



SHAKE OFF THE DUST...

The third *perek* of *Masechet Sotah* describes the process that an accused *Sotah* must go through in the *Beit HaMikdash*. The third *Mishnah* of this *perek* outlines the procedure if a woman either admits guilt or refuses to drink the *mei sotah*. If the scroll (with the *Shem Hakedushah*) has been erased and she admits guilt, the *Mishnah* says the dusty water in which the scroll has been dissolved should be poured out.

There is a *machloket* in the *Yerushalmi* whether this water, which was used to dissolve *Hashem's* name, has inherited *kedusha* or not. The practical difference between these two opinions is whether one can then use this water for a non sacred purpose, for example, for use in making clay.

The *Rambam* is of the opinion that this water has no *kedusha*. This is supported by the *Meiri* who offers a logical explanation. The original purpose of writing on the *Megillah* is in order to bring clarity to an uncertain situation. In this case, the woman herself admits her infidelity, and therefore this *megillah* is no longer needed to determine her guilt. Therefore, the *Meiri* states in such a case, the water with the dissolved *Megillah* has no *kedusha* and can be thrown out.

There are two aspects of potential *kedusha* that may be contained in the water

1. The *Kedusha* of the water itself due to being drawn from the *kior* and therefore sanctified in a *kli sharet*.
2. The *Kedusha* of the water due to the *Shem Hashem* being dissolved in it.

The *Meiri's* explanation, that the water comes to bring certainty in an unclear situation, only answers the second aspect of *kedusha*. There is still uncertainty regarding

whether the water has *kedusha* due to the fact that it came from the *kiyor*.

The *Shayarei HaKorban* challenges the *Meiri's* explanation due to the fact that any liquid contained in a *kli sharet* overnight becomes *posul* due to *linah*. He answers his question by stating that the water indeed does contain *kedushat haguf* due to it being placed in a *kli sharet*. However, once the woman admits her guilt, the water has served its purpose and effectively becomes deconsecrated. Just like something with inherent *kedusha* loses this once the mitzvah has been performed, the water loses its *kedushah* once the doubt over this woman has been removed.

The *Ridvaz* takes exception to this explanation. He states that the *Shayarei Hakorbans* comparison to an item used in a mitzvah is incomplete as in the case of the *Sotah* the water is not the item that is removing the *safek* about this woman. Rather, the woman herself is removing the doubt which has nothing to do with the water - therefore it should retain its *kedusha*! The *Ridvaz* therefore states, that the water going from the *kiyor* and into another *kli* is actually performing the mitzvah and therefore it no longer has *kedusha*.¹

The *Avi Ezri* states that according to the *Rambam* even though there is no *kedusha* to the *Sotah* water in this case, he would agree that sanctified water would be *pasul* if left overnight. He states that as long as the water is fit for drinking it will have this status as water sanctified in a *kli sharet*. Our *Mishnah's* case of the *Sotah* is different however, in that as soon as the *Sotah* admits her guilt, this water is of no use and no longer fit for consumption. It therefore becomes like dead *kodshim* which lose their sanctity and therefore can be thrown away.

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¹ The *Ridbaz* states that the law that *linah* invalidates items in a *kli sharet* (i.e. poured into from the *kiyor*) must be consistent with the

opinion that these liquids do have *kedushah* and following this logic it would be forbidden to throw it out

Revision Questions

סוטה ב' גי: ד' ב'

- What is law regarding a person that is presented with a cup of a wine, and proclaims "I am a *nazir* from this"? (בי:גי)
- Is this law different if the person was already inebriated? (בי:גי)
- What is the law regarding a person that accepts upon himself *nezirut*:
 - On the condition that he can drink wine? (די:בי)
 - But at the time did not know that a *nazir* was not allowed to drink wine? (די:בי)
 - And knew that a *nazir* is not allowed to come into contact with dead bodies, but that in this instance, since he is an undertaker, the *Chachamim* would allow him to come into contact with dead bodies. (די:בי)
- If a person says "I am a *nazir* and I accept also to bring the *korbanot* for another *nazir* at the completion of his term", and his friend hears, and says "Me too!" – what should they do? (הי:בי)
- Explain the debate regarding a case similar to the one in the previous question, but where the first person said, "I am a *nazir* and I accept also to bring the *korbanot* for 'half' another *nazir*". (רי:בי)
- Does the term "*vlad*" also include a *tumtum*? (זי:בי)
- Explain the debate regarding a person that makes a *neder* if his wife has a "*vlad*" and then the wife miscarries. (חי:בי)
- Regarding the previous question, what if they then have a child? (חי:בי)
- Provide a practical difference between a person that says "I am a *nazir*, and also a *nazir* when I have a child", and a person that says, "I am a *nazir* when I have a child, and also a *nazir*". (טי:בי)
- If someone said "I am a *nazir* when I have a child, and also a *nazir* for 100 days", when would the duration of his *nezirut* be greater than 130 days? (יז:בי)
- With what acceptance of *nezirut*, after which, if one cuts his hair on the thirtieth day is it (*bedi'aved*) acceptable, and when is it not? (יא:גי)
- If someone accepts two *nezirut* on which days does he cut his hair? (יב:בי)
- What did *R' Papyas* testify about, regarding the previous question? (יב:בי)
- Explain the debate regarding a *nazir* that becomes *tameh* on the thirtieth day. (יג:גי)
- Explain the debate regarding a 100-day *nazir* that becomes *tameh* on the one-hundredth day. (יד:גי)
- Explain the debate regarding a 100-day *nazir* that becomes *tameh* on the one-hundred and first day. (יד:גי)
- What is the law regarding a person that declares he is a *nazir* while standing in a cemetery? (יז:גי)
- What is the law regarding a *nazir* that enters a cemetery? (יז:גי)
- What is the law regarding a person that was a *nazir* outside Israel, then moved to Israel? (יז:גי)
- For how many years was *Hilni Ha'Malka* a *nezira* and why? (יז:גי)
- Explain the debate regarding two conflicting sets of testimonies regarding the duration for which a person accepted being a *nazir*. (יז:גי)
- If *Reuven* declared that he is a *nazir* and *Shimon* said "me too" is *Shimon* also a *nazir*? (יז:גי)
- Regarding the previous question, what is the law if *Reuven* (through *she'elat chacham*) had his *neder* undone? (יז:גי)
- If a woman declared that she is a *nezira* and her husband said "me too", can he then be *meifer* her *neder*? (יז:גי)
- If the husband said "I am a *nazir* – and you?" and the wife responds "amen", can he then be *meifer* her *neder*? (יז:גי)

Local Shiurim

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
 Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Beit Ha'Roeh
 Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

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

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
 In US dial: 718 906 6400
 Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
25 th November י"א כסלו	26 th November י"ב כסלו	27 th November י"ג כסלו	28 th October י"ד כסלו	29 th November ט"ו כסלו	30 th November ט"ז כסלו	1 st December י"ז כסלו
Sotah 4:3-4	Sotah 4:5-5:1	Sotah 5:2-3	Sotah 5:4-5	Sotah 6:1-2	Sotah 6:3-4	Sotah 7:1-2

