

TIME  MISHNA

MASECHES SOTAH



**Summaries, key terms, overviews, tests
and other chazara aids**

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key terms

סוטה

Rules:

- שטר העומד לגבות כגבוי דמי** - One who has a document which states that somebody owes them money is viewed to have already collected it
- המוציא מחבירו עליו הראיה** - One who wishes to take money from somebody else can only do so if he proves that he is entitled to it
- העוסק המצוה פטור מן המצוה** - One who is involved in one מצוה is exempt from other מצוות
- אפשר לצמצם** - It's possible to view a measurement as exact

Concepts and terms:

- **קינוי** - Warning not to be alone with a particular man
 - **סתירה** - Being alone with a man concerning whom she received קינוי
 - **יבום** - The מצוה of marrying one's brother's wife after he dies without children
 - **שומרת יבם** - A woman whose husband died without children and she is awaiting חליצה or יבום
- זונה** - A woman who has had illegal relations
- כתבה** - Money which a woman receives upon being divorced or widowed
- מדה כנגד מדה** - When consequences are measure for measure
- גלגול שבועה** - When other oaths can be exacted from one who is already obligated to swear about something
- תנופה** - When a כהן places his hands underneath the hands of the person bringing a קרבן and they wave the קרבן in different directions
- קמיצה** - 3-finger handful
- חלל** - Disqualified כהן who may not serve in the בית המקדש or eat תרומה
- קדשי קדשים** - קדשי קרבנות with the most sanctity
- נדה** - A woman who is טמא due to blood exiting her body
- קידושין** - The first stage of marriage
- תחום שבת** - The maximum distance which one may travel on שבת
- וידוי המעשרות** - The declaration made that one has separated all of his tithes

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key terms

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- **שני לטומאה** - Something which is 2 degrees removed from the source of טומאה
- **שלישי לטומאה** - Something which is 3 degrees removed from the source of טומאה

בכורים - The first fruit which ripen in one's field which he brings to the בית המקדש

הקהל - When the entire Jewish people gather in the בית המקדש on סוכות to hear the king read parts of the תורה

כהן משוח מלחמה - The כהן who addresses the people before they go out to fight in a war

עגלה ערופה - Breaking the neck of a calf after a dead body is found outside of a city and it's unknown who murdered him

אורים ותמים - A piece of parchment with Hashem's name written on it which was placed inside the כהן גדול worn on the chest of the חושן

שמיר - A worm which could cut hard stone and was used instead of metal to cut stones for the certain items in the בית המקדש

עקבתא דמשיחא - The period at the end of the גלות before משיח comes

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• Becoming a סוטה:

- **ר' אליעזר**: If a man gives his wife 'קינוי' – warning not to be alone with a particular man – in front of 2 witnesses and she is seen by 1 witness or her husband having 'סתירה' – being alone with a man concerning whom she received קינוי, she becomes a סוטה.
ר' יהושע: 2 witnesses are required for the סתירה too.
→ If he warns her not to speak to a particular man, this is irrelevant.
- If a סוטה's husband dies without children, his brother may not perform 'יבום' – the מצוה of marrying one's brother's wife after he dies without children – since she was forbidden to have relations with the brother.
- After going through קינוי and סתירה, a סוטה is forbidden to have relations with her husband or to eat תרומה, in case she is a 'זונה' – a woman who has had illegal relations.
→ In the following cases, where a סוטה can't drink the סוטה solution to test whether she is a זונה she must be divorced and is forbidden forever to eat תרומה:
 - If the סוטה admits to having had relations with the other man;
 - if witnesses saw her have relations;
 - if she refuses to go through the סוטה process;
 - her husband doesn't want her to go through the סוטה process;
 - if she has relations with her husband after the סתירה.
 - **חכמים**: Once the בית דין in his city accept the witnesses' testimony and she becomes a סוטה, they must send with them 2 חכמים תלמידי חכמים who will make sure that he won't have relations with her on the way to the בית המקדש and who will testify if he does so.
ר' יהודה: The husband is trusted by himself.

