



## Daf In Review – Weekly Chazarah

### Maseches Sotah, Daf ך – Daf טו

Daf In Review is being sent I'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H  
vI'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

#### -----Daf ך---10-----

- The pasuk says that Shimshon davened to Hashem to return his strength to him one last time in the merit of one of his eyes that were gouged out. **Rav** explains, Shimshon was asking Hashem to do so in the zechus of the 20 years that he was a shofeit and never benefitted from anybody during that time.
- The pasuk says that Shimshon captured 300 foxes, tied every two together by their tails, and then tied torches to their tails. The foxes then ran into the fields and burned down all the produce. **R' Ayvo bar Nagdi in the name of R' Chiya bar Abba** said, Shimshon used foxes in particular, because foxes retreat backwards rather than turning and running away. Therefore, he meant to symbolize that the Pilishtim had retreated from their oath not to start up with the Yidden.
- A Braisa says, **R' Shimon HaChasid** said, Shimshon's had a space of 60 amos between his shoulders (i.e. he was able to carry something that was 60 amos wide). We find that he did this when he carried the gates and the doorposts of the city of Azah on his shoulders, and we have a tradition that they were at least 60 amos wide.
- The pasuk says that Shimshon was forced to "grind in prison". **R' Yochanan** says this refers to zenus – Shimshon was forced to be mezaneh with all the Pilishtim women, because their husbands wanted them to have children like Shimshon.
  - **R' Yochanan** darshened a pasuk (that was quoted in the Gemara above) to teach that if a man is mezaneh, his wife will be mezaneh as well.
- **R' Yochanan** said, Shimshon judged the Yidden like Hashem, as can be darshed from the pasuk "Dan (referring to Shimshon ) yadin amo K'achad (referring to the One Above)".
  - **R' Yochanan** said, the name Shimshon comes from the word "shemesh", which in a pasuk refers to a protective wall, and teaches that just as Hashem protects the entire world, Shimshon protected the Yidden of his generation.
  - **R' Yochanan** said, we learn from a pasuk that Bilam was lame in one leg, and from another pasuk that Shimshon was lame in both legs.
- A Braisa says, there were 5 people created with a characteristic more similar to Hashem, and they were all punished in that area in which they were superior: Shimshon had his strength and it was taken away from him, Shaul had his neck and he was ultimately killed by a sword to the neck, Avshalom had his hair (as will be explained later in the Gemara), Tzidkiya had his eyes which Nevuchadnetzar later blinded, and Asa had his legs which were later stricken with a painful disease.
  - **Rava** darshened, Asa was punished because he even called the talmidei chachomim into the service of the king. This can be seen from a pasuk which **R' Yehuda in the name of Rav** darshens to mean that Asa even required a chosson and kallah to be put into service.
- Regarding Shimshon the pasuk says that he "went down to Timnah" and regarding Yehuda the pasuk says that he "went up to Timnah". **R' Elazar** explained, that Shimshon was going on a spiritual down and Yehuda was going on a spiritual up (we see that all of Malchus Beis Dovid came from the relations that he had there). **R' Shmuel bar Nachmeini** said, that there were two different places called Timnah. **R' Pappa** said, there was only one Timnah, but it could be approached from one side by going down and from the other side by going up (it sat in the middle of a hill).
  - The pasuk says that Tamar went and sat "b'pesach einayim", which is defined as the crossroads. **R' Alexandri** said, this means she went and sat at the place of the tent of Avrohom, which was a place that all eyes looked to (hence the word "einayim"). **R' Chanin in the name of Rav** said, the name of the place was Einayim. **R' Shmuel bar Nachmeini** said, it was a place where she gave reasons to Yehuda why he was mutar to have relations with her (also a language of "einayim"). Yehuda said to her maybe you are a goy? She said she was a giyores. He said maybe you are married, she said she was single. He said maybe

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your father accepted kedushin on your behalf, she said she was an orphan. He said maybe you are tamei as a niddah, and she said she was tahor.

- The pasuk says that Avrohom planted an “eishel” in Beer Sheva. **Reish Lakish** said, this refers to an orchard with many good fruits for his guests. **R’ Yehuda and R’ Nechemya** argued – one said it refers to an orchard and one said it refers to a hotel.
  - The pasuk continues and says “Vayikra sham b’sheim Hashem Eil olam”. **Reish Lakish** said, the word should be read as “vayakri” – meaning he caused others to call the Name of Hashem (to believe in Hashem). After giving travelers to eat they would thank Avrohom. He would tell them, don’t thank me, thank Hashem who created the world!
- The pasuk says that Yehuda thought Tamar was a zonah because she “covered her face”. Covering a face is a sign of modesty and not something that would be done by a zonah!? **R’ Elazar** said, this means that she used to always cover her face when she was in Yehuda’s house, which is why Yehuda did not recognize her.
  - We find that **R’ Shmuel bar Nachmeini in the name of R’ Yonason** said, any daughter-in-law who acts modestly in her father-in-law’s house will merit to have kings and prophets come from her. He says that we see this from Tamar who was modest and merited to have Yishayahu and Dovid among her descendants.
  - The pasuk says “hee mutzeis” – Tamar was “taken out” to be burned, although this word can also mean that “she found”. The more appropriate word would be “hee *mitutzeis*”. **R’ Elazar** explained, that Tamar had the items that belonged to Yehuda and wanted to send them to him so that he should save her from being killed. The Malach of Edom came and pushed the items away so that she couldn’t get to them. The Malach Gavriel then came and brought them closer to her (she “found” them) and she was then able to send them to Yehuda.
    - **R’ Yochanan** said, we see this concept from a pasuk in Tehillim as well – Lamnatzei’ach ahl yonas eilem rechokim l’Dovid michtam – which he says refers to Tamar. The words “l’Dovid michtam” refers to Dovid being a descendant of Tamar. Dovid was “mach” (humble) and “tam” (perfect), which makes up the word “michtam”. Another drasha is that “makaso tamah”, referring to Dovid as being born already circumcised. Another drasha is, that just as he humbled himself to learn Torah from others in his younger years, he did the same in his later years.
  - The pasuk says that Tamar sent a message to Yehuda that “I am pregnant from the man who owns these items”. Why didn’t she just send him a message that she was pregnant from him? **R’ Zutra bar Tuvia in the name of Rav** said, we learn from Tamar that it is better that someone allow himself to be thrown into a fiery furnace, than to embarrass another person in public.
  - The pasuk says that Tamar sent to Yehuda “haker nah” – please recognize who these items belong to. **R’ Chama the son of R’ Chanina** said, Yehuda used the words “haker nah” when he told Yaakov that he found the bloody shirt of Yosef, and it was with these very words that he was told of his having been with Tamar.
  - She said “nah” – please. She begged him to admit to owning the items, since Hashem knows the truth, and not to make believe that he didn’t recognize them.
  - Yehuda responded and said “she is right, it is from me”. **R’ Chanin bar Bizna in the name of R’ Shimon Chasida** said, Yosef was Mekadesh Shem Shamayim in private and therefore he had one letter of Hashem added to his name (the pasuk says “eidus bihosef”). Yehuda did so in public and therefore his entire name is based on the Name of Hashem.
    - When Yehuda admitted his guilt, a Bas Kol called out and said “You saved Tamar and her two sons from the fire, and therefore I will save 3 of your descendants from the fire” – referring to Chanaya, Mishael, and Azarya.
    - Yehuda said “mimeni” – the child is from me. How did he know it wasn’t from someone else? The Gemara says it was actually a Bas Kol that said “mimeni” – saying that this was all a plan from Heaven.
  - The pasuk says “lo yasaf ohd l’daata”. It was said in the name of **R’ Shmuel bar Ami** that this means that he did not stop being with her after that point, and continued to live with her.

