



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

Sotah Daf Ches

SHESHAM MASHKIN ES HASOTOS...

- **Q:** A sotah is given to drink there, because the pasuk says she should be given to drink "lifnei Hashem". A metzora process must be done there as well, because the pasuk there says "lifnei Hashem". Why must the process for a woman who has given birth be done there? If the reason is simply because she must be standing near her korbon when it is brought, then a zav and zava should have to stand there as well when their korbanos are brought and the Mishna doesn't mention them!? **A:** The reason is because of her korbanos, and for that same reason a zav and zava must stand there as well. The reason they are not mentioned in the Mishna is because we choose the woman who has given birth as one example for the reason, but it means to include the zav and zava as well.
- A Braisa says, we do not give two sotahs to drink at the same time, because if one is ready to admit guilt and the other is not, the first one may become emboldened by the second woman's defiance, and may therefore decide not to admit guilt as well. **R' Yehuda** says the reason 2 sotahs may not be given to drink at the same time is based on the pasuk of "osah", which teaches that a sotah must be dealt with on her own, along with no other sotah.
 - **Q:** Why doesn't the **T"K** also learn from the word "osah"? **A:** The **T"K** is **R' Shimon**, who consistently darshens the intent of the pasuk and uses that to set the limits of the halacha. Therefore, he is darshening "osah", and explains the reason for the halacha is that a woman should not become emboldened to deny based on the denial of another sotah.
 - **Q:** What is the difference between the **T"K** and **R' Yehuda**? **A:** The difference would be where the sotah is trembling and visibly nervous. According to the **T"K**, there is no concern that this woman would become emboldened, and therefore she may be given to drink along with another sotah. According to **R' Yehuda**, even such a sotah must be dealt with on her own.
 - **Q:** Even if the woman is trembling, how can we give her to drink along with another sotah? We are not allowed to "bundle" mitzvos ("chavilos chavilos"), and a Braisa says based on this principle that we may not give 2 sotahs to drink together!? **A: Abaye or R' Kahana** said, if a single Kohen gives both women to drink, that would be a problem of "bundling" mitzvos. However, if the drinks were administered by two Kohanim, it would not be problematic with regard to "bundling" of mitzvos.

V'HAKOHEN OCHEIZ BIVGADEHA

- A Braisa says, the pasuk says "u'parah es rosh ha'isha". We would think that only her hair is to be uncovered. The word "ha'isha" teaches that the woman herself must be uncovered as well. Once we know that even her body is to be uncovered, the pasuk of "u'parah es rosh ha'isha" teaches that if her hair is braided, the Kohen is to undo the braids.

R' YEHUDA OMER IHM HAYA LIBAH...

- **Q:** From our Mishna it seems that **R' Yehuda** is concerned that seeing her uncovered will lead to people having improper thoughts, while the **Rabanan** are not concerned for that. However, in a Braisa regarding the skilah penalty, it is the **Rabanan** who say that a woman is killed with clothing (they seem to be concerned about causing improper thoughts), and it is **R' Yehuda** who says that she is killed without clothing (with minimal covering of her private areas, which suggests that he is not concerned about causing improper thoughts)!? **A: Rabbah** explained, in the case of sotah, this woman may walk out of Beis Din innocent, and the thoughts caused can

therefore be problematic since the woman continues to live (which is why **R' Yehuda** is concerned). In the case of skilah, she is being killed, and any improper thought about her can therefore never be acted upon – as **Rava** says elsewhere, we are not concerned that thoughts created by looking at one woman will cause one to do an aveirah with another woman. **Rava** explained, that the **Rabanan** are also not contradictory to their own view, because although they are concerned for causing improper thoughts, by a sotah that concern is overridden by the need to teach all women a lesson to stay away from such behavior. When a woman is stoned, that itself is enough of a lesson, and therefore we will not uncover her and risk causing improper thoughts.

- **Q:** Why not uncover her when we kill her and create even more of a deterrent to such behavior? **A: R' Nachman in the name of Rabbah bar Avuha** said, the pasuk of “v’ahavta l’rei’acha kamocho” teaches that we are supposed to choose a pleasant death for one who must die, and therefore we must spare the embarrassment of the woman who will be stoned.
 - **Q:** Maybe this idea of **R' Nachman** is a matter of machlokes, and **R' Yehuda** doesn’t agree with it, which is why he says that a woman should be stoned when uncovered? **A:** All agree with the concept. The machlokes is that the **Rabanan** say that a woman would rather have a more difficult death (wearing clothing delays the death from stoning) if it can save her from embarrassment, and **R' Yehuda** says that she rather have a quicker death.

HUYSA MECHUSA LEVANIM...

- A Braisa says, if she looks attractive in black clothing, we dress her in something else that makes her unattractive.

HAYU ALEHA KLEI ZAHAV...

- **Q:** It would seem to be obvious that her jewelry must be removed!? We are trying to make her unattractive, so of course any jewelry should be removed!? **A:** We would think that wearing jewelry when wearing little else is actually unattractive. The Mishna therefore teaches that the jewelry should be removed.

V’ACHAR KACH MEIVI CHEVEL...

- **Q: R' Abba** asked **R' Huna**, is it essential that this rope be made of the palm tree fibers or not? If the reason for the rope is to hold up her clothing then it should not make a difference what it is made of. However, if the reason is also to degrade her as a “midah k’neged midah” punishment for using a belt to prepare herself for her zhus, then it is important that the palm tree fibers be used, because they add to the denigration. **A: R' Abba** said, a Braisa clearly says that the reason for the rope was to hold her clothing up. Based on this, any type of string can be used.

V’CHOL HAROTZEH LIR’OS BAH YIR’EH...

- **Q:** The Mishna first says that all are welcome to watch this process, which seems to include allowing men to come, but the Mishna then says that any women who want to come can, which suggests that men are not to come and see!? **A: Abaye** said, when the Mishna invites all to come and watch, it is only referring to women.
 - **Q: Rava** asked, the Mishna says *whoever* wants to come can come, which would seem to include men as well!? **A: Rava** said, the Mishna means that men *may* come and watch, but women are obligated to come and watch.

MISHNA

- In the way that a person conducts himself is the way that they deal with him from Heaven. With regard to a sotah: she beautified herself for zhus, so we make her appear unattractive; she revealed herself to sin, and Hashem then makes her sin known to all; she began the sin with her thigh and then the stomach, therefore in the punishment the thigh is affected first and then the stomach, and then the rest of her body is not spared from punishment either.

GEMARA

- **R' Yosef** said, although we no longer give the death penalty today, the form of the penalties still exist. We see this where **R' Yosef** said and **R' Chiya** taught in a Braisa, that although after the

Churban there is no longer any Sanhedrin, there still exists death in the forms of the 4 death penalties. For example, if someone is chayuv skilah he may fall off a roof or be trampled by a wild animal. If someone is chayuv sreifah, he may fall into a fire or be bitten by a snake. If someone is chayuv hereg, he may end up being given to the government (who punishes with beheading) or will fall into the hands of thieves (who kill with beheading as well). If someone is chayuv chenek, he may drown or die of a disease that prevents him from breathing.