

22 Nissan 5783  
April 13, 2023



Sotah Daf 15

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

**Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h**  
**Tzvi Gershon ben Yoel (Harvey Felsen) o”h**

May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

**Scriptural Sources**

The *Baraisa* had stated: He then brings it on top of the Altar and burns it with the service vessel.

The Gemora asks: Did he actually burn it with the service vessel?

The Gemora answers: Rather it means: He brings it up with the service vessel with the intent of burning it (after it is poured onto the Altar).

He next salts [the kometz of flour] and sets it upon the fire; for it is written: And every minchah offering you shall salt with salt.

When the kometz has been offered, the remainder may be eaten. – From where do we know this? – For it is written: And the kohen shall burn the memorial portion of it etc., and it is written: And that which is left of the minchah offering shall be Aaron's and his sons. (14b4 - 15a1)

**Offering the Komeitz**

The *Baraisa* had stated: After the *komeitz* was burned on the Altar, the remainder of the *minchah* can be eaten by the *Kohanim*.

According to one master, it is as he holds, and according to another master, it is as he holds, for it was

stated regarding when the *komeitz* is considered “burned” – that the remainder may be eaten: Rabbi Chanina said: Once the fire grabs a hold of it. Rabbi Yochanan said: The fire must burn the greater part of it. (15a1)

**Condiments**

The *Baraisa* had stated: The *Kohanim* are permitted to put additional ingredients in the remainder of the *minchah*, such as wine, oil or honey.

The *Gemora* explains the reason for this. It is written: *I have given them to you lemeshchah (for anointment)*. You may eat it in the same manner that kings eat (*with all types of flavorings*). (15a1)

And they are only forbidden to make it chametz; for it is written: It shall not be baked with leaven, their portion – Rabbi Shimon ben Lakish says: [It means] that even their portion must not be baked with leaven. (15a1)

**A Sinner's Offering**

The *Mishnah* had stated: All *minchah* offerings require oil and *levonah* (*frankincense*).

The *Gemora* asks: But a sinner's *minchah* cannot have oil or *levonah* in it?

The *Gemora* answers: The following is what the *Mishnah* means: All *minchah* offerings require oil and *levonah* or they come from wheat or they come as fine flour (*every minchah has one of these things*). The sinner's *minchah*, although it cannot have oil or *levonah* in it, it still comes from wheat and fine flour. The *minchah* of the *Omer*, even though it comes from barley, it requires oil and *levonah*, and it comes as sifted flour. The *minchah* of the *sotah*, however, does not require oil and *levonah*, and it comes from barley and it comes as meal.

The *Gemora* cites a *Baraisa*: Rabbi Shimon said: In truth, the sinner's *minchah* should require oil and *levonah*, for we do not want the sinner to gain. Why then does it not require them? It is because we do not want his *minchah* to be elegant. And in truth, the *chatas* brought for eating *cheilev* (*forbidden fats*) should require libations, for we do not want the sinner to gain. Why then does it not require them? It is because we do not want his *minchah* to be elegant. However, the *chatas* and *asham* brought by a *metzora* do require libations, for they are not being brought on account of any sin.

The *Gemora* asks: But Rabbi Shmuel bar Nachmeini said in the name of Rabbi Yonasan that *tzaraas* comes because of anyone of the following seven things etc. (*elsewhere, the sins are listed*)?

The *Gemora* answers: He receives atonement for his sin through the affliction of the *tzaraas*; the *korbanos* are being brought only to allow him to eat *kodoshim*.

The *Gemora* asks: Accordingly, the *chatas* brought by a *nazir* should require libations, for it is not being brought on account of any sin?

The *Gemora* answers: The *Baraisa* is following the opinion of Rabbi Eliezer HaKappar, who holds that every *nazir* is regarded as a sinner (*for abstaining from wine through a neder*). (15a1 – 15a2)

### **Animal Fodder**

The *Mishnah* had stated: Rabban Gamliel said: Just as her actions were those of an animal, so too her offering is animal food.

The *Gemora* cites a *Baraisa*: Rabban Gamliel said to the *Chachamim*: Torah scholars! Allow me to expound it like a jewel: [*The Gemora interrupts his statement to explain what Rabban Gamliel was responding to*] Since Rabbi Meir had said: She gave him the world's delicacies to eat; therefore her offering consisted of animal food (*barley*). Rabban Gamliel said to them: This is understandable if she was a wealthy woman, but what if she was a poor woman? Therefore, Rabban Gamliel expounded: Just as her actions were those of an animal, so too her offering is animal food (*and this reason applies to a poor woman as well*). (15a2 – 15b1)

### **Mishnah**

[*The Mishnah continues its discussion regarding the drinking procedure of a sotah and specifies the method of preparing the bitter waters.*] The *Kohen* would bring an earthenware container and pour half a *log* of water from the *kiyor* (*the copper water basin located in the Temple Courtyard*) into it. Rabbi Yehudah says: A quarter *log*. Just as he minimizes the writing (*there are several opinions mentioned below as to the amount of verses that are required to be written in the scroll which is then erased into the water; Rabbi Yehudah's opinion is the smallest amount*), so too, he reduces the water. He then entered the Sanctuary and turned to his right.

