it takes to roast an egg. **R’ Akiva** says it is the time it takes to swallow that egg. **R’ Yehuda ben Beseira** says the time it takes to swallow 3 eggs. **R’ Elazar ben Yirmiya** says it is the time it takes for a weaver to tie a string. **Chanin ben Pinchas** says it is the time it takes for a woman to stick her hand into her mouth to remove a toothpick. **Plimo** says it is the time it takes for her to stick her hand into a basket and take a loaf of bread, which is hinted to in a pasuk as well.
 - **Q:** Why does the Braisa have to give all the different measurements of time (tumah, bi’ah, hara’ah)? **A:** If it would only say tumah, we would think it is the time needed for the bi’ah and for time he needs to convince her to do the bi’ah. The Mishna therefore says “bi’ah”, which means the time for only the bi’ah alone. If it would have said “bi’ah”, we would say that the time for a complete bi’ah is needed, so the Mishna therefore says “hara’ah”. If it would only say hara’ah, we would think we need the time for hara’ah and the amount of time it takes for him to convince her to engage in this act, the Mishna therefore also say “tumah”. The Mishna then explains, that this amount of time is the time it takes to walk around a palm tree.
 - **Q:** Another Braisa is very similar to this but has some differences. The Braisa says that the amount of time needed for stirah is the amount of time for tumah, which is the amount of time needed for bi’ah, which means the amount of time needed for “hara’ah” (the beginning of bi’ah), which is the time it takes for “chazaras hadekel” (presumably meaning to walk around a palm tree) – this is the view of **R’ Eliezer**. **R’ Yehoshua** says it is the time it takes to dilute a cup of wine. **Ben Azzai** says the time it takes to drink that cup. **R’ Akiva** says it is the time it takes to roast an egg. **R’ Yehuda ben Beseira** says it is the time it takes to swallow that egg. The Gemara assumes that “hakafas dekel” and “chazaras dekel” is the same measure. In the last Mishna **R’ Eliezer** argued on this measurement and here he agrees to it!? **A:** **Abaye** said, “hakafas dekel” refers to walking around the tree, and “chazaras dekel” refers to the amount of time it takes for the branches of the tree to return to their natural position after having been blown by the wind.
 - **Q:** **R’ Ashi** asked, is chazaras hadekel the amount of time it takes to go back after being blown, even though the branch is still moving, or is it when the branches return to a complete standstill? **A:** **TEIKU**.
 - **Q:** In the last Braisa **R’ Eliezer** said the amount of time is the time it takes to dilute a cup of wine, and here he says it is the time of chazaras hadekel!? **A:** These are two different ways to describe the same amount of time.
 - **Q:** In the last Braisa **R’ Yehoshua** said the amount of time is the time it takes to drink a cup of wine, and here he says it is the time it takes to dilute a cup of wine!? **A:** His view is the amount of time it takes to dilute *and* drink the cup of wine.

- **Q:** Why can't we give the answer we gave above, that the two measurements are the same amount of time just described differently?
A: Because that would mean that he agrees with **R' Eliezer**, which can't be, because he argues.
 - **Q:** In the last Braisa **Ben Azzai** said the amount of time is the time it takes to roast an egg, and here he says it is the time it takes to drink a cup of wine!? **A:** These are two different ways to describe the same amount of time.
 - **Q:** In the last Braisa **R' Akiva** said the amount of time is the time it takes to swallow an egg, and here he says it is the time it takes to roast an egg!? **A:** His view is that amount of time it takes to roast *and* eat the egg.
 - **Q:** Why can't we give the answer we gave above, that the two measurements are the same amount of time just described differently?
A: Because that would mean that he agrees with **Ben Azzai**, which can't be, because he argues.
 - **Q:** In the last Braisa **R' Yehuda ben Beseira** said the amount of time is the time it takes to swallow 3 eggs, and here he says it is the time it takes to swallow one egg!? **A:** His view is the amount of time it takes to eat one egg. In the first Braisa he was saying to **R' Akiva** – you hold the time needed is the time it takes to roast and swallow an egg, you should keep the description to one act and say that the time needed is the time it takes to swallow 3 eggs (which the same amount of time), and is a more easily understood description.
 - **Q:** **R' Elazar ben Yirmiya** said it is the time it takes for a weaver to tie a string. **R' Ashi** asked is this talking about where the strings to be tied are near each other or far apart? **A:** **TEIKU**.
 - **Q:** **Chanin ben Pinchas** said it is the time it takes for a woman to stick her hand into her mouth to remove a toothpick. **R' Ashi** asked, is the splinter wedged between her teeth or not? **A:** **TEIKU**.
 - **Q:** **Plimo** says it is the time it takes for her to stick her hand into a basket and take a loaf of bread. **R' Ashi** asked, is the bread wedged into the basket or not? Is the basket a new basket (which makes taking the bread more difficult) or not? Is the bread warm (which is more difficult to grab onto) or cold? Is the bread of wheat (more difficult to grab hold of) or barley? Is the bread made with soft dough (more difficult to grab onto) or hard dough? **A:** **TEIKU**.
 - **R' Yitzchak bar Yosef in the name of R' Yochanan** says, all these Tanna'im gave the amount of time that they would have needed for hara'ah.
 - **Q:** **Ben Azzai** was never married, so how did he know? **A:** He was married for a short time and was then divorced. **A2:** He gave the time that he was taught by his rebbi. **A3:** He was told the amount of time from Heaven.
- **R' Avira** darshened, sometimes in the name of **R' Ami** and sometimes in the name of **R' Assi**, that we can learn from a pasuk that someone who eats bread without washing his hands first, it is as if he was mezaneh with a zonah. **Rava** said, that pasuk should be darshened differently, to teach that one who is mezaneh with a zonah will ultimately have to beg for bread.
 - **R' Zrika in the name of R' Elazar** said, anyone who disrespects the mitzvah of netilas yadayim deserves to die.
 - **R' Chiya bar Ashi in the name of Rav** said, when one washes before eating bread he should lift his hands upwards. When he washes after eating he should lower his hands downward. A Braisa says this first point as well, and explains, if the hands are not held up, the tamei water may then drip down and make the hands tamei again.
 - **R' Avahu** said based on a pasuk, if one eats bread without drying his hands, it is as if he ate tamei bread.
 - **R' Chiya bar Abba in the name of R' Yochanan** darshened a pasuk to teach that a haughty person will ultimately sin by being mezaneh with a married woman. **Rava**

darshened the pasuk differently and said, it means that even if someone learns a lot of Torah, if he is then mezaneh with a married woman he will be trapped in Gehenom.

- **R' Yochanan in the name of R' Shimon ben Yochai** said, a person who is haughty is considered as if he worships avodah zarah. **R' Yochanan** himself said, this person is considered as if he denies the existence of Hashem. **R' Chama bar Chanina** said, it is as if he was mezaneh with arayos. **Ulla** said, it is as if he built a bamah.
- **Q:** The pasuk that discusses a haughty person says "yad l'yad lo yinakeh". What does this mean? **A: Rav** said, this means that a haughty person, even if he believes in Hashem like Avrohom Avinu (regarding who the pasuk uses the term "yadi"), he will not escape the punishment of Gehenom. The **Yeshiva of Shila** said, the pasuk means that even if the haughty person is worthy to have received the Torah like Moshe Rabbeinu (regarding who the pasuk says "mimino aish das lamo"), he will not escape Gehenom. **R' Yochanan** said, the pasuk means that even if the haughty person does a lot of tzedaka and chessed in a hidden way, he will not escape the punishment of Gehenom.