



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

Sotah Daf Mem Vuv

MISHNA

- After measuring the distance to the cities the Sanhedrin would leave. The elders of the closest city would bring a female calf that had never pulled a yoke. A mum would not be a problem for eglah arufah. They take the calf to the "eisan" valley, which means it is a rocky valley. Even if the valley they go to is not rocky, it would be valid. They then decapitate the calf with a cleaver from the back of its neck. The place where this takes place is forever assur to plant or work the land. The place is mutar to use for combing flax and to chisel stones. The elders then wash their hands over that area and says "our hands have not spilled this blood and our eyes did not see it". Now, would anyone even think to say that the elders would commit murder? Rather, they mean to say that this murdered person did not come to us and leave without us having given him food, and we did not see him and let him leave without escorting him out. The Kohanim then say "kaper l'amcha Yisrael asher padisa, Hashem, v'ahl titein dam naki b'kerev amcha Yisrael". They did not have to say the next part of the pasuk that says "v'nikaper lahem hadam", because those are the words of the Ruach HaKodesh, which says that whenever this procedure is performed there is a kaparah for the murder.

GEMARA

- **Q:** We should learn from a kal v'chomer that a mum makes an eglah arufah passul. If parah adumah, which doesn't become passul based on age, becomes passul if it has a mum, then eglah arufah, which becomes passul after a year old, should surely become passul if it has a mum!? **A:** The pasuk by parah adumah says "asher ein bah mum" – which teaches that only the parah adumah becomes passul from a mum, not the eglah arufah.
 - **Q:** Based on this, we should not learn out from an eglah arufah that a parah adumah could not have been used for work besides a yoke (which is how we learn that this halacha applies to parah adumah), because the pasuk by eglah arufah says "asher lo ubad bah", which should similarly teach that this is only problematic for eglah arufah, and not for parah adumah!? **A:** This is learned through a gezeira shava on the word "oyl" from eglah arufah.
 - **Q:** If we have this gezeira shava, why can't we use it to teach that eglah arufah is passul if it has a mum, just like parah adumah!? **A:** We can't learn that, because the word "bah" teaches to exclude learning that from parah adumah.
 - **Q:** Why don't we say that the "bah" written by eglah arufah also excludes parah adumah from being assur to do other forms of work? **A:** That word "bah" is needed to exclude other korbanos, that they don't become passul from having done work. We would think to make a kal v'chomer and say that if korbaons become assur from a mum (and an eglah arufah does not) surely they should become assur from doing work (since an eglah arufah does).
 - **Q:** We can refute this kal v'chomer by saying that eglah arufah is assur to do work, because it becomes passul when it is over a year old, but other korbanos, which do not become passul from age, would also not become passul if work was done with them!? **A:** Some korbanos have age restrictions, and it is for those korbanos that we need the pasuk to teach that they do not become passul for having done work with them.
 - **Q:** The halacha that work is not problematic for a korbon is not learned from the word "bah". A Braisa says it is learned from the word "eileh"

written in the pasuk that lists the types of mumim!? **A:** If we only had “eileh” we would say that work that wasn’t an aveirah doesn’t make it passul, but work of an aveirah (e.g. work done on Shabbos or kilayim) does make it passul. The word “bah” teaches that even work of an aveirah does not make the animal passul.

- **Q:** Another Braisa says that the word “eileh” in another pasuk teaches that an animal that was worked is kosher for a korbon. If so, we have two sources already and should not need the word “bah” to teach this as well!? **A:** We would think that it is only kosher if the work was done to it while it was still chullin. However, if it was worked after becoming kadosh we would say that it becomes passul. That is why we need “bah” to teach that even then it remains valid.
- **R’ Yehuda in the name of Rav** said, if a bundle is simply placed onto a cow, it becomes passul to be used for the parah adumah. However, with regard to eglah arufah, it only becomes passul if it schlepps the bundle.
 - **Q:** A Braisa says, the only way we know that a parah adumah is assur if it does work other than a yoke is from eglah arufah, either via a kal v’chomer or via a gezeirah shava. Now, if eglah arufah doesn’t become assur unless it schlepps the bundle then parah adumah shouldn’t become assur until it schlepps the bundle as well!? **A:** It is actually a machlokes Tanna’im whether the psul of other work for a parah adumah is learned from eglah arufah or whether it is learned from the parsha of parah adumah itself. We actually find a Braisa that says that it is learned from the pesukim of parah adumah itself.
- **Q: R’ Avahu** asked **R’ Yochanan**, how far does the eglah arufah have to pull the yoke for the eglah arufah to become passul? **A:** He answered, for a distance the size of a yoke.
 - **Q:** Does he mean the length or the width of the yoke? **A: R’ Yaakov** said, it was explained to me that it is the width of the yoke, which is a tefach.
 - **Q:** Why doesn’t he simply say “a tefach”? **A:** He is teaching that the width of a yoke is a tefach. This teaches for commercial purposes that a yoke must be that size.
- **R’ Yochanan ben Shaul** said, the reason the eglah arufah process must be done in a rocky valley is, that Hashem says, let the calf, which has produced no offspring, come and be decapitated in a place that has produced no fruit, to bring a kaparah for the murder of one who can no longer produce offspring.
 - **Q:** What is meant by saying that the murder victim “cannot produce offspring”? Does that mean that if he was an old man we don’t do the eglah arufah process? **A:** It means that he can no longer do mitzvos.