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AVSHALOM NISGA'AH B'SAARO...

- A Braisa says, Avshalom rebelled because of his hair, and he was therefore hanged by his hair as he was riding his mule and running from those loyal to his father Dovid. He attempted to cut his hair and free himself from the tree. A Braisa of **R' Yishmael** taught, that at that time Gehenom opened up underneath him and he therefore could not save himself by cutting himself loose.
  - The pasuk tells that when Dovid heard of Avshalom's death he cried out and referred to Avshalom by using the word "beni" (my son) 8 times. He did so because each use of the word was a tefilla – the first seven times brought Avshalom up from the 7 levels of Gehenom, and the 8<sup>th</sup> time: some say it brought Avshalom's head back to the rest of his body (it had been thrown apart) and others say that it brought Avshalom into Olam Habah.
  - The pasuk says "v'Avshalom lakach" (he took). **Reish Lakish** explained, this means he made a bad "purchase" – i.e. a bad decision by deciding to rebel.
  - The pasuk says that Avshalom erected a pillar in "Eimek Hamelech". **R' Chanina bar Pappa** said, this means that the entire story of Avshalom happened by the plan of Hashem (Hashem told Dovid this would happen after his episode with Batsheva).
    - He says a similar explanation to "Eimek Chevron" stated where Yaakov sent Yosef to Chevron. He says it means this was based on the plan of Hashem who told Avrohom that his children would go into galus, and the selling of Yosef was the beginning of the cause of Galus Mitzrayim.
  - Avshalom erected the pillar so that people remember him, because he said "I have no child". How can that be when another pasuk says that he did have children!? **R' Yitzchak bar Avdimi** said he didn't have any child fit for royalty, so he erected the pillar so that people don't forget him. **R' Chisda** said we have a kabbalah that one who burns the produce of another will die without any sons to inherit him, and we are told in the pesukim that Avshalom burned the produce of Yoav. Therefore, although he had children, they did not live to inherit him.

-----Daf X'---11-----

V'CHEIN L'INYAN HATOVAH MIRIAM...

- **Q:** How is this considered to be "measure for measure" if she only waited for a short time and Klal Yisrael waited 7 days for her? **A: Abaye** said, the Mishna means to say that when it comes to reward for good deeds it is *not* measure for measure (the reward is given in a *greater* measure).
  - **Q: Rava** asked, the Mishna says "and so it is for good"!? **A: Rava** said, the reward for good is similar in that the reward is given in a similar fashion to the good that was done. However, when dealing with reward for good the amount of reward can be a lot more than the good that was done.
- The pasuk says "vateisatzav achoso meirachok...". **R' Yitzchak** said, each word teaches us that the Shechina was there along with Miriam (each word in this pasuk is used elsewhere in regard to the Shechina as well).
- The pasuk says "vayakam melech chadash ahl Mitzrayim". **Rav and Shmuel** argue. One says that it was actually a new king (the pasuk says "chadash"). The other says it was the same king who now came along with new decrees (the pasuk doesn't say that the old king died).
  - The pasuk then says that the king "did not know Yosef". The Gemara says, he seemed as if he did not know Yosef, because he put harsh gezeiros on the Yidden.
  - The pasuk says that the king told the people that the Yidden are numerous and may rebel against us. A Braisa says, he came up with this plan to torture the Yidden and therefore he was first to be punished as the pasuk by the makkos says "u'vicha u'vi'amcha".
  - The king said "come let us act wisely about him". He should have said "about them"!? **R' Chama the son of R' Chanina** said, what the king meant was, let us act wisely with Hashem. Let us torture them with water, because Hashem has already promised not to bring a mabul and therefore will not be able to punish us. They didn't realize that Hashem only promised not to bring a mabul on the entire world, but could have brought on a single country. Also, He would not bring a mabul, but He could have them all fall into the sea.