• The procedure carried out with a סוטה:

- 1) The סנהדרין attempt to convince her to confess if she committed adultery, by (1) stressing to her the dishonour of Hashem which is involved in having to dissolve parchment which His name in water, (2) by showing her that there are several reasons why one would commit adultery which could be viewed as an excuse, and (3) by bringing examples from תנ"ך of great people who admitted their sins.
→ If she confesses, she should write a document saying that her husband no longer owes her a 'כתבה' – money which a woman receives upon being divorced or widowed – and she must be divorced.
- 2) They would take her out of the בית המקדש in order to tire her out and make her more likely to confess, and then שער ניקנור walk to the entrance to the בית המקדש courtyard.
- 3) A כהן grabs her clothes and tears them until her body is uncovered, and he uncovers her hair, in order to disgrace her for having סתירה with another man and in order that she confess.

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ר' יהודה: If she was pretty, they wouldn't do this, in case she is found innocent and live and כהנים who saw her will desire her.

- They would give her **black clothes** to wear, **remove all jewellery**, and tie her partially torn clothes with an **Egyptian rope** so that they don't fall down, and to symbolise that she is likened to the immoral Egyptians.
- **Men may be present, except for her slaves** who would give her confidence, and all **women** in the area **must be present**, so that they see the consequences of committing adultery.
- These consequences are 'מדה כנגד מדה' – measure for measure, for example her body is uncovered and she is made to look ugly, since she uncovered her body and wore jewellery in order to be attractive for another man.
 - **שמשון** followed his eyes to marry a woman from the nation of **פלשתים**, and his eyes were poked out by the **פלשתים**.
 - **אבשלום** was proud by his hair, and his long hair got entangled in the branches of a tree and was hung and died like that.
 - **אבשלום** had relations with 10 **פילגשים** (semi-wives) of his father **דוד המלך**, and 10 spears were thrust into his body.
 - **אבשלום** asked **דוד המלך** for a letter saying that he could demand that any 2 people of his choice serve him, and he took that letter to many members of **בית דין**, pretending that each of them was one of the two people. Since he **deceived his father, the Jewish people and the בית דין**, 3 rods were poked into him by **יואב** (דוד המלך's general).
 - **מרים** waited for a short while for **משה** when he was placed in the river to watch over him, and when she got **צרעת** in the desert **all of the Jewish people waited 7 days for her** before continuing to travel.
 - **יוסף** was the most highly-positioned of all of his brothers and he **gave honour to יעקב** by burying him, and **משה** took **יוסף's bones** from **מצרים** for the sake of his burial in **ארץ ישראל**, and Hashem buried **משה**.

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- 4) Her husband **brings flour in an Egyptian basket** for the sake of the **מנחה**, and she carries it so that she becomes tired.
- This **מנחה** is different to other **מנחות** in the following ways:
1. It's brought to the **בית המקדש** in an **Egyptian basket** instead of silver or gold.
 2. It **doesn't require oil and frankincense** to be added.
 3. It's made of **barley flour** instead of wheat flour.
 - The **קרבן העומר** also was made of barley flour, but it was sifted 13 times until it was very fine.
 - **רבן גמליאל**: Barley is animal food, symbolising the fact that she has behaved in an animal-like way.
- 5) **חכמים**: A **כהן** puts $\frac{1}{2}$ **לוג** of **water from the כיוור into a new earthenware cup**.
ר' יהודה: He only puts $\frac{1}{4}$ **לוג** of water into the cup.
- 6) He picks up a part of the floor which had a ring attached to it for lifting it up, **takes some dust from underneath it, and adds it to the water** such that it remains on the surface of the water and isn't mixed into it.
- 7) **חכמים**: He **writes down** the parts of the **פסוקים** which describe **what the כהן tells the סוטה**, i.e. the reason for her punishment and the punishment itself.
ר' יוסי: He writes **the full פסוקים**, including the parts which talk about what the **כהן** should do.
ר' יהודה: He only writes **the punishment itself**.
 → It **must be written on regular, fully-processed parchment, with regular dye which will be totally dissolved** in the water and not leave a mark.
- 8) He reads out the relevant **פסוקים** to the **סוטה** and **she answers 'אמן אמן'**, which is an oath that she isn't guilty and an acceptance of the punishment if she is guilty.
 → Because of **'גלגול שבועה'** – when other oaths can be exacted from one who is already obligated to swear about something, she also swears that she didn't commit adultery:
 - with **any other man**;
 - during the period **between קידושין** (the first stage of marriage) **and נישואין** (the completion of marriage);
 - **between when her previous husband died and when his brother (her current husband) performed יבום** with her.**ר' מאיר**: **She also swears not to commit adultery in the future**, and that if she does then she accept the punishments.
 → She doesn't swear about relations which she had or will have during a time that it wouldn't forbid her to be married to her husband.

