



Shoffim and Sotah

Many times in our learning, the *Mishnayot* we learn overlap with the week's *parasha* or the time of year. In this week's article we find the intersection of all three. The *Mishnah* (1:7) explains that the process involving the *sotah*, in parts, appears to be degrading. The *Mishnah* explains that this is based on the principle, *be'midah she'adam moded bo modedim oto* – in the way a person behaves, so they are treated. Even if proven innocent, the *sotah's* behaviour was still inappropriate. Consequently, the way she is treated is in response to the way she behaved. For example, the *Mishnah* explains that since she dressed up in order to commit a sin, during the process her appearance is degraded.

The *Mishnayot* (1:8) that follow continue by citing other cases in history, where the ultimate punishment of the individual reflected the nature of their crimes. The *Mishnah* (1:9) continues that the principles of *be'midah she'adam moded bo modedim oto* also works in a positive sense, citing examples where a person was rewarded in a similar manner to their meritorious actions. The difference, the *Mishnah* stresses, is that for rewards, the reward is in not measure-for-measure, but rather in excess.

The *Sefer HaChinuch* (171) explains that people mistakenly understand this principle to mean that *Hashem* responds to our behaviour in a tit-for-tat manner. However, this is not that case. He explains that *Hashem* is all good and simply wishes to share His good with everyone at any moment. *Be'midah she'adam moded bo modedim oto* is meant to be understood with respect to reward being proportional to one's actions. He compares the negative *midah* to a case where one strays from a path and gets injured in the process. The injury is not a punishment, but a consequence of his choices and ultimately self-inflicted. The injury was allowed by the

lack of intervention which would have protected him from it occurring – *hester panim*. The *Maharsha* (*Megillah* 31b) explains that the negative consequence mirrors one's behaviour so that the individual realises that it is as result of their actions and not an unfortunate accident.

Having sharpened our understanding of *be'midah she'adam moded bo modedim oto* how does it connected to our *parasha* and what does it have to do with this time of year?

The *Kedushat Levi*, explains that when *klal Yisrael* come to judgement before *Hashem*, *Hashem* wishes to judge us with mercy. However, it requires our inspiration (*itaruta de'letata*) first. How do we do that, when we first act with mercy and judge others favourably, it releases a similar attitude above. He continues that an individual has the ability, through his own action, to open gates of mercy above.

With this, the *Kedushat Levi* explains the beginning of this week's *parasha*. The *parasha* begins, "judges and officers you shall place in all your gates... and judge the nation with righteous judgements". The simple understanding is *Torah* is instructing us to setup the court and law enforcements systems throughout the land. The *Kedushat Levi* explains that the *Torah* is teaching us that you can fix and improve the judgement **above** whilst within your gates. How so? By doing exactly what the continuation of the *pasuk* instructs – "... judge the nation with righteous judgements". When we judge others in a favourable light and act with mercy, it sets free a merciful attitude that is almost bursting to be released. And he concludes that this is because, *be'midah she'adam moded bo modedim oto*.

Wishing everyone a meaningful month of *teshuvah* in the lead up to *Rosh Hashana*.

Yisrael Bankier

Revision Questions

נזיר ז': ג' – ט': ה'

- List some of the forms of *tumat met* that do not cause a *nazir* to forfeit all the days already observed? (ז': ג')
- Regarding the previous questions, would the *nazir* be required to bring a *korban* as a result of becoming *tameh met* in those manners? (ז': ג')
- If a *nazir* become a *zav*, do those days of *tumat hazav* count towards his *nezirut*? (ז': ג')
- According to *R' Eliezer* for what other *halacha* is the distinction between forms of *tumat hamet* important? (ז': ד')
- What is the law regarding a case where a person says to two *nazirs*, "I saw that one of you became *tumat hamet* but I am not sure which one"? (ז': ח')
- Regarding the previous case, what are the two opinions if one of the *nazirs* then dies? (ז': ח')
- What is the law regarding a *nazir* that is *tameh b'safek* and *muchlat b'safek*? (ז': ב')
- Can a *goi* become a *nazir*? (ז': ט')
- What is the difference between where a person is *meifer* his wife's *neder* to become a *nazir* and where a person is *meifer* his servant's *neder* to become a *nazir*? (ז': ט')
- Which form of *tumat hamet* does not forfeit any days, if it is discovered after a *nazir* has completed his term? Provide an examples of this form of *tumat hamet*. (ז': ב')
- When is an area defined as *shechunat kevarot* and why is it important? (ז': ט')
- What are the seven ways to check a *zav* and after which point do these checks not apply? (ז': ד')
- Aside from *Shimshon* which other *navi* was a *nazir*? (ז': ט')

סוטה א': א' – ה'

- In the first *Mishnah*, about what is the debate between *R' Eliezer* and *R' Yehoshua*? (ז': א')
- What constitutes a warning for the purposes of *sotah*? (ז': ב')
- What are the five cases where a *sotah* does not drink *mei sotah*? (ז': ג')
- Where was a *sotah* first taken? (ז': ד')
- What was the first thing they would do to a *sotah*? (ז': ד')
- What would happen if a *sotah* admitted to having an affair? (ז': ה')
- If a *sotah* maintained her innocence, to where was she next taken? (ז': ה')

Melbourne, Australia

Sunday -Thursday
10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat
10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Efrat, Israel
Shiur in English

Sunday -Thursday
Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
Reemon Neighbourhood

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mishnahyomit.com/shiurim

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rabbi E. Kornfeld
Rabbi C. Brown
http://www.dafyomi.co.il/calend
ars/myomi/myomi-thisweek.htm

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ON KOL HALOSHON**

Rabbi Moshe Meir Weiss
In US dial: 718 906 6400
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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
12 August א' אלול	13 August ב' אלול	14 August ג' אלול	15 August ד' אלול	16 August ה' אלול	17 August ו' אלול	18 August ז' אלול
Sotah 1:6-7	Sotah 1:8-9	Sotah 2:1-2	Sotah 2:3-4	Sotah 2:5-6	Sotah 3:1-2	Sotah 3:3-4