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- **R' Chiya bar Abba in the name of R' Simai** said, there were 3 people there giving counsel to Pharaoh when he was deciding on the decree. Bilam, who advised to drown the babies, was later killed. Iyov, who was quiet, was punished with suffering. Yisro, who ran away, merited that his descendants became members of the Sanhedrin.
- Pharaoh said, if a war will come the Yidden will join the enemy “and go up from the land”. He seemed to have been concerned that the Yidden would drive them out of the land, so he should have said “and we will go up from the land”!? **R' Abba bar Kahana** said, he was like a person who curses himself but puts it on other people.
- The pasuk says “vayasimu alav sarei misim”. The pasuk should say that he put on *them*, not on *him*!? The Yeshiva of **R' Elazar the son of R' Shimon** taught, that Pharaoh hung a brick mold around his neck, and any Yid who said he cannot work would be asked, are you more special than Pharaoh!?
- “Sarei misim” refers to the mold around his neck, that forces the Yidden to work.
- “Lmaan anoso (him) b'sivlosam” – this refers to the punishment that Pharaoh was going to receive for torturing the Yidden.
- “Vayiven arei miskinot l'Pharaoh” – **Rav and Shmuel** argue. One says this means that the cities were a danger to their owner (the Mitzrim were punished for forcing the Yidden to build these cities), and the other says the cities made the owners poor (the Mitzrim lost their money as a punishment).
- “Es Pisom v'es Raamseis” – **Rav and Shmuel** argue. One says its name was Pisom and it was called Raamseis because the foundations would constantly crumble. The other says its name was Raamseis, and it was called Pisom because it was kept on sinking into the earth.
- “Kein yirbeh v'chein yifrotz” – this should be written in the past tense and is instead written in present tense. **Reish Lakish** said this was the Ruach Hakodesh talking and saying that the Yidden will increase.
- “Vayakutz mipnei Bnei Yisrael” – this teaches that the Yidden were like thorns in the eyes of the Mitzrim.
- “Vayaavidu Mitzrayim es Bnei Yisrael b'farech” – **R' Elazar** said, it was done with a soft mouth (b'feh rach, soft talk). **R' Shmuel bar Nachmeini** said, it means they worked them with very hard labor.
- “B'chomer u'vilveinim” – **Rava** said initially the Yidden were given bricks and mortar to build with. Later they were made to work in the field (which is a more demeaning form of labor).
- “Eis kol avodasam asher avdu bahem b'farech” – **R' Shmuel bar Nachmeini in the name of R' Yonason** said, they would give men's work for women to do, and women's work for men to do.
- **R' Avira** said, in the merit of the righteous women the Yidden were redeemed from Mitzrayim. When the women would go to draw water, Hashem filled half their buckets with water and half with fish. They would heat the water and cook the fish and bring them to their husbands in the fields. They would wash their husbands and give them to eat and drink and then have tashmish with them in a private area of the field. It was in this merit that the Yidden got all the riches of Mitzrayim. Once a woman became pregnant she would stay at home and no longer go to be with her husband. When it came time to give birth they would go and give birth under an apple tree. Hashem would send a Malach to clean and straighten the babies. The Malach would bring two rocks to the baby – one that gave out oil and one that gave out honey. The Mitzrim would then come to try and kill the babies, and a miracle took place and the babies were swallowed in the ground. The Mitzrim would bring oxen to plow over that ground. When the Mitzrim left the babies would sprout out of the ground like grass. When they grew up they would return in large groups to their houses. When Hashem later revealed Himself at the Yam Suf, they were the first to recognize Him and said “zeh Keili v'anveihu”.
- The pasuk says that Pharaoh told the Jewish midwives – **Rav and Shmuel** argue. One says they were a mother-daughter team (Yocheved and Miriam), and the other says they were a mother-in-law/daughter-in-law team (Yocheved and Elisheva).
  - There is a Braisa which says that the midwives were Yocheved and Miriam.
- Pharaoh told them that when the birthing mother is on the “stone” and she has a boy, kill him. What is the stone? Pharaoh said, when a woman is ready to give birth her thighs become cold like stone, and

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that is how you can know when they are about to give birth. Others explain that a woman giving birth is in the same position as a potter with a stone in between his thighs.

- “If he is a boy, you are to kill him” – Pharaoh gave them a sign, that a boy is born with his face turned down and a girl is born with her face up.
- The pasuk says that the midwives did not do “kasher diber aleihen” – the strange use of the word “aleihen” teaches that Pharaoh tried to seduce them for zenus and they refused.
- “Vatichayena es hayiladim” – not only did they not kill them, they even gave them water and food to live on as well.
- The midwives told Pharaoh that the Jewish women are “chayos”. They meant that the Jewish people are all compared to different animals (the different shevatim are compared to different animals). They said the Jewish women are like animals in that they don’t need midwives to give birth and we are not there when they give birth.
- The pasuk says that since the midwives feared Hashem, He made “houses” for them. **Rav and Shmuel** argue. Once says He gave them the “houses” of Kehuna and Leviya (Aharon and Moshe). The other says He gave them the “house” of royalty (Dovid, who came from Miriam, as we find that she married Kalev and from them came Dovid).

### -----Daf כ"ב-----12-----

- The pasuk says “Kalev was the son of Chetzron and he gave birth to Azuvah, wife, and Yerios, and her sons were Yeisher, Shovav, and Ardon”.
  - **Q:** We know Kalev was the son of Yefuneh, not Chetzron!? **A:** His father’s name was Chetzron. The reason he was called the son of Yefuneh was because he “turned away” from the plan of the Meraglim.
  - **Q:** We find that he was the son of Kenaz, not Chetzron!? **A: Rava** said, Kenaz was his stepfather.
  - “Azuvah” is Miriam, and she is called Azuvah, because initially everyone left her (she was sickly and no one wanted her). Although it says that Kalev was the father of Miriam (and we know she was his wife), **R’ Yochanan** said, when someone marries a woman l’shem Shamayim, it is as if he is her father.
    - The pasuk refers to her as “yerios” because she was very pale like a sheet.
    - The pasuk says these are her sons. However, these names are actually words describing the characteristics of Kalev, each one describing how he didn’t follow the plan of the Meraglim.
- A pasuk says that “Ashchur the father of Tekoa had two wives – Chela and Naara”. Ashchur refers to Kalev and he is called by this name because his face became blackened from all the fasts that he fasted. He is called “the father” because he was like a father to Miriam. He is called Teko’a because he set his heart for Hashem. It says that he had two wives – both refer to Miriam, and she was like two wives – at first she was sickly (Chelah) and later she was Naarah (a young woman).
  - The pasuk also refers to Miriam as Tzeres, because she became like a tzara (a co-wife) to all other women, because of her beauty (after becoming healthy). She is called Tzohar because her face shone like the midday sun. She is called Esnan because when men looked at her they felt the need to go and be with their own wives.
- The pasuk says that Pharaoh commanded “l’chol amo” to throw the baby boys into the river. **R’ Yose the son of R’ Chanina** said, he even decreed that the Mitzrim must throw their own boys into the river. **R’ Yose** also said that the decree came in 3 stages: kill the Jewish boys, throw the babies into the river, even the Mitzrim babies must be killed as well.
- The pasuk says “vayeilech ish m’beis Levi”. This means that Amram followed the advice of his daughter.
  - A Braisa says, Amram was the Gadol Hador, and when Pharaoh made the gezeirah Amram said there is no reason to have children if they will end up dead, and he therefore divorced his wife. All the Yidden followed his example. Miriam then went to him and said “Your decree is harsher than Pharaoh’s! Pharaoh only decreed against the boys, but you are preventing even girls from being born! Pharaoh’s decree only reaches this world, but your decree effects Olam Habah as well! Pharaoh’s decree may or may not ultimately be carried out, but your decree is absolutely certain! Amram listened and remarried his wife, and all the Yidden followed suit.