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9) He **transfers the flour to a בית המקדש utensil**, and places it in her hands and performs 'תנופה' – when a כהן places his hands underneath the hands of the person bringing a קרבן and they **wave the קרבן in different directions**.

→ If **the flour becomes טמא before it's transferred** to the בית המקדש utensil, it **should be redeemed** onto money and new flour should be bought with that money.

- If it becomes טמא **after this**, or **she is no longer able to drink** the solution, it **must be burnt** where all invalid קרבנות are burnt.

10) He walks to southwest of the מזבח, takes a 'קמיצה' – 3-finger handful – of flour and **burns it on the מזבח**.

→ **The rest of the flour is given to the כהנים to eat.**

→ If a **סוטה is married to a כהן**, a **קמיצה is taken and burnt on the מזבח**, and the **rest of the flour is burnt** where all invalid קרבנות are burnt, since her husband has a share in the קרבן and a כהן's קרבן מנחה is totally burnt.

- Other differences between a male and female כהן are:
 - If a male כהן has illegal relations, he **doesn't become a 'חלל'** – disqualified כהן who may not serve in the בית המקדש or eat תרומה.
 - A male כהן **may not become טמא** from a dead body.
 - A male כהן **may eat 'קדשי קדשים'** – קרבנות with the most sanctity.
 - o Differences between a man and a woman are:
 - A male **מצרע must wear torn clothes and let his hair grow**;
 - A man **can declare his son who is under מצוה to be a נזיר**;
 - If **one's father separated animals for his own קרבנות נזירות** but died before bringing them, his **son may use them for his own קרבנות נזירות**;
 - A man **can sell his daughter** who is under **בת מצוה** as a slave;
 - A man **can receive קידושין on behalf of his daughter** until she is 12½ years old;
 - A man who receives the death penalty of **סקילה** (stoning) by **בית דין must be unclothed**;
 - A man who is **killed by בית דין is hung until the end of that day**;
 - A man who **steals and isn't able to pay back is sold as a slave**.

11) The **parchment is dissolved into the water** and **she drinks the water**.

→ If before the parchment is dissolved she declares that she **refuses to drink** it, **the parchment is removed and buried**, since it has Hashem's name on it and it cannot be used for a different סוטה.

- If she **confesses** after it's been dissolved, **she doesn't need to drink** the water, but if she just **refuses to drink** then **she is forced to do so** since she hasn't confessed and she is just scared.

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→ This sequence is according to ר' שמעון, but according to the חכמים she drinks the solution before bringing the קרבן.

- The punishment of a סוטה who is guilty begins as soon as she begins to drink the solution; she turns greenish, her eyes bulge and her veins protrude outwards.
 - They quickly take her out of the בית המקדש, so that she won't become טמא as a 'נדה' – woman who is טמא due to blood exiting her body.
- חכמים: If she had supported and enabled תורה learning, her merit could suspend her punishment for up to 3 years.
 - בן עזאי: Therefore, one must teach their daughter תורה so that if she'll become a סוטה and won't die immediately, she won't come to think that what the תורה says will happen to a guilty סוטה isn't happening.
 - ר' אליעזר as explained by ר' יהושע: One may not teach their daughter תורה שבעל פה, since she might use it to impress men so that she'll have relations, since she naturally strongly desires having relations.
 - ר' שמעון: Her merit doesn't suspend her punishment, because otherwise women would no longer be put off by it from committing adultery, and innocent women would be suspected of being guilty.
 - רבי: Her condition begins to deteriorate immediately if she is guilty, she won't give birth, and she ultimately dies in the same way.
- ר' יהושע: The following people “destroy the world”, due to their external behaviour contradicting their inner self:
 - A pious fool, e.g. one who doesn't save a woman from drowning;
 - One who tells others to be strict upon themselves but he himself is lenient;
 - A witch;
 - One who injures himself due to closing his eyes whilst walking in the street.

