

Daf Notes

Insights into the Daily Daf

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Sotah Daf 2

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Daily Daf

Mishna

Regarding one who warned his wife (*not to seclude herself with another man*), Rabbi Eliezer said: He warns her in front of two witnesses (*otherwise, she will not be forbidden to her husband and she will not be compelled to drink the bitter waters*) and causes her to drink through one witness, or even by himself (*if he or one witness testifies that she did seclude herself with that man after the warning, she is forbidden to her husband and she is required to drink the bitter waters*). Rabbi Yehoshua said: He warns her in front of two witnesses and causes her to drink through two witnesses.

How does he warn her? If the husband says to his wife in front of two witnesses, "Do not speak to So-and-so," and she does speak with him, she is still permitted to her husband and she may eat *terumah* (*if she is the wife of a Kohen*). However, if she secludes herself with that man, and she remained with him there long enough to become defiled, she is forbidden to her husband and she may not eat *terumah* (*if she is the wife of a Kohen*). And if the husband died childless, she submits to *chalitzah*, but cannot be taken in *yibum*. (2a)

Order of the Tractates

The *Gemora* asks: The *Tanna* has just concluded Tractate Nazir. Why did he choose to teach the laws of a *sotah* afterwards?

The *Gemora* answers: It is because of that which Rebbe taught. For we learned in a *braisa*: Rebbe said: Why is the portion in the Torah dealing with *nazir* juxtaposed to the portion dealing with the laws of a *sotah*? It is to teach us that whoever sees a *sotah* when she is being degraded should restrain himself from consuming wine.

If so, the *Gemora* asks: Why didn't the *Tanna* teach the laws of *sotah* before teaching the laws of *nezirus*?

The *Gemora* answers: The *Tanna* initially taught tractate Kesuvos, which has in it a chapter dealing with *nedarim*. The *Tanna* therefore followed Tractate Kesuvos with Tractate Nedarim. Once the *Tanna* taught Nedarim, he followed that with Tractate Nazir, which is similar to *nedarim*. He then taught Tractate Sotah because of Rebbe's teaching. (2a)

Shadchan

Rav Shmuel bar Rav Yitzchak said: When Rish Lakish would begin expounding the portion in the Torah dealing with *sotah*, he would say the following: They do not match a woman to a man only in accordance with his deeds (*a modest woman to a righteous man, and an immodest woman to an evil man*).

Rabbah bar Chanah said in the name of Rabbi Yochanan: It is as difficult for God to pair up a man and a woman for marriage as it was to split the Reed Sea (*for the laws of nature had to be suspended*).

The *Gemora* asked on Rish Lakish: Is it really so (*that a man and a woman are matched according to his deeds*)? Rav Yehudah said in the name of Rav: Forty days before the formation of a child, a Heavenly voice is issued and pronounces: “The daughter of this individual is designated for that man,” and “This house is designated for So-and-so,” and “This field is designated for So-and-so.” (*Evidently, whom a man will marry is decided upon his conception, prior to knowing whether he will be righteous or not!?*)

The *Gemora* answers: Rish Lakish was referring to a first match, and Rav was discussing a second match. (2a)

One Witness

The *Gemora* infers from the *Mishna* that the *Tannaim* only argue with respect to the amount of witnesses required for the warning and the seclusion; however, everyone would agree that with respect to the defilement, even one witness (*who testifies that he observed them cohabiting together*) would be believed (*and she would not drink the bitter waters; she must be divorced without receiving her kesuvah; she is forbidden*

to her husband and to the adulterer and she cannot eat terumah).

The *Gemora* cites the Scriptural source that one witness is believed in this matter. (2a – 2b)

Witnesses for the Seclusion

The *Mishna* had stated: Regarding one who warned his wife, Rabbi Eliezer said: He warns her in front of two witnesses and causes her to drink through one witness, or even by himself. Rabbi Yehoshua said: He warns her in front of two witnesses and causes her to drink through two witnesses.

The *Gemora* cites Scriptural sources for their respective opinions. (2b)

Warning by Himself

The *Gemora* cites a *braisa* which is not in agreement with our *Mishna*. The *braisa* states: Rabbi Yosi the son of Rabbi Yehudah said in the name of Rabbi Eliezer: Regarding one who warned his wife, he warns her in front of one witness or even by himself and causes her to drink through two witnesses. The *Chachamim* asked him: There is no end to the matter!

The *Gemora* asks: What did the *Chachamim* mean?

The *Gemora* answers: Sometimes it will happen that the husband did not warn her, but (*after a witness testifies that she was secluded with that man*) he will say that he himself had warned her (*not to seclude herself to that man*).

The *Gemora* asks: But according to our *Mishna*, there would be an end to the matter! Sometimes it will happen that she did not seclude herself, but the husband (*who, according to Rabbi Eliezer in our Mishna is believed with respect to*

the seclusion) will say that she in fact did seclude herself!

Rav Yitzchak bar Yosef said in the name of Rabbi Yochanan: The following is what the *Chachamim* said: Even according to Rabbi Eliezer in our *Mishna* (*where there were two witnesses testifying that the husband warned her*), there is no end to the matter (*and certainly the Chachamim's statement would apply in the braisa where it is only the husband's words claiming that he had warned her*)!

Rabbi Chanina from Sura said: A person nowadays (*when there is no Beis Hamikdash*) should not tell his wife, "Do not seclude yourself with So-and-so," for perhaps the *halacha* is in accordance with Rabbi Yosi bar Yehudah who maintains that the husband can issue a warning even when there are no witnesses present. If the woman will then seclude herself, she will become forbidden forever, for there are no *sotah* waters available to check her. (2b)

INSIGHTS TO THE DAF

HEAVENLY VOICE REGARDING MARRIAGE

The *Gemora* states: Every day, a Heavenly voice pronounces: "The daughter of this individual is designated for that man."

Why when it is referring to the woman does it say, "The daughter of this man," and when it is referring to the man, it says "that man"?

Tal Chaim answers: The Torah gives the right to the father to marry off his daughter and to receive the money; this right does not apply for his son.

Others answer based on Tosfos, which states that this Heavenly voice is issued forty days before the formation of the boy. At this point in time, the girl is not in existence yet and therefore it only mentions her father.

Kometz Mincha offers an alternative answer: The *Gemora* Bava Basra (109b) states that a man should investigate the woman's father and her family. Regarding a woman, on the other hand, the *Gemora* in Kiddushin (7a) states: A woman would rather grow old together with a husband than alone; no matter whom the man might be, and therefore his family is not mentioned.

Sotah during Sefirah

It is written in the sefer, *Minchas Ha'omer* that it is fitting to learn Tractate Sotah, which contains forty-nine blat during the days of Sefirah, when we are counting forty-nine days.