



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

### Sotah Daf Mem Ches

YOCHANAN KOHEN GADOL HEVIR HODAYAS MAASER...

- **Q:** Why did he stop the saying of viduy over the maaser? **A:** Because people were no longer giving maaser rishon properly. The Torah says to give the maaser to the Levi'im, and from the times of Ezra the maaser was being given to the Kohanim.
  - **Q:** Why couldn't the viduy continue to be said for the other maasros? **A: Reish Lakish** said, if viduy is not said for maaser rishon, it is not said for any maaser. **Abaye** explained, this is because maaser rishon is mentioned first in the pasuk.
  - **Q:** A Braisa suggests that the reason he abolished the saying of the viduy was not because people were giving the maaser improperly, but rather because many people were not giving maaser altogether!? **A:** There were two separate gezeiros. He was goizer to stop the viduy even of the people who were giving maaser, and then he was goizer that maaser must be taken from all demai, because many people were not taking maaser altogether.

V'AHF HU BITEL ES HAME'ORERIM

- **Q:** What are "me'orerim" (the "awakeners")? **A: Rachava** said, the Levi'im would go up and sing the pasuk "Awaken, why do You sleep, Hashem!". **R' Yochanan** said to them, Hashem does not sleep. What the pasuk refers to is a time when the Yidden are in tzaar and the goyim are living large. Since the Yidden at that time were living peacefully, he told them it is improper to go up and say this pasuk constantly.

V'ES HANOKFIM

- **R' Yehuda in the name of Shmuel** explained, this refers to the people who would bring an animal for a korban and would make a cut between the animal's eyes so that the blood should blind the animal, making it easier to handle for shechita. He stopped this practice, because he said it looks too much like a mum. A Braisa says this refers to people who would hit the animal with a stick until it fell down and was easily shechted, which is what was typically done for avodah zara. He said to them, you are causing the bringing of treifos on the Mizbe'ach (from injuries you may be causing with the hitting). He then instituted that rings should be installed in the ground making it easier to lock up the animal and shecht it.

AHD YAMAV HAYA PATISH MAKEH B'YERUSHALAYIM

- This refers to the people who would work on Chol Hamoed.

KOL YAMAV LO HAYA ADAM TZARICH LISH'OL AHL HADEMAI

- This was explained in the previous Braisa.

MISHNA

- When the Sanhedrin ceased to function, it became assur to have song when drinking wine, as can be seen from a pasuk.
  - When the early Nevi'im died, the Urim V'Tumim ceased.
  - When the Beis Hamikdash was destroyed, the Shamir worm and the "nofes tzufim" could no longer be found, and there were no longer people with emunah.
- **R' Shimon ben Gamliel** said that **R' Yehoshua** testified, that from the day the Beis Hamikdash was destroyed there is no day that is without curse, the dew has not come down with bracha, and fruit has lost its flavor. **R' Yose** says the "fat" of the fruit is also gone. **R' Shimon ben Elazar** says, when people ceased to be careful to eat with tahara, the flavor and fragrance was lost. The stopping of giving maaser caused the grain to lose its "fat". The **Chachomim** say that zenus and kishuf have destroyed everything.

## GEMARA

- **R' Huna the son of R' Yehoshua** said, the pasuk mentioned as the source for no song with wine was definitely said in reference to the cessation of the Sanhedrin, because another pasuk says "the elders are gone from the gate, the young men from their music".
- **Rav** said, an ear that listens to music should be torn off. **Rava** said, music in a house brings destruction to it.
  - **R' Huna** said, the music of the people who pull boats (and need the music to get them through this strenuous labor) and of the plowers (who need the music to coax the oxen to do a good job) is mutar. However, the music of the weavers is assur (it is not to help them work).
  - **R' Huna** banned music in his locale and as a reward there was bracha to the point that 100 geese could be bought for a zuz and 100 se'ah of wheat could be bought for a zuz, and even that was looked at as a high price by the people (there was so much to go around). **R' Chisda** disparaged the music ban, and when that happened the price of 1 goose was more than a zuz.
- **R' Yosef** said, a choir where men lead and women sing in response is pritzus. A choir where women lead and men respond is like a fire on flax. He is teaching that the second choir should be abolished before the first (if only one can be abolished).
- **R' Yochanan** said, one who drinks wine and listens to 4 types of music (the kinor, tof, nevel, or chalil) brings 5 calamities to the world (galus, hunger, Torah to be forgotten, the degradation of Hashem, and the degradation of Klal Yisrael), and lands this person in Gehenom.

## MISHEMEISU NEVI'IM HARISHONIM

- **R' Huna** said, this refers to Dovid, Shmuel, and Shlomo.
  - **R' Nachman** said, in the days of Dovid sometimes the Urim V'Tumim gave an answer (like for Tzadok) and sometimes it did not (like for Evyasar).
  - **Q: Rabbah bar Shmuel** asked, the pasuk says that Zecharya "asked of Hashem" in the days of King Uziya. Presumably this means he asked with the Urim V'Tumim, and yet this took place well after the time of Shlomo!? **A:** It means he asked via the Nevi'im.
  - **Q:** A Braisa clearly states that the Urim V'Tumim existed until the destruction of the First Beis Hamikdash!? **A: R' Nachman bar Yitzchak** said, we must say that when the Mishna says "Nevi'im Rishonim" it means to exclude the days of Chagai, Zecharya, and Malachi, who were considered the "Nevi'im Acharonim". As a Braisa says that when Chagai, Zecharya, and Malachi died there was no longer ruach hakodesh, although there was communication via a bas kol. The Braisa says that a bas kol once called out to the **Rabanan** that someone among them was fit to have the Shechina rest on him, but his generation was not fit for it. They all turned and looked at Hillel Hazaken. When he died they were maspid him by saying "He was such a chossid, he was so humble! He is from the talmidim of Ezra." The same story happened another time and the **Rabanan** looked at Shmuel Hakatan, and they were maspid him in the same way but added "He is from the talmidim of Hillel". The people wanted to be maspid the same for **R' Yehuda ben Bava**, but they could not – out of fear for the king we are not maspid someone who was killed by the king.

## MISHECHARAV BEIS HAMIKDASH BATAL HASHAMIR...

- A Braisa brings a machlokes regarding the use of the Shamir worm. **R' Yehuda** says it was used to cut the stones of the Beis Hamikdash. **R' Nechemya** says these stones were cut with tools. He would hold like a Braisa who says that the Shamir was used to etch the letters into the Choshen and the Eiphod.
- A Braisa says that the Shamir worm was the size of a barley, was created during the Days of Creation, and there is nothing that it could not break. The way to guard it was to wrap it in wool, and put it into a lead tube filled with barley.
- **R' Ami** said, when the First Beis Hamikdash was destroyed, there ceased to exist a certain fine silk and white glass. A Braisa says this as well and adds iron chariots, and jelled wine to the list.

## V'NOFES TZUFIM

- **Q:** What is “nofes tzufim”? **A: Rav** said it is a high end flour, **Levi** said it is a special type of bread, and **R' Yehoshua ben Levi** said it is a special honey.
  - **Q:** A Mishna makes mention of “zifim honey”. What is zifim honey? **R' Yochanan** said it is very thick and rich honey, and **Reish Lakish** said it is honey from the place called Zifim.
    - A pasuk says that “zifim said to Shaul...” **R' Yochanan** said this refers to people who lie, and **Reish Lakish** said it is the name of a place.