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- **When the regular סוטה procedure cannot be followed:**

- A woman who has received only 'קידושין' – the **first stage of marriage** – and a 'שומרת יבום' – woman whose husband died without children and she is **awaiting יבום or חליצה** – **cannot drink the solution**, so must instead be divorced and not receive her כתבה.
- If the **marriage is forbidden**, **she cannot drink** since the drinking is to check whether she is still permitted to her husband.
 - **ר' מאיר**: A woman who is **pregnant or has a child under the age of 2 years old is forbidden מדרבנן to marry a new husband**, in case she becomes pregnant from him and won't be able to nurse her child and he'll refuse to provide food for her child. Therefore, if she becomes a סוטה then **she cannot drink**.
 - חכמים**: **She can drink**, since this is only a temporary prohibition.
 - **חכמים**: If one who doesn't have children marries a **woman who is unable to give birth**, **she cannot drink** since this is a forbidden marriage.
 - ר' אליעזר**: **She can drink**, since she is permitted for him if he marries another woman who can have children too.
- If an **invalidation to drink arises after she becomes a סוטה** via קינוי and סתירה, e.g. if she admits to having committed adultery or if her husband has relations with her, **she cannot drink** the water and she must be divorced.
- **בית שמאי**: If a **סוטה's husband dies**, **she receives her כתבה** since 'שטר העומד לגבות' – one who has a document which states that somebody owes them money is viewed to have already collected it.
 - בית הלל**: **She doesn't receive it**, since 'המוציא מחבירו עליו הראיה' – one who wishes to take money from somebody else can only do so if he proves that he is entitled to it – and she is suspected of having committed adultery.
- The **wife of a כהן** who becomes a סוטה and drinks is **permitted to remain married**, even though the consequences of drinking occur only if she willingly had relations and there is still a possibility that she was forced to have relations and thus forbidden to her כהן husband.
- קינוי for her not to be alone with a **man with whom she is permitted to be alone**, e.g. her father, **is valid**, and if she violates this then she becomes a סוטה.
- קינוי not to be alone with a **boy under מצוה בר** **is invalid**.
- **חכמים**: If a man becomes deaf and dumb or is in prison, **the בית דין can give his wife קינוי** if they suspect her, such that if she violates the קינוי then **she must be divorced** and loses her right to her כתבה.
 - ר' יוסי**: Their קינוי is sufficient even to allow her husband to take her to the בית המקדש and **make her drink**.

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- **Laws which are learnt from פסוקים:**

- The man with whom a סוטה committed adultery also **dies in the same way as she does** when she drinks, as the פסוק says “ובאו המים” – “And the water will come”.

Laws which were taught ר' אלעזר בן עזריה – on the day that ר' אלעזר בן עזריה became the head of the בית הדין and allowed anybody into the בית המדרש:

- 1) ר' עקיבא and ר' זכריה בן הקצב: A סוטה who is divorced from her husband without drinking is **forbidden to marry the man with whom she had סתירה**, as the פסוק says “ונטמאה” – “And she becomes impure”.
רבי: This is learnt from the fact that the תורה repeats the word “ונטמאה”.
- 2) ר' עקיבא: **Food can become טמא as a 'שלישי לטומאה'** – something which is 3 degrees removed from the source of טומאה, as the פסוק says 'טמא' regarding a 'שני לטומאה' – something which is 2 degrees removed from the source of טומאה, which can be read to mean that it can make other things טמא.
→ רבן יוחנן בן זכאי: ר' יהושע was afraid that a future generation would make the mistake of saying that no food can become a שלישי לטומאה, since he couldn't find the source for this in the תורה.
- 3) ר' עקיבא: On the one hand, the תורה says that 1000 אמות surrounding the לווים' cities was designated for them too, but on the other hand the תורה says that they should take a measurement of 2000 אמות. This measurement is for the 'תחום שבת' – maximum distance which one may travel on שבת, which is מדאורייתא.
ר' אליעזר בנו של ר' יוסי הגלילי: The 1000 אמות which the תורה talks about is an empty area and the second 1000 אמות away from the city is designated for fields and vineyards; תחום שבת is only מדרבנן.
- 4) ר' עקיבא: משה sang 'אז ישיר' after the Jewish people crossed the ים סוף, and the rest of the people answered after each phrase with a praise of Hashem, e.g. “אשירה לה” – “I will sing to Hashem”. This is learnt from the addition of “ויאמרו לאמר” – “And they said, saying”.
ר' נחמיה: משה said the first phrase of the song, after which everybody repeated that and then continued with the rest of the song together.
- 5) ר' יהושע בן הרקנוס: ר' איוב served Hashem out of love, as he declared that even if Hashem would kill him he wouldn't stop having full faith and hope in Hashem.
→ ר' יהושע: ר' יוחנן בן זכאי learnt from the פסוק which describes ר' איוב as a G-d-fearing man that he served Hashem out of fear and not out of love.

