



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

### Sotah Daf Zayin

#### MISHNA

- What is the process that is done after the wife ignored the warning and secluded with the man? The husband takes her to the Beis Din of his locale, and they give him two talmidei chachomim to accompany them to Yerushalayim so that he be prevented from having bi'ah with her on the way. **R' Yehuda** says that the husband is trusted not to have bi'ah with her, and therefore no one is sent along with them.

#### GEMARA

- **Q:** The Mishna says that 2 people accompany them, which makes for a total of 3 men and the one woman. This seems to support **Rav**, who says that 2 men are trusted with a woman (with regard to halachos of yichud) only in the city, but outside of a city a woman may only be alone with 3 men, because if there are only 2 men and one of them have to go to the bathroom, that will mean that there is one man left with the woman? **A:** This Mishna is no support of **Rav**. It may be that 2 men are generally enough. However, in this case we need 2 men besides the husband so that there can be 2 witnesses against the husband if he has bi'ah with his wife (they are not there for purposes of yichud).
- **Q:** The Mishna says that he needs two *talmidei chachomim* to escort him. This seems to support **Rav's** other statement that 2 men are sufficient for purposes of yichud only if they are decent men, but if they are immoral men, even 10 men with a woman would be a problem for purposes of yichud? **A:** The Mishna does not support this statement. It may be that the only reason that talmidei chachomim must be sent in the case of the Mishna is because we need to send people who know how to warn him to prevent him from having bi'ah with his wife.

#### R' YEHUDA OMER BAALAH...

- A Braisa explains that **R' Yehuda** believes the husband based on a kal v'chomer: if he is believed not to have bi'ah with his wife who is a nidah, which carries the kares penalty, then surely he can be believed regarding the sotah, which only carries a lav. The **Rabanan** say the exact opposite is true: since nidah carries the kares penalty he is afraid and we can trust him not to have bi'ah. However, since sotah is only a lav, he cannot be trusted.
  - **Q:** Another Braisa says that **R' Yehuda** bases his opinion on the pasuk of "v'heivi ha'ish es ishto", and not on the kal v'chomer!? **A:** Initially he based it on the kal v'chomer. When it was refuted by the **Rabanan** in the Braisa, he then found a source in the pasuk.

#### MISHNA

- They would bring the woman to Yerushalayim and the Sanhedrin would scare her (to try and get her to admit her guilt), in the same way that they would scare witnesses in capital trials. They say to her, "My daughter, wine causes many bad things, light-heartedness causes many bad things, immaturity causes many bad things, and bad neighbors cause many bad things. Act for the sake of Hashem's Great Name and admit your guilt so that His Name not be erased by the waters". They then tell her things that she doesn't even deserve to hear (they tell her how earlier tzaddikim would admit to their guilt). If she admits her guilt, she writes a receipt for her kesubah and gets divorced. If she continues to claim innocence, they take her up to the Mizrach Gate which is opposite the Niknor Gate, which is where they give the sotah to drink, and is where they make tahor the women who have given birth, and where they make tahor the metzoras.

A Kohen then grabs her shirt at the neckline and pulls it. If it rips slightly, so be it. If it rips a lot, so be it. He continues ripping until her chest is uncovered. He then uncovers and unbraids her hair. **R' Yehuda** says, if her chest was attractive they would not uncover it, and if her hair was attractive, they would not uncover and unraid it.

If she was dressed in white, the Kohen then dresses her in black. If she was wearing gold jewelry, they are removed to make her seem ugly. They then brought rope and tied her clothing above her chest so that they should not fall off.

Whoever would want to come and watch this process was welcome to come, except for her slaves and maidservants, because they would give her the confidence to withstand the pressure to admit her guilt. All women may come and watch so that they learn a lesson (as stated in a pasuk) never to act like this woman acted.

#### GEMARA

- **Q:** How do we know that she must be taken to the big Beis Din (i.e. the Sanhedrin) in Yerushalayim? **A: R' Chiya bar Gamda in the name of R' Yose the son of R' Chanina** said, we learn a gezeirah shava on the word "Torah" that teaches that the Beis Din of 71 must be involved.

#### U'ME'AIMIN ALEHA...

- **Q:** A Braisa says, just as we push her to admit, we also push her to drink the waters, and we say to her, if you are certain of your innocence then you should stick to it and drink the waters, because you have nothing to fear if you are innocent. Our Mishna says that we only discourage her from drinking, and do not encourage her!? **A:** Our Mishna is discussing before the Name of Hashem was erased, in which case we discourage her so that the Name not be erased. The Braisa is discussing once it was already erased, in which case we encourage her to drink the waters, so that she should not remain assur to her husband.

#### V'OMER LIFANEHA...

- A Braisa explains that they would tell her stories from the Torah. They would tell her that Yehuda owned up to his aveirah and was therefore zocheh to Olam Habbah, and the same was with Reuven, and they both even received rewards in Olam Hazeh as well (we learn from a drasha of pesukim that they admitted to their sins).
  - **Q:** Yehuda had to publicly admit to his sin so that Tamar should not be killed, but why did Reuven have to publicly admit to his sin? We have learned that **R' Sheishes** said that it is better not to reveal one's sins in public!? **A:** He did so just so that Yaakov should not suspect any of the other brothers to have been involved in the moving of his bed into Leah's tent.

#### IHM AMRAH TIMEI'AH ANI...

- **Q:** We see from here that we allow for the writing of a receipt for an obligation (rather than requiring that the actual document be returned)!? **A: Abaye** said, the Mishna should read "she tears up the kesubah".
  - **Q: Rava** asked, the Mishna specifically says "she writes a receipt"!? **A: Rava** said, the Mishna is discussing a place where the custom was not to write a kesubah document. Therefore, the only way to prevent collection is to write a receipt.

#### V'IHM AMRAH TEHORAH ANI MAALIN OSAH L'SHAAREI MIZRACH

- **Q:** How can the Mishna mean that they have to take her up to the Mizrach Gate? She was already standing there by the Sanhedrin!? **A:** They would take her down the Har Habayis and back up to tire her and confuse her so that she confesses and obviates the need to erase the Name of Hashem. We find in a Braisa that **R' Shimon ben Elazar** says that we move around the witnesses to a capital case for the same reason, to unsettle them and hope that they will retract their testimony if it was untruthful.