



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

### Sotah Daf Hey

- **Q:** Where do we find a warning in the Torah against being haughty? **A: Rava in the name of Zeiri** said, in the pasuk that says "shimu v'haazinu ahl tighbahu". **R' Nachman bar Yitzchak** said, the warning can be learned as follows, one pasuk says that haughtiness causes one to forget Hashem, and another pasuk says that one is not allowed to forget Hashem.
- **R' Avira** darshened, sometimes in the name of **R' Ami** and sometimes in the name of **R' Assi**, a pasuk teaches that a haughty person will eventually be diminished and will be lost from this world. However, if he does teshuva, he will live out the years as he was supposed to.
  - A pasuk says that Hashem is with the people lowly of spirit. **R' Huna and R' Chisda** argue: one says Hashem lifts these people up to Him, and the other says that the Shechina comes down to be with these people.
    - The Gemara says that the second approach seems correct, as we find that Hashem rested His Shechina on Har Sinai, and did not bring Har Sinai up above the other mountains.
      - **R' Yosef** said, we can learn from Hashem to love lowliness and humbleness, as we see that Hashem chose Sinai over all the other mountains.
- **R' Elazar** said based on a pasuk, any person who is haughty is fit to be cut down like an asheirah tree. He then said based on another pasuk that a haughty person will not be revived at techiyas hameisim. He then said based on another pasuk, that the Shechina laments over a person who is haughty.
- **R' Avira or R' Elazar** darshened a pasuk to show that Hashem is so different than us people. People like to socialize with other people of their social status, whereas Hashem, Who is the Exalted, rests His Shechina on the lowly people.
- **R' Chisda or Mar Ukva** darshened a pasuk to teach that Hashem says about the haughty person – "I and he cannot dwell together in the world". There are those who darshen this pasuk in this way, but as referring to people who speak lashon harah.
- **R' Elaxandri** darshened a pasuk to teach that the haughty person cannot bear the smallest of punishments.
- **R' Chiya bar Ashi in the name of Rav** said, a talmid chochom has to have an eighth of an eighth of haughtiness. **R' Huna the son of R' Yehoshua** said, this haughtiness crowns him like bristles do to the stalks.
  - **Rava** said, someone who has haughtiness deserves to be in cheirem. Someone who has none at all also deserves to be in cheirem.
  - **R' Nachman bar Yitzchak** said, a person should not desire even a small amount of haughtiness, because the pasuk refers to it as the "abomination of Hashem".
- **Chizkiya** said based on a pasuk, a person's tefillos are only heard by Hashem if he makes his heart soft like flesh (i.e. humble).
  - **R' Zeira** said, the type of tzaraas regarding which the Torah writes the word "basar" also speaks about its healing. The type of tzaraas regarding which the Torah writes the word "adam" does not discuss the healing. This is because if one is soft like basar (i.e. humble), he is more quickly healed from tzaraas.
- **R' Ashi** said based on a pasuk, any person who is haughty will ultimately be made to become lowly.
- **R' Yehoshua ben Levi** said, come and see how great the humble people are before Hashem. In the times of the Beis Hamikdash, if a person brought a korbon, he received credit for bringing

that one korbon. However, regarding a humble person the pasuk says that “zivchei (plural) Elokim ruach nishbara”. Moreover, his tefillos are never looked at as being disgusting to Hashem.

- **R' Yehoshua ben Levi** darshened a pasuk to teach that one who appraises his ways in this world will merit to see the salvation of Hashem.

KEITZAD MIKANEH LAH...

- **Q:** The Mishna contradicts itself – first it says that a warning not to talk to another man is considered a warning for stirah, so we see that talking is considered stirah, and then the Mishna says that if she afterwards only talks to the man she does not become assur to her husband, meaning that talking is *not* stirah!? **A: Abaye** said, that the Mishna means to say that a warning of “don’t talk to him” is actually *not* a valid warning, and even if she were to *seclude* with the man afterwards she would not become a sotah, and even if there was a valid warning given, *talking* to the man would not be considered stirah. To become a sotah the woman must be warned not to *seclude* with him and then must *seclude* with him.

V'IHM MEIS CHOLETZES

- **Q:** Why can't she do yibum? **A: R' Yosef** said, the pasuk says regarding a sotah who is divorced “v'yatza v'huysa l'ish acher”. This teaches that she is only allowed to marry “another man” and not the yavam.
  - **Q: Abaye** asked, if so she should also not be required to do chalitzah!? **A: R' Yosef** answered, if the husband were alive she would certainly need a get. If so, she now is required to have chalitzah as well.
  - **Another version** says that **R' Yosef** said the reason she can't do yibum is that the Torah tells a husband that suspects his wife of znus to divorce her so that his house not be destroyed, so how can we say that the Torah would say she should be taken in yibum!
    - **Q: Abaye** asked, if so, she should not be allowed to marry any man ever again!? **A: R' Yosef** said, another man decides to marry her willingly. Yibum is something that is forced upon the yavam, so the Torah would not require the yavam to marry such a woman.
  - **Another version** says that **R' Yosef** said, when the husband divorces his wife for suspicion of adultery and she then marries another man, the Torah refers to that second husband as “acher”, meaning he is inferior to the first husband, because he is taking a woman who was sent away based on her involvement with znus, so we cannot say that the Torah instructs the yavam to take her as a wife!
    - **Q: Abaye** asked, if so, when she marries another man and that man then dies without children she should not be allowed to do yibum, because the Torah wouldn't force the yavam to take such a woman (as you said regarding the yavam of the first husband)!? **A: R' Yosef** answered, the reason she is subject to yibum from that second marriage is because she lived with the second husband without being suspected of adultery and can be thought of as having done teshuva.
  - **Rava** said, the reason the sotah cannot enter into yibum is based on a kal v'chomer – if she is assur to the one she was mutar to (i.e. her husband), she is surely assur to the one who was assur to her all along (i.e. the yavam).
    - **Q: Abaye** asked, based on this, if a Kohen Gadol marries a widow and then dies without children the widow should not be subject to yibum, because if she is assur to her husband then she is surely assur to the yavam (as was said above), and yet we know that in this case she would be subject to yibum!? **A: Rava** said, that case is very different, because she was in fact *never* mutar to her husband the Kohen Gadol.
    - **Q: Abaye** asked, if the wife of a Kohen was raped (in which case she becomes assur to him) and he then died without children, she should not be subject to yibum, because if she is assur to her husband she must surely be assur to her yavam, and yet the halacha is that if the Kohen had a brother who was a chalal she would be subject to yibum to that brother!? **A: Rava** said, this issur only

applies to a Kohen and therefore there is no issur for the chalal at all. However, when the wife was a sotah, there is an issur to the yavam as well, since he is an extension of the first marriage, and in the first marriage she was a sotah.