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- The pasuk says that Amram “took” (“vayikach”) his wife, which is normally a word that refers to a first marriage, not a remarriage. **R’ Yehuda bar Zvina** said, he made a wedding fit for a first marriage, and Aharon and Miriam danced in front of her and the Malachim said “Eim Habanim Simeicha”.
- The pasuk says he took “bas Levi”. Now, Yocheved was 130 years old at the time, hardly a young girl (which is normally what “bas” refers to). **R’ Yehuda** said, the physical characteristics of a young woman were reborn in her.
- The pasuk says about Yocheved “vatahar ha’isha vateiled ben”. This seems to suggest that she became pregnant after the remarriage, even though we know that she was pregnant from before the divorce. **R’ Yehuda bar Zvina** said, the pasuk is teaching that she had no pain during childbirth, which is true for all righteous women.
- The pasuk says that she saw that the baby was “ki tov hu”. **R’ Meir** says the name of the baby was “Tov”. **R’ Yehuda** says his name was Tuvia. **R’ Nechemya** says it means he was fit for nevu’ah. **Others** say that this means he was born circumcised. The **Chachomim** say that when Moshe was born the entire house filled up with a light.
- The pasuk says that they hid Moshe for 3 months. She was able to do this, because the Mitzrim did not come to check if she had a baby until 9 months after the remarriage, and she was pregnant 3 months before the remarriage took place.
- The pasuk says she could not hide him anymore. This is because the Mitzrim would bring a crying baby into the house, and the nature of babies is that they cry when they hear another baby cry. Therefore, if she would have hid Moshe when they came searching they would have found him.
- The pasuk says that Yocheved took a wicker basket. **R’ Elazar** said, she did so because the righteous are very protective of their money, because their money is pure with no traces of thievery. **R’ Shmuel bar Nachmeini** said, she used wicker because it is soft and would not break if it were to hit a rock.
- A Braisa explains the pasuk, that Yocheved smeared the outside of the basket with tar and the inside with clay, so that Moshe should not have to suffer with the bad smell of tar.
- The pasuk says she put the basket in the “suf”. **R’ Elazar** says this refers to the Yam Suf. **R’ Shmuel bar Nachmeini** says she put it in the swamp.
- The pasuk says that Pharaoh’s daughter went to wash herself at the river. **R’ Yochanan in the name of R’ Shimon ben Yochai** said that she went to be metaher herself from the idolatry of her father’s house.
- The pasuk says that her maidservants were walking along with her. **R’ Yochanan** said, they were walking to their death (for trying to prevent her from saving Moshe).
- The pasuk says that she saw the basket. When she saw it she wanted to save Moshe. Her maidservants said you can’t do that and violate your father’s decree! Malach Gavriel came and killed them.
- The pasuk says that she sent “amasah” and got the basket. **R’ Yehuda and R’ Nechemya** argue: one says she sent her hand, and the other says she sent a maidservant, and it must be that Gavriel allowed one to live, because a princess cannot be alone. According to the first view, the reason her hand is referred to as “amasah” is because her hand grew very long and was miraculously able to reach the basket.
- The pasuk says that she opened the basket and “saw him, the child”. **R’ Yose the son of R’ Chanina** said, this teaches that she saw the Shechina with him.
- The pasuk says that she saw “a naar crying”. The pasuk previously referred to him as a child and not as a naar. **R’ Yehuda** said Moshe had a deep voice like an older child. **R’ Nechemya** said, that would mean Moshe would not be allowed to sing along with the Levi’im (because he had too deep of a voice). Rather, he said he was called a naar, because Yocheved put a chupah in the basket over him, because she said to herself, I don’t know if I will merit to see his chuppah.

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- The pasuk says, she took pity on him and said this child is a Jew. **R' Yose the son of R' Chanina** said she knew this because she saw that he had a bris milah.
- She said “this one” is a Jew instead of saying “he” is a Jew. **R' Yochanan** said, she was saying nevu'ah without even knowing it. She was saying “this one fell into the river” but no further babies would be thrown into the river, because the decree was abolished that very day. The reason is that the star gazers said the savior of the Jews will be punished through water. When Moshe was placed into the water their star gazing showed them that the savior was already in the water and there was no reason for further concern. In truth, they were wrong, because Moshe did get punished through water, but it was the water of the Mei Meriva, where he hit the rock instead of talking to it.
  - **R' Chanina bar Pappa** explained the word “zeh”, that the day of this story was the 21<sup>st</sup> of Nissan (the day that Kri'as Yam Suf would take place 80 years later). The Malachim said to Hashem, can we let this child die when he is supposed to sing praise on this very day!? **R' Acha bar Chanina** said, the day was the 6<sup>th</sup> of Sivan, and the Malachim said to Hashem, can we let this child die when he is supposed to receive the Torah on this very day 80 years in the future?
    - **Q:** This was 3 months after Moshe was born. We know that he was born on the 7<sup>th</sup> of Adar. This makes sense according to **R' Acha bar Chanina**. However, how does this make sense according to **R' Chanina bar Pappa**? **A:** He will say that that year was a leap year and he therefore had most of the first month (from the 7<sup>th</sup> of the first Adar), most of the last month (until the 21<sup>st</sup> of Nisson) and the entire middle month (of the second Adar).
- The pasuk says that Miriam volunteered to find a woman of the Jews to nurse the baby. This teaches that Basya attempted to have him nurse from many of the Mitzri women and he would not nurse. Hashem did not allow him to nurse from a goy, because he was destined to speak to the Shechina.
- The pasuk says that Basya told her to go and then says that the “young girl” (“almah”) went to find a Jewish woman. **R' Elazar** said, she was called a young girl because she ran like a young girl to get her mother to nurse Moshe. **R' Shmuel bar Nachmeini** said, she was called an “almah” because she hid the fact that she was the baby's sister and that she was going to call the baby's mother.
- The pasuk says that Basya told Yocheved “heilichi” (take the baby and nurse him). She was saying nevu'ah without knowing it, because the word heilichi can be understood as a contraction of the words “ha shelichi” – take what is yours.
- Basya told Yocheved that she would pay her for nursing Moshe. **R' Chama the son of R' Chanina** said, tzaddikim do not only get their lost items returned, they even get a reward as well!
- By Kri'as Yam Suf the pasuk says that Miriam, Aharon's sister took a drum... Was she not also the sister of Moshe? **R' Amram in the name of Rav** said, this teaches that she was already saying nevu'ah when she was only the sister of Aharom (i.e. before Moshe was born). She said, my mother will give birth to the savior of the Yidden. When Moshe was born the house filled with light. Her father kissed her on the head and said, your nevu'ah is being fulfilled. However, when they took Moshe to put him in the river, her father tapped her on the head and asked, where is your nevu'ah now!? She then went and stood by the river to watch and see what was to become of her nevu'ah.

-----Daf ל"ג-----13-----

YOSEF ZACHA...

- **Q:** Why is it that when they went up to bury Yaakov the Torah mentions Yosef, then his servants, and then the other brothers, but when it discusses their return, the Torah mentions Yosef, then the other brothers, and then

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the servants? **A: R' Yochanan** said, initially the Mitzriyim did not respect the brothers. However, when they saw the honor that was given to Yaakov at his funeral, they began to respect them and allowed them to go first.