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- **How many witnesses are necessary for the קינוי, סתירה and relations:**
 - **ד' אליעזר**: After one gives his wife קינוי in front of 2 witnesses, she becomes a סוטה even if one non-valid witness says that she had סתירה.
 - **ד' יהושע**: 2 valid witnesses are required, unless her סתירה has become common gossip.
 - It is learnt from פסוקים that once the קינוי and סתירה have been established, even one invalid witness who testifies that she had relations with the man whilst she was alone with him is believed and she cannot drink and must be divorced.
 - Even her mother-in-law, sister-in-law, another woman married to her husband, her husband's brother's wife and her step-daughter are believed to the extent that she cannot drink, but she still receives her כתובה in case they are fabricating the story due to their bad relationship with her.
 - If 2 witnesses come to בית דין at the same time, one claiming that he saw her have relations and the other claiming that he saw her be alone and she didn't have relations, she can drink like a regular סוטה since their testimonies cancel each other out.
 - If the testimony of the witness who testifies that she had relations is accepted and only afterwards another witness testifies that she didn't have relations, the second testimony isn't accepted since the first testimony was already accepted as if it had been stated by 2 witnesses.
 - When accepting generally invalid witnesses, the majority is followed.

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• Things which must be recited in לשון הקודש:

- Things which **can be recited in any language** that the person concerned understands:
 - That which is told to a **סוטה**
 - 'וידוי המעשרות' - the **declaration made that one has separated all of his tithes**
 - **ברכת המזון, קריאת שמע** which is said in public and **ברכת המזון**
 - The obligation to bring a **קרבן** for making a **false oath** that: (1) one didn't witness something to testify about it or (2) he doesn't have somebody else's item.
- Things which **were or must be said in לשון הקודש as written in the תורה:**
 - 1) The **declaration of thanks which is recited when bringing 'בכורים'** – the first fruit which ripen in one's field which he brings to the **בית המקדש**.
 - 2) The statements which are made during the **חליצה** process.
 - 3) **The blessings and curses** which were given by the **כהנים** and **לויים** who stood in the valley in between **הר גריזים** and **הר עיבל** on the day that the Jewish people entered **ארץ ישראל**.
 - 6 tribes stood on **הר גריזים** and 6 on **הר עיבל**, and although the **כהנים** and **לויים** faced **הר גריזים** when saying the blessings and **הר עיבל** when saying the curses, everybody answered 'אמן' after each of them.
 - On the same day, they built a **מזבח** out of the 12 stones which they had taken from the **ירדן**, covered it with lime and wrote the **תורה** on it in 70 different languages.
 - 4) **ברכת כהנים**
 - In the **בית המקדש**, the people present **didn't answer אמן** after each **פסוק**, the **כהנים** **pronounced Hashem's name in the way that it is written**, and they **lifted their hands above their heads** and not only at shoulder-height.
 - **חכמים**: The **כהן גדול** **wouldn't lift his hands higher than where the ציץ** was on his forehead, on which Hashem's name was written.
 - **ר' יהודה**: **Even the כהן גדול would raise his hands above his head.**
 - 5) The **8 ברכות** which the **כהן גדול** makes on reading the **ספר תורה** on **יום כיפור**
 - The **ספר תורה** is handed from one person to another several times until being given to the **כהן גדול** who read the parts relevant to **יום כיפור**. He **says the פרשה of the קרבנות of כיפור by heart**, so that those present don't need to wait for him to role the **ספר תורה** to that **פרשה**.
 - The subject of the 8 **ברכות** are: **תורה**, Hashem accepting the **service, thanks, forgiveness, בית המקדש, Jewish people, כהנים** and a **general plea**.
 - 6) The reading of the **תורה** at 'הקהל' – when the entire Jewish people gather in the **בית המקדש** on **סוכות** to hear **the king read parts of the תורה**
 - He **sits** on a wooden platform in the courtyard of the **בית המקדש**.
 - **אגרפס המלך** read whilst **standing up** in order to honour the **תורה**, and the **חכמים** praised him.