There was a place one *amah* by one *amah*, with a marble flagstone into which a ring was attached. He raised that stone and took earth from underneath it and put in enough into the container to be visible on the water, as it says: *And from the earth that is on the Tabernacle floor, the Kohen shall take and put it into the water.* (15b1)

### **New Earthenware Vessel**

The *Gemora* cites a *Baraisa*: Rabbi Yishmael said: the earthenware container must be new. He derives this through a *gezeirah shavah* (one of the thirteen principles of Biblical hermeneutics; it links two similar words from dissimilar verses in the Torah) from the laws of a *metzora*. He derives it from the common use of the word 'vessel' [here and in the law] of a *metzora*. Just as with the latter new earthenware was required, so here likewise was new earthenware required.

The *Gemora* cites the Scriptural source that the earthenware vessel used for the *metzora* must be a new one. For it is written: And the kohen shall slaughter one of the birds in an earthen vessel over running water; just as the spring water had no work done with it, so too, the vessel being used could not have had any work done with it.

If so, the *Gemora* asks: The waters for the *sotah* should also be spring water (just like a *metzora*)!?

The *Gemora* answers: According to Rabbi Yishmael, this is indeed the *halachah*. For Rabbi Yochanan said: The waters of the *kiyor* must come from spring water; these are the words of Rabbi Yishmael. But the *Chachamim* say: They may come from any water.

The *Gemora* asks on the aforementioned *gezeirah shavah*: How can you compare the laws of a *sotah* to that of a *metzora*? A *metzora* requires cedar wood, hyssop and scarlet wool for his purification process (and a *sotah* does not; perhaps that is the reason why a new earthenware vessel is needed there)?

Rabbah answers: The verse states: *In an earthenware vessel.* This (by the fact that the Torah did not say "an earthenware vessel") teaches us that we should use an earthenware vessel which was previously mentioned in the Torah (the type of vessel that a *metzora* used, i.e. a new one).

Rava said [with respect to the opinion of the Tanna in our Mishnah, who does not require that the earthenware vessel must be new]: The Mishnah's ruling only applies when the vessel's exterior is not blackened (from the fire); but if its exterior is blackened, it cannot be used. What is the reason? It is comparable to the water: Just as the water must not be changed, so too, the vessel must not have been changed.

Rava inquired: What is the *halacha* if the earthenware vessel had been blackened and became whitened by returning it through the furnace again? Do we say that since it has once been rejected, it remains rejected; or perhaps, since it has been returned to its original appearance, it is suitable?

Come and hear from the following *Baraisa*: Rabbi Elozar said: If a man bent the cedar wood, hyssop and scarlet wool for the purpose of carrying his box on his back, they are unfit to be used for the purification of the *metzora*. The *Gemora* assumes that the *Baraisa* is disqualifying them even if afterwards they are straightened out.

The *Gemora* rejects the proof, for the *Baraisa* can be dealing with a case where some of the material has been peeled off (*and that cannot be restored to its original appearance*). (15b1 – 15b2)

### **To the Right**

The *Mishnah* had stated: He then entered the Sanctuary and turned to his right.

The *Gemora* explains: All turns that you make in performing the service in the Bais HaMikdash should only be to the right. (15b2)

### **DAILY MASHAL**

#### ***Sinner should not Gain***

The *Gemora* cites a *Baraisa*: Rabbi Shimon said: In truth, the sinner's *minchah* should require oil and *levonah*, for we do not want the sinner to gain. Why then does it not require them? It is because we do not want his *minchah* to be elegant.

The *Gemora* (Yoma 86b) states that repentance is so great that willful transgressions can be regarded as merits, providing that one is motivated to repent by love.

The question is asked: How can that be? Isn't the sinner gaining?

The Maharsha answers: The *Gemora* does not mean that the sin itself converts into a merit; but rather, through his repentance out of love, he will merit performing other *mitzvos* and good deeds.

Reb Tzadok Hakohen answers: The sin does convert into a merit. This is because once a person has tasted the pleasure of a sin, it becomes more difficult for him to control himself and not sin again. If, after sinning, one can nevertheless restrain himself from transgressing again, he will merit that his sins are converted into merits.