- The honor given was that all the nations saw that Yosef's crown was placed on Yaakov's coffin. Although the other nations initially came to wage war, when they saw the crown there, they removed their crowns and placed it there as well, for a total of 36 crowns on the coffin.
- The pasuk says that there was a "mispeid gadol v'kaveid me'od". A Braisa says, even the horses and donkeys were in mourning. Esav came and tried to prevent Yaakov from being buried in the me'aras hamachpeila. He said there are only to be a total of 8 people buried there, and since Yaakov already buried Leah there, the one remaining space belongs to me! They said to Esav, you sold that right when you sold your rights to the bechora! He replied, I gave up the rights of a bechor, but I am still a son, and therefore have a right to one of the spaces! They said to him, Yaakov bought this right off you as well in a separate transaction. Esav said, if that is true, show me the document of sale! They said the document is back in Mitzrayim. They decided to send Naftali (since he was the quickest) to go back and get the document. As this was going on, Chushim the son of Dan, who was hard of hearing, asked what the delay was. When he heard that they needed to wait for Naftali to return, he said "My grandfather will lay here in disgrace until Naftali is able to return!?" He took a stick and hit Esav on the head, killing him. This was the fulfillment of Rivka's nevuah when she hinted that her two sons would die on the same day. Although they didn't die on the same day, they were buried on the same day.
- **Q:** Why did only Yosef busy himself with the burial if the other brothers were there as well? **A:** Yosef told them it is a greater respect for Yaakov to have his burial done by a king.

### MI LANU GADOL MIYOSEF...

- A Braisa says, look how beloved mitzvos were to Moshe. When all of Klal Yisrael were busying themselves with getting the assets of the Mitzrim, Moshe busied himself with finding Yosef's remains. How did he know where they were? He went and asked Serach bas Asher (who was still living at the time). She told him that the Mitzrim had put Yosef's remains in a heavy metal box and sent it to the bottom of the Nile River so that it should be blessed and plentiful. Moshe went to the Nile and said "Yosef, Yosef, the time has arrived for Hashem to redeem us, and the time has therefore arrived for us to keep to the oath of taking your remains with us when we leave. If you show yourself now, good. If not, we are hereby released from the oath." Immediately the coffin with Yosef floated to the surface. Don't wonder how it is possible for metal to float in the water, because we find that Elisha made a miracle where metal floated to the surface of the water, so for sure it could do so for Moshe. **R' Nosson** said that Yosef was buried in a tomb for kings where there were many coffins. Moshe went there and did not know which one was Yosef. He therefore said "Yosef, Yosef, the time has arrived for Hashem to redeem us, and the time has therefore arrived for us to keep to the oath of taking your remains with us when we leave. If you show yourself now, good. If not, we are hereby released from the oath." At that moment the coffin of Yosef began to shake, showing which was he. Moshe took it and kept it with him. All the years in the Midbar there were 2 "aronos" – the Aron Hakodesh and the Aron of Yosef. When people would ask why they were together they would be told it is because Yosef fulfilled everything that is written in the Torah.
- **Q:** If Moshe wouldn't have busied himself with Yosef's remains, would the rest of the Yidden not have done so? In fact the pasuk even attributes the carrying up of Yosef's remains to Klal Yisrael!? Furthermore, why wouldn't Yosef's own descendants busy themselves with his burial? **A:** His descendants preferred that all of Klal Yisrael busy themselves with the burial, because that showed more honor than if they were to do it alone. As long as Moshe was alive they all let Moshe be busy with the remains, because that was the greatest honor for Yosef.
  - **Q:** Why was Yosef buried in Shechem? **A: R' Chama the son of R' Chanina** said, he was stolen from there, so it was fitting for him to be returned there.
  - **Q:** One pasuk says that Moshe took the remains of Yosef with him from Mitzrayim. Another pasuk says that it was Bnei Yisrael who did so!? **A: R' Chama the son of R' Chanina** said, if someone does a good thing but doesn't complete it and another person completes the act, it is the one who completed the act that gets credit for having done the entire act.
    - **R' Elazar** says, the person who didn't complete the act is also demoted from his greatness, as we see that Yehuda was demoted after starting to save Yosef (by convincing the brothers not to kill



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him) but not completing it. **R' Shmuel bar Nachmeini** says, such a person will ultimately bury his wife and children, as we see was the case for Yehuda.

- **R' Yehuda in the name of Rav** said, that Yosef referred to his remains as “bones” even while he was alive as a kaparah for when he allowed his father to be referred to as his servant.
- **R' Yehuda in the name of Rav** said, the reason Yosef died first from the brothers is because he had the position of authority.
- “V'Yosef *hurad* Mitzrayma” – **R' Elazar** said, this teaches that Yosef brought down Mitzrayim, in the sense that he brought down their astrologers by being able to interpret the dreams that they didn't know how to interpret.
- “Vayikneihu Potifar sris Pharaoh” – **Rav** said that Potifar purchased Yosef with the intent to be mezaneh with him, but the Malach Gavriel came and emasculated him.

MI LANU GADOL M'MOSHE...

- When Moshe continued to daven to Hashem to allow him into Eretz Yisrael, Hashem finally said “rav lach” (it is much for you, do not continue to daven about this). **R' Levi** said, Moshe used the word “rav” when he admonished Korach (“rav lachem”), which is why he himself was admonished with this word as well (“rav lach”). Another explanation of “rav lach” is that Hashem told Moshe there is another rav – Yehoshua – who is ready to take over, and his time has been reached, and can't be further delayed. Another explanation is that Hashem told Moshe to stop davening, because the gezeirah would not be changed, and it would seem improper to continue to daven for something that Hashem was not going to change.
  - **Q:** Why was Hashem so strict with Moshe? **A:** **R' Yishmael's** Yeshiva taught a Braisa that the stronger camel gets a heavier burden – meaning that a greater tzaddik is dealt with more strictly.
  - Moshe said “I am 120 years old *today*”. This teaches that he died on his birthday, and teaches that Hashem does this to complete the years of great tzaddikim.
  - Moshe said “lo uchal ohd latzeis v'lavoh”. That can't mean that he was physically weak, because we learn from the pesukim that he was physically strong until his death. **R' Shmuel bar Nachmeini in the name of R' Yonason** said, it means that he could no longer give over Torah the way he used to.
  - The pasuk says “Moshe and Yehoshua went and stood in the Ohel Moed”. A Braisa says, on that Shabbos (of the death of Moshe) there were two leaders – the day began under the rule of Moshe and ended under the rule of Yehoshua.
  - **R' Yehuda** said that Moshe died on Har Nevo in the land of Reuven, and we learn from a pasuk that he was buried in the land of Gad, which was 4 mil away. He was carried there by the Shechina, and had the Malachim eulogize him as he went.
  - Some say that Moshe did not die, and they learn this from a gezeira shava on the word “sham” of the pasuk “vayamas sham”.
  - The pasuk says that Moshe was buried in a low place in the land of Moav opposite Beis Pe'or. **R' Brechya** said, although all these descriptions of the place are given, to this day no one knows where Moshe is buried. There was a time when the Romans sent people to look for the grave and it always appeared to be somewhere else, depending on where they were standing, and they could not find it. **R' Chama in the name of R' Chanina** said, based on a pasuk, even Moshe himself does not know where the gravesite is.
    - **R' Chama in the name of R' Chanina** said, the reason Moshe was buried near the Beis Pe'or is so that he can bring a kaparah for the aveirah where the Yidden followed the Pe'or.
    - **R' Chama in the name of R' Chanina** asked, the pasuk says that we are to follow in the way of Hashem, but that is impossible! This means we should try and follow in Hashem's characteristics. Just as He clothed the naked (Adam and Chava) so should we. Just as He visited the sick (Avraham Avinu) so should we. Just as he went console aveilem (Yitzchak) so should we. Just as he buried the dead (Moshe) so should we.