UMORIDIN OSAH EHL NACHAL EISAN...

- A Braisa says we learn from pesukim that “eisan” means hard, rocky land.

V’ORFIN OSAH B’KOFITZ MEI’ACHOREHA

- We learn that it must be done from the back of the neck via a gezirah shava on the word “arifah” from a chatas bird.

UMIKOMA ASSUR MILIZROAH UMILEI’AVEID

- A Braisa says, the pasuk says that the place for the eglah arufah process should be a valley “in which no work be done nor can it be planted”. **R’ Yoshiya** says, this means that no work was done there in the past. **R’ Yonason** says, it means that no work may be done there in the future.
 - **Rava** said, all agree that no work can be done there in the future. The machlokes is whether work could have been done there in the past.

UMUTAR LISROK SHAM PISHTAN...

- A Braisa says, the pasuk says “asher lo yei’aveid bo v’lo yizareya”. We would think that only planting there is assur. The words of “lo yei’aveid bo” teach that other forms of work are also assur. If so, what does “lo yizareya” teach? It teaches that just as planting is done to the land itself, so too only other work that is done to the land itself is assur. This comes to permit combing of flax and chiseling of stones.

- **Q:** Why don't we say that the pasuk is a klal uprat, in which case only planting should be assur and nothing else!? **A:** The word "asher" is a "ribuy" and comes to include other work as being assur as well.

ZIKNEI HA'IHR ROCHATZIN YIDEIHEN...

- A Braisa says, the pasuk says that all the elders of the closest city must come and wash their hands over the eglah arufah in the valley. The pasuk could have just said "over the calf", but added the word "ha'arufah" to teach that it must be done at the site of the decapitation.
- The elders say that they did not commit or see the murder. Now, no one would suspect them of having done so. Their statement means that they did not see this victim and send him away without food or without escorting him out.
 - A Braisa says, **R' Meir** would say, we force a person to escort his friend when he is leaving, because the reward for doing so has no limits. We find this in pesukim where a person showed the Yidden the entrance to Beis Kel, which the Yidden then used to conquer the city, and this person was rewarded by not being killed, by not having him or his descendants subject to Sancheirev, Nevuchadnetzar, or even to the Malach Hamaves. Now, if this person, who merely pointed out the entrance (**Chizkiya** says he did so by mouthing where the entrance was, and **R' Yochanan** says he actually pointed with his finger) was rewarded so greatly, kal v'chomer how great the reward will be for a person who escorts another by walking him out.
 - **R' Yehoshua ben Levi** said, if someone is travelling and has no one to escort him out, he should learn Torah, which will act as his escort.
 - **R' Yehoshua ben Levi** said, it was the merit of 4 steps that Pharaoh took to escort Avrohom that allowed him to enslave the Yidden for 400 years.
 - **R' Yehuda in the name of Rav** said, if one escorts his friend even 4 amos in the city, it insures that his friend will not be harmed in his travels.
 - **Ravina** escorted **Rava bar Yitzchak** for 4 amos. **Rava bar Yitzchak** came into a dangerous situation in his travels and was saved (because of the escort).
 - A Braisa says, the distance that one must escort is as follows: a rebbi must escort his talmid until the end of the extension of the city, a friend must escort his friend until the techum Shabbos, and a talmid's obligation to escort a rebbi has no limit. **R' Sheishes** explains that "no limit" means up to a parsah. The Gemara says this is only true if this is not his "rebbe muvhak", but for a rebbi muvhak he must escort up to 3 parsas.
 - **R' Kahana** escorted **R' Simi bar Ashi** to a place of palm trees in Bavel, and asked him, "Is it true that these trees exist from the days of Adam Harishon?" **R' Simi bar Ashi** responded with a statement that he had learned – any land that Adam Harishon said should be settled, was settled and visa-versa.
 - We find that **R' Mordechai** escorted **R' Ashi** for a very long distance.
 - **R' Yochanan in the name of R' Meir** said, someone who doesn't escort or doesn't allow others to escort him is as if he has committed murder. We can learn this from Elisha, who was not escorted by the people of Yericho, and because he was alone, these young boys started up with him and he cursed them, causing their deaths. **R' Elazar** said, "young" means that they were empty of mitzvos and had little emunah.
 - **Q:** The pasuk says that Elisha turned around and saw them and cursed them. What did he see? **A:** **Rav** says he simply looked at them for the purpose of punishing them. **Shmuel** says he saw that each of these boys were conceived on Yom Kippur. **R' Yitzchak Nafcha** says he saw that they each had haircuts like the goyim. **R' Yochanan** says he saw that they had no mitzvos at all, which **R' Elazar** explains to mean that he saw that no future generations of theirs would have any mitzvos either.
 - The pasuk says that 2 bears came out of the forest and tore apart 42 children. **Rav and Shmuel** argue. One says there was a miracle, because these bears did not exist until this time. The other says there was a double miracle, because even this forest did not exist until this time.

- **Q:** Why would there be a need to create a forest for this purpose? **A:** If the bears had nowhere to hide after the attacks they would be afraid to attack in the first place.
- **R' Chanina** said, that the result of Balak offering 42 korbanos to Hashem in the hope that He would curse the Yidden was that these 42 children were killed.
 - **Q:** How could we say that this was his reward? **R' Yehuda in the name of Rav** said that his reward for the korbanos was that Rus came from him!? **A:** His intent was to destroy the Yidden, so the efforts of bringing his korbanos resulted in the death of Yidden.