



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

Sotah Daf Mem Zayin

- **Q:** The people of Yericho said to Elisha, the land is good as you can see, but the water is bad and causes disease and death. If that was true, how can they say that the land was good? **A: R' Chanin** said, a place always appears good to its inhabitants.
 - **R' Yochanan** said, there are 3 things that always seem good: a place always seems good to its inhabitants, a wife always seems good to her husband, and a purchased item always seems good to the purchaser.
- A Braisa says, Elisha became sick 3 times: once as a punishment for causing the death of the children with the bears, once for totally pushing away Geichazi for having accepted gifts from Naaman, and once when he died.
 - A Braisa says, a person should always push away with his "left hand" and pull close with his "right hand". Not like Elisha who totally pushed away Geichazi, or like **Yehoshua ben Prachya** who totally pushed away one of his talmidim (each of whom ultimately did even worse aveiros after being pushed away).
 - Geichazi accepted gifts from Naaman after being told by Elisha not to do so. When Elisha found out, he cursed him that the tzaraas of Naaman should cling to Geichazi and all his future generations. We find that this happened, as **R' Yochanan** explains the pasuk that speaks of the "4 metzora'im" as referring to Geichazi and his 3 sons.
 - The pasuk says that Elisha went to Damesek. **R' Yochanan** explains that he went there to try and get Geichazi to do teshuva. Geichazi refused and said, I have a kabbalah from you that one who sins and causes others to sin is not given the opportunity to do teshuva.
 - **Q:** What had Geichazi done? **A:** Some say he took the golden calf used as an avodah zarah by Yaravam and had it suspended mid-air by using strong magnets, and this caused people to believe that it was a god. Others say that he put a Name of Hashem into the mouth of the calf and it began saying the first two of the Aseres Hadibros. Others say that he would prevent the **Rabanan** from coming and learning from Elisha.
 - The story with **Yehoshua ben Prachya** was as follows. When he was returning to Eretz Yisrael after having fled to Egypt, he stayed at an inn and complimented the hostess' good deeds. A talmid thought he was complimenting her physical attributes and made a comment that she was not that pretty. **Yehoshua ben Prachya** called him a rasha for busying himself with such matters and put him into cheirem. The talmid kept coming and asking for mechila, but was not accepted. One day he came while **Yehoshua ben Prachya** was saying shema. He intended on accepting him that day, but could not speak (since he was saying shema) and motioned for him to wait. The talmid took that as a sign that he was telling him to go away and therefore gave up and went and worshipped avodah zara. When **Yehoshua ben Prachya** asked him to do teshuva he said, I have a kabbalah from you that one who sins and causes others to sin is not given the opportunity to do teshuva. We have learned that this talmid did kishuf, convinced others to do avodah zara, and caused Klal Yisrael to do aveiros.
 - A Braisa says, **R' Shimon ben Elazar** says, when dealing with the desire for relations, when dealing with children, and when dealing with women, one should push away with the left hand and draw close with the right hand.

MISHNA

- If the murderer is found before the calf is decapitated, the calf is returned to the flock and allowed to be used for any purpose. If the murderer is found after the calf was decapitated, the calf is buried there like any other eglah arufah, because it was brought when there was a safek and brought about the kaparah during this time of safek. Also, although the eglah arufah was done, if the murderer is then found he still faces capital punishment.
- If one witness says he saw the murderer and another says “You did not see the murderer”, or, if one woman says she saw the murderer and another woman says “You did not”, the eglah arufah process is done. If one witness says he saw the murderer and two witnesses tell him “You did not”, they would do the eglah arufah process. If two witnesses said they saw the murderer and one witness says “You did not”, the process is not done.
- When murder became a more commonplace occurrence, they stopped doing the eglah arufah process. This was the period in time of the murderer Eliezer ben Dinai, also known as Techina ben Perisha, also known as “the murderous son”.
- When adultery became more commonplace they stopped doing the sotah process. **R’ Yochanan ben Zakai** darshened a pasuk and was the one to put an end to the sotah process.
- When **Yose ben Yoezer of Tzreida and Yose ben Yehuda of Yerushalayim** died, that was the end of the “Eshkolos” (to be explained in the Gemara).
- **Yochanan Kohen Gadol** put an end to the viduy said with the bringing of the maaser. He also put an end to the “wakers” and the “strikers”, because until his times the hammer would bang in Yerushalayim, but he put an end to it. Also, in his days he instituted that there is no longer a need to ask whether there was maaser given from demai, because he said that maaser must be taken from all demai.

GEMARA

- A Braisa asks, how do we know that if the murderer is found after the eglah arufah process that he is still subject to capital punishment? A pasuk says that the land will only have a kaparah for murder when the blood of the murderer is spilled as well.

EID ECHAD OMER RA’ISI ES HAHOREG...