-----Daf 7'--14-----

- The pasuk says that Hashem made “kasnos ohr” for Adam and Chava. **Rav and Shmuel** argue, one says this refers to wool clothing, and the other says this refers to linen clothing.

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- **R' Simlai** darshened, the Torah begins with the doing of chessed (Hashem giving the clothing to Adam and Chava) and ends with the doing of chessed (Hashem burying Moshe).
- **R' Simlai** asked, why did Moshe want to go into Eretz Yisrael so badly? Did he want to eat the fruits? Of course not. Moshe knew there are many mitzvos that can only be done in Eretz Yisrael and he wanted to be able to do those mitzvos. Hashem told him, you want to do that to get the reward, but there is no need to worry, because I will count it as if you did those mitzvos.

### HADRAN ALACH PEREK HAMIKANEI L'ISHTO!!!

#### PEREK HAYA MEIVI -- PEREK SHEINI

#### MISHNA

- The husband would bring her mincha in a basket made of palm fibers and put it on her hand to tire her out.
  - All other minachos would be in a kli shareis in the beginning and at the end. The mincha of the sotah would be in this palm fiber basket in the beginning and would not be put into a kli shareis until the end.
  - All other menachos require oil and levonah, but the mincha of the sotah does not.
  - All other menachos are brought from wheat, but the mincha of the sotah is brought from barley.
    - Although the Omer was brought from barley as well, it would be brought from fine flour, whereas the sotah's mincha was brought from kemach (a coarser flour).
    - **R' Gamliel** explains, since her actions were like those of an animal, therefore her mincha is brought from barley, which is an animal food.

#### GEMARA

- A Braisa says, **Abba Chanin in the name of R' Eliezer** says, she was made to hold the mincha the entire time to tire her out and get her to admit her guilt. We see from here how much mercy the Torah has on this woman who sinned (we don't want her to drink the waters and die). We can learn from here how much more so the Torah has mercy on those who do Hashem's Will!
  - **Q:** Who says we want her to admit guilt to prevent her from dying? Maybe we want her to admit guilt so that we not have to erase the Name of Hashem? **A: R' Eliezer** holds that we give her the waters to drink before the bringing of the mincha. If so, by the time she holds the mincha the Name was already erased. The only purpose of her admission at that point would be to save her from death.

#### KOL HAMENACHOS...

- **Q:** A Braisa gives the step-by-step process by which a Korbon Mincha is brought (each step will be explained in the Gemara below). The first step is that it is brought from the person's house in silver or gold baskets. These are not kli shareis. Why does our Mishna say that a mincha is in a kli shareis "in the beginning", when we see from the Braisa that it is not!? **A: R' Pappa** said, the Mishna means that a mincha is brought in a keili that is fit to be a kli shareis, whereas the mincha of the sotah is not.
  - **Q:** That would mean the Mishna is saying that a basket of palm fibers is not fit to be a kli shareis. This would not follow the shitah of **R' Yose the son of R' Yehudah**, who says that a kli shareis can be made of wood!? **A:** Even **R' Yose the son of R' Yehuda** would only say that regarding keilim of superior quality, which would not include the basket used for the sotah.
  - **Q:** The Braisa said that a (regular) mincha is placed into a kli shareis and made kadosh in the kli shareis. This seems to suggest that a kli shareis needs intent to make something kadosh? **A:** Understand the Braisa to mean that it is placed in a kli shareis *so that* it will become kadosh in the kli shareis.
  - The Braisa said that every mincha needs levona and oil. This is based on the pasuk that says "v'yatzak aleha shemen v'nasan aleha levonah".
  - He then brings it to the Kohen, based on the pasuk that says "vehevi'ah ehl bnei Aharon...".
  - The Kohen then brings it to the Mizbe'ach, as it says "v'higisha ehl hamizbe'ach".
  - He then brings it to the southwest corner of the Mizbe'ach, to the tip of the corner, and that is sufficient. This is known based on the pasuk that says that the mincha should be brought "lifnei

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Hashem” (which means the west side of the Mizbe’ach) and also says “ehl pnei hamizbe’ach” (which means the south side). Therefore, we learn that it should be brought on the southwest corner. **R’ Elazar** says that it was brought on the south side of that corner (not on the corner itself), because he says that the entire Mizbe’ach was on the northern half of the Azarah, and therefore even the south side of the southwest corner is considered to be “lifnei Hashem” since it was opposite the opening to the Heichal.

- **Q:** What is meant when the Braisa says he brings it on the corner “and that is sufficient”? **A: R’ Ashi** said, this teaches that the mincha in the kli shareis can touch the Mizbe’ach and it is not necessary for it to be removed from the kli shareis. This is learned from a pasuk that compares the bringing to the Kohen to the bringing to the Mizbe’ach. Just as the former is done in a kli shareis, the latter is done in a kli shareis as well.
- The Braisa says that the levonah is moved to one side of the keili. This is done to make sure that the kometz has no levonah in it, because if it did, the kometz would be passul.
- The kometz is taken from an area where there was a lot of oil. This is learned from a pasuk that says the kometz is to be taken from the flour and the oil. This teaches that it should be taken from flour that is fully saturated in oil.
- He then takes the kometz and places it into a second kli shareis and makes it kadosh in that kli shareis. Why did he have to make it kadosh now a second time? This is like the blood of the animal. Although the blood of the animal became kadosh through the knife of the shechita, which is a kli shareis, it is still placed into another kli shareis and made kadosh. The same is therefore true with this kometz.
- He then takes the levonah and puts it on top of the kometz. This is based on the pasuk that says “v’eis kol halevonah asher ahl hamincha”.
- He then brings this on top of the Mizbe’ach and offers it in a kli shareis. This suggests that he puts the kli shareis into the fire, which we know is not the case!? The Braisa means that he brings it up in a kli shares *in order* to offer the mincha on the fire of the Mizbe’ach.
- He then salts it and puts it on the fire. This is based on the pasuk that says that every mincha must be salted before being offered.
- After offering the kometz the remaining flour is eaten. This is based on the pasuk that says that after the kometz is offered “v’hanoseres min hamincha l’Aharon ulivanav”.
  - **Q:** At what point is the kometz considered to be “offered”? **A:** It is a machlokes. **R’ Chanina** says from when the fire catches on to some of the Mincha, and **R’ Yochanan** says from when the fire has caught on to most of the Mincha.
- The Kohanim may put wine, oil, or honey into the flour that they will be eating. This is learned from the pasuk that says “l’mashcha” – which means that it should be eaten prestigiously, like the way in which kings would eat it.
- They are only not allowed to make the mincha into chametz. This is based on the pasuk that says “lo sei’afeh chametz chelkam”, which **Reish Lakish** explained to mean that even the Kohen’s piece may not be baked as chametz.

-----Daf 10-----15-----

KOL HAMENACHOS...

- **Q:** How can the Mishna say that all other menachos require oil and levonah? We have learned that the “chatas oleh v’yoreid” (for which a poor man brings a Korbon Mincha) which is brought for certain aveiros, is not brought with oil and levonah!? The Mishna means to give differing categories. Most menachos require oil and levonah and are brought from fine wheat flour. The chatas oleh v’yoreid is brought from fine wheat flour but does not require oil and levonah. The Korbon Omer is brought from barley, but it is brought from fine flour and requires oil and levonah. It is only the sotah’s mincha that is brought from coarse barley flour and is not brought with oil or levonah.
  - **R’ Shimon** says in a Braisa, in truth the sinner’s mincha should require oil and levonah just so that the sinner should not profit (by not having to pay for the oil and levonah). The reason it is not brought is because we want his korbon to be seen as a lower grade korbon. Similarly, the animal chatas should be

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required to be brought with wine so that the sinner should not profit (by not having to pay for the wine). The reason it is not brought is because we want his korbon to be seen as a lower grade korbon.

However, the chatas and asham of the metzora do require wine, because they are not brought for a sin.

- **Q: R' Shmuel bar Nachmeini in the name of R' Yonason** said that tzaraas does come because of an aveirah!? **A:** The tzaraas itself brings the kapara from the sin. The korbanos that he brings are brought to allow him to eat kodashim, and not for the aveirah.
- **Q:** The chatas of the nazir should be brought with wine, since it too is not being brought for an aveirah!? **A: R' Shimon** holds like **R' Elazar Hakapar** who says that a nazir is considered to be a sinner, because he held himself back from wine. Therefore, the korbon is brought as a kaparah for an aveirah.

R' GAMLIEL OMER K'SHEIM...

- A Braisa says that **R' Gamliel** told the **Chachomim**, I can explain our Mishna like a piece of golden jewelry. He had heard **R' Meir** saying the reason the sotah's mincha is brought from barley is because she gave fancy food to the adulterer to eat. Now, that reason doesn't apply to a poor sotah (who didn't have the money to do so)! Rather, the reason for the barley is that since she did an act like an animal, her korbon is brought from food fit for an animal.

MISHNA

- They would bring an earthenware vessel and place a half lug of water from the kiyor into it. **R' Yehuda** says they would only put in a quarter lug.
  - The same way that **R' Yehuda** says there was less writing that was dissolved into the water, he also says that less water was used.
- With the keili of water in his hand, the Kohen would walk into the Heichal and make a right turn. There on the floor was a place of 1x1 amos, covered by a slate of marble with a ring. He would lift the marble and take earth from beneath it, and put enough of that earth into the water so that it becomes visible in the water. This is based on the pasuk that says the Kohen should take from the earth of the Mishkan and place it into the water.

GEMARA

- A Braisa says, **R' Yishmael** says that they would use a new earthenware keili. He learns this from a gezeira shava on the word "kli" from metzora. Just as they use a new keili for the metzora process, they must use a new keili for the sotah as well.
  - **Q:** How do we know that a new keili must be used for a metzora? **A:** The pasuk says "ehi kli cheres ahl mayim chayim" – we darshen that just as the water cannot have had any work done to it, so too the keili could not have had work done with it.
    - **Q:** Based on this maybe we should say that just as the metzora process must use mayim chayim, so too a sotah should need to use mayim chayim!? **A:** This whole question is only according to **R' Yishmael**, and he actually holds that the kiyor was filled with mayim chayim.
  - **Q:** We can ask a question on the gezeirah shava by saying that maybe a metzora needs a new keili because he also uses the eitz erez, the eizov, and the red string in his process, but a sotah who does not, maybe does not need a new keili!? **A: Rabbah** said, the pasuk regarding sotah says "b'kli chares", which suggests that it is talking about the keili that was previously spoken about – regarding metzora – which must be a new keili.
- **Rava** said, even those who argue on **R' Yishmael** and say that a new keili is not needed, the keili cannot be blackened from use on the fire. If it is blackened, it would be passul. We learn this from its comparison to the water. Just as the water did not change, so too the keili could not have changed.
  - **Q: Rava** asked, what happens if the keili was black and was then returned to the furnace and became white again, do we say that this remains passul or do we say that it now becomes valid to use? **A:** A Braisa says, **R' Elazar** says that if the eitz erez, eizov or string was used to carry something they become passul, because they become bent out of shape. The Braisa seems to say that they will remain assur even if they are later straightened out. We see that once something becomes passul it remains passul.

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- That is no proof, because that case may be where the items began to peel and therefore can never be restored to the way they once were.

NICHNAS LAHEICHAL UFANA LIMINO...

- The reason for this is based on a Braisa that says that all turns that one makes should be to the right.

MAKOM HAYA SHAM AMAH...

- A Braisa says, the Kohen should take “min he’afar asher yihiyeh”. We would think that the Kohen can even take earth from outside the Heichal, therefore the pasuk continues “b’karka hamishkan”. Based on this we would say that if there was no loose earth there he should bring in shovels to dig out some earth. The pasuk therefore says “asher yihiyeh” – meaning, even if it is not from there and was only there for a short time. From all this we learn, if there is loose earth there, he uses it. if there is no loose earth there, he brings in loose earth and places it there and then takes it for use in the sotah process.
  - Another Braisa says, the pasuk of “min he’afar asher yihiyeh” teaches that earth may brought in from outside of the Heichal. The words “b’karka hamishkan” teach: according to **Isi ben Yehuda** it comes to include that the sotah process can be done when the Mishkan stood in Shiloh, Nov, and Givon, and in the times of the Beis Hamikdash as well. **Isi ben Menachem** says there would be no reason to teach this, because if the halachos of entering the Mikdash when tamei applies to all these places, then the more stringent halachos of eishes ish and sotah would apply there as well. Rather, the words teach that a person should not bring dirt from his house and place it for use into the keili. The dirt must come from the Heichal floor, and if there is none, it must be brought to the Heichal floor and used from there (he agrees with the first Braisa).