- The Mishna suggests that the single witness is not believed only because there is a contradicting witness. This suggests that if there was no contradicting witness the single witness would be believed and the eglah arufah process would not be done. A Braisa gives the reason for this. It is based on the pasuk that says “lo nodah mi hikahu”, which suggests that if anyone in the world knows who the murderer is, we would not do the eglah arufah process. **R’ Akiva** says, even if the Sanhedrin saw a murderer killing someone, but they could not see who he was, they would not do the eglah arufah process. This is based on the pasuk of “v’ einu lo ra’u”, and in this case their eyes *did* see the murder.
- **Q:** We see that the Torah believed a single witness in this case. If so, how is a single witness believed to contradict the first witness? **Ulla** has said that wherever the Torah believes a single witness he is believed as 2, and therefore a single witness should not be believed against him!?
A: Ulla and R’ Yitzchak both say that the Mishna should actually read as saying “the eglah arufah is not brought” in this case.
 - **R’ Chiya** says that the Mishna should read as stated – the eglah arufah is brought. Although this seems problematic with **Ulla’s** statement, it is not, because the Mishna is discussing where the 2 witnesses came at the same time, and since the first witness was never established as being believed yet, a single witness could contradict him.
 - **Q:** The next part of the Mishna says that when 2 witnesses contradict the single witness we do bring the eglah arufah. This suggests that if it was only one against one we would not bring it!? **A:** The next part of the Mishna says that if 2 witnesses say they saw the murderer and one says “You did not”, we do not bring the eglah arufah. This suggests that if it were just one against one we would bring it! This contradicts the last part of the Mishna. Therefore, we must say that the Mishna here is discussing people who are normally passul to say

testimony, in which case **R' Nechemya** says we follow the majority view, even if it is two women against one man.

- **Another version of R' Nechemya** is that when we are dealing with witnesses who are otherwise passul, we follow the majority only when it is two women against one woman. However, if it was two women against one man it would be considered as if there is equal weight on both sides. According to this version, our Mishna is discussing where at first one woman came and said testimony, and then another two women came and contradicted her testimony.
- According to this both cases of this part of the Mishna are teaching regarding witnesses who are otherwise passul. The reason why we need two cases is that one teaches that we follow the majority view if it will lead to a chumra, and the other case teaches that we follow this view even if it will lead to a leniency.

MISHERABU HAROTZCHIN...

- A Braisa say, when murders became more commonplace, especially public murders, the eglah arufah process was stopped entirely, because it is brought for a case of safek, and at that time the murderers became known and was no longer considered to be a safek.

MISHERABU HANO'AFIN...

- A Braisa darshens pesukim to teach that the sotah waters only check the woman if the husband is clean of the aveirah of zenus himself. Moreover, the waters do not check, even if the children of these people are not clean from zenus. Moreover, the waters do not work even if the zenus done is with an unmarried woman.
- A Braisa says when pleasure seekers increased, justice became perverted, and Hashem is not happy with the world. When the number of judges who showed favoritism increased, there was no longer any heed paid to the lav of "lo saguru" (do not fear a litigant), and to the lav of "you shall not show favoritism", and people removed the yoke of Heaven and put on the yoke of people. When the number of people who whisper to the judges during the court case increased, Hashem's anger increased in Klal Yisrael, and the Shechina left from among us. When the people whose "heart lust gain" increased, this also increased the number of people who say that good is bad and that bad is good. When those people increased, it increased tzaros in the world. When the number of people who spit in the street increased, the number of arrogant people increased, and the number of talmidim decreased, and the Torah goes to look for those who will learn it. When the number of arrogant people increased, the Jewish girls began to marry only the arrogant people, since the generation is only concerned with outward appearances.
 - **Q:** We have learned that arrogant people don't find favor by anyone, even their own families!? **A:** Initially the girls will marry them, but they will later despise them.
- The Braisa continues, when judges became more involved in business, bribery and corruption increased, and general good decreased (Hashem brought punishment). When the number of judges who would trade favors with the litigants increased, there was an increase in the number of people who did whatever they saw fit in their eyes, which caused lowly people to be treated highly and visa-versa, and the Jewish kingdom continued to wither away. When cheap people and thieves increased, there decreased the givers of tzedaka and lenders of money, and people were therefore oiver the lav against doing so. When there was an increase in the number of women who acted immodestly, there increased the use of the sotah waters, but the use of the waters was then stopped in total. When the number of people who accept gifts increased, the length of life decreased. When the number of talmidim who would not listen to the rebbi but would rather pasken on their own increased, there increased the amount of machlokes, and the Torah became like 2 Toros (because of all the machlokes). When there was an increase in the number of people who took charity from goyim, the goyim started being high and the Yidden low, the goyim were in front and the Yidden were in back.

MISHEMEIS YOSE BEN YOEZER...

- **Q:** What are meant by "eshkolos"? **A:** **R' Yehuda in the name of Shmuel** said it means "ish shehakol bo" – a man who has it all (all Torah knowledge).