### -----Daf טו---16-----

- **Q:** If there is no earth available to place into the water, may ashes be placed into the water in its place? This is not a question according to **B”S**, because we don’t find anywhere that **B”S** equate earth with ashes. However, according to **B”H**, who do say that the term “afar” includes ashes, do we say that ashes can be used here as well, or do we say that the pasuk of “b’karka hamishkan” comes to exclude the use of ashes? **A:** We have learned that **R’ Yochanan in the name of R’ Yishmael** said, we find 3 places where a Halacha L’Moshe MiSinai uproots the simple meaning of a pasuk: regarding kisuy hadam (where the pasuk says it must be done with earth and the Halacha L’Moshe MiSinai says it can be done with other materials as well); regarding nazir (where the Torah says he may not shave with a razor and the Halacha L’Moshe MiSinai says it may not be cut with any instrument); and regarding a get (where the pasuk says it must be written on parchment and the Halacha L’Moshe MiSinai says it may be written on anything). Now, if it is true that ashes may be used for a sotah even though the pasuk says that “afar” is needed, then it should be included in **R’ Yishmael’s** list as well! It must be that ashes may not be used.
  - This is no proof, because although it belongs on the list, **R’ Yishmael’s** list was not meant to be exhaustive, and there are other things left off the list as well. For example, from the pesukim of metzora with the drasha of k’lal u’prat u’klal, we learn that the body hair (other than the pubic hair) and the underarm hair of a metzora does not need to be shaved. Yet, the Halacha L’Moshe MiSinai teaches that all must be shaved.
    - **R’ Nachman bar Yitzchak** said, this is not considered to be a place where a Halacha L’Moshe MiSinai uproots a pasuk. The Halacha L’Moshe MiSinai is only uprooting the drasha based on the pasuk. Therefore, it is not considered to be a case left off the list, which would lead us to say that the list was meant to be conclusive unless we can find something else that was left off the list besides the case of sotah. **R’ Pappa** said, the case of metzora is not considered as being left off the list, because in that case the Halacha L’Moshe MiSinai does not uproot the pasuk, rather it adds onto the requirements of the pasuk. **R’ Ashi** said, the case of metzora is not considered to be left off the list, because the Braisa that limits the hair to be shaved follows **R’ Yishmael** who darshens using the klal prat u’klal method, whereas the Mishna that says that all must be

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shaved follows **R' Akiva** who darshens using the ribuy mi'ut v'ribuy method. Therefore, this is not an example of a Halacha L'Moshe MiSinai uprooting a pasuk.

- **Q:** What is the end result – may ashes be used for the sotah waters or not? **A:** A Braisa says that **R' Huna bar Ashi in the name of Rav** says that if there is no earth available, they should take the dust of decomposed vegetables and make it kadosh (by placing it on the Heichal floor) and use that. It would seem to be that if this can be used, ashes would be allowed to be used as well.
  - The Gemara says this is not necessarily true, because decomposed vegetables may have the status of “afar” whereas ashes may not.

### KIDEI SHE'YEIRA'EH AHL HAMAYIM

- A Braisa says, there are 3 things which must be visible: the earth in the sotah water; the ashes in the parah aduma water; and the saliva of the yevama. In the name of **R' Yishmael** they added also the blood of the metzora's bird when mixed into the water.
  - **Q:** What is the reasoning of **R' Yishmael**? **A:** The pasuk by metzora says that the wood, grass and string should be dipped into “the blood of the bird”, however the pasuk also says that it should be “in water”. This can be explained that the blood should be put into water in the amount that the appearance of the mixture still looks like blood – and this amount of water is a revi'is.
  - The **T”K** says that the pasuk is simply teaching that the items should be dipped into a mixture of blood and water, but not that the blood must be visible in the water. **R' Yishmael** would say, if that is true, the pasuk should simply say that the items should be dipped “bahem” (in them). The fact that the pasuk writes in blood and water, it teaches that the blood must be recognizable in the water. The **Rabanan** say, if the pasuk would have written “bahem” we would think that the items should be separately dipped into the blood and the water. The Torah writes blood and water to teach that it should be a mixture. **R' Yishmael** says, we already know that the blood and water will be mixed, because the pasuk says that the bird should be shechted over the keili with the water in it. The **Rabanan** say, that if we only had that pasuk we would say that the bird must be shechted over the keili with the water, but that the blood vessels should be squeezed to prevent blood from dripping out until the bird is then brought over its own keili.
  - **Q:** **R' Yirmiya** asked **R' Zeira**, what if the bird is large so that its blood totally takes over the revi'is of water (it looks like pure blood), or what if the bird is so small that its little amount of blood disappears in the revi'is of water? **A:** **R' Zeira** said, the **Rabanan** used a revi'is of water as the measurement needed for a D'Ror bird (which is the type that should be used) and there is no bird of that kind so large or small to raise this concern.
- A Braisa says, if the Kohen put the earth into the keili before the water, the mixture is passul to use for the sotah. **R' Shimon** says it would be valid.
  - **Q:** What is the basis of **R' Shimon's** shita? **A:** The pasuk by para adumah says that the “afar” should be placed into a keili with water. Now, that refers to ashes, and yet the pasuk uses the word “afar”, which typically means earth. The pasuk does so to create a gezeira shava between para adumah and sotah. The gezeira shava teaches that just as by sotah the water should be placed into the keili before the earth, so too by para adumah the water should be placed before the ashes. And, just as by para adumah if the order is reversed it would still be valid, the same is true by sotah.
    - **Q:** How do we know that if the reverse is done by para adumah it would remain valid? **A:** One pasuk says “alav”, meaning that the ashes should be put in first. Another pasuk says that the water should go into the keili, suggesting that the water is to go into the keili first. This teaches that whichever way is done will be valid.
      - The **Rabanan**, who argue, say that the pasuk saying that the water should be placed in first is meant to be followed literally, whereas the pasuk of “alav” just teaches that the ashes and water should be made into a mixture.
        - **Q:** Why don't we say the reverse (that the pasuk of “alav” is to be understood literally)? **A:** In general, we always find that the thing that brings about the heter

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is placed on top. Therefore, since it is the ashes that are bringing about the heter, it is the ashes that must be placed on top of the water.