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- When he reached the פסוק that teaches that only a man with full Jewish lineage can be king, he cried since that invalidates him from being king, but the חכמים told him not to worry.
- He makes the same 8 ברכות as the כהן גדול on כיפור יום, except that he replaces the ברכה about forgiveness with a ברכה about the יום טוב.

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7) The speech of the 'כהן משוח מלחמה' – **כהן who addresses the people before they go out to fight in a war**

- He emphasises that they are **fighting against enemies** will have no pity on them if they fall into their hands.
- He uses many terms to tell the people **not to be afraid**, alluding to several things which one might be afraid of during the war.
- He encourages them by saying that **they are fighting for the sake of Hashem** whereas the enemy is placing their faith in a mortal being.
- He announces that one who has (1) built or received a **new building** which is fit for living, (2) planted or received a **vineyard or field** of at least 5 vines or fruit trees which haven't been growing for more than 4 years, or (3) **performs קידושין**, is **exempt from fighting but must help to fix the roads and provide food for those fighting**.
 - If **the marriage is forbidden**, they are **obligated to fight**.
 - **ר' יהודה**: One whose house falls down and he **rebuilds** it as it was is **obligated**.
 - **ר' אלעזר**: One who builds a house with bricks in **שרון** is **obligated**, since this isn't considered building as it is expected to fall down.
 - If he (1) has dedicated the house but is still in his **first year of living** there, (2) has **redeemed his 4th year** produce to bring up the money to **ירושלים** and eat there, or (3) is within his **first year of marriage**, then he is exempt even from fixing the roads and providing food.
 - In an **obligatory war**, e.g. against **עמלק** or as defence against the enemy, **none of these exemptions apply**.
 - **ר' יהודה**: Even a non-obligatory war is considered a **מצוה**, such that the rule that '**העוסק במצוה פטור מן המצוה**' – one who is involved in one **מצוה** is **exempt from other מצוות** – applies.
- The officers tell the people that **whoever is fearful** should return home and not fight.
 - **ר' עקיבא**: This refers to one who is afraid **of battle**.
 - **ר' יוסי הגלילי**: It refers to one who is afraid of being killed in war **due to his sins**.
 - **ר' יוסי**: It refers to one who is afraid of being killed in war **due to his sins which are forbidden מדאורייתא**.
- Strong soldiers are stationed at the front and back of the troops, and they are supposed to **break the legs of anybody who attempts to run away**.

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- 8) The declaration made during the procedure of 'עגלה ערופה' – **breaking the neck of a calf after a dead body is found outside of a city** and it's unknown who murdered him
- It is learnt from פסוקים that if the body is found buried under a pile of stones, hanging from a tree, or floating in water, the procedure of ערופה isn't followed.
 - ר' אליעזר: The dead person is buried in the place where he was killed, and if his head is detached from his body then he is buried where his body is found. ר' עקיבא: He is buried where his head is, since it's assumed that the heaviness of his body caused it to move a bit.
1. חכמים: 3 members of the סנהדרין measure what the nearest city is.
- ר' יהודה: 5 members are necessary, as learnt from פסוקים.
- If the closest city is outside of ארץ ישראל or has a majority of non-Jews, then the procedure isn't followed since it's assumed that a non-Jew murdered him.
 - If the closest city doesn't have a בית דין of 23 judges, the next nearest city is obligated to carry out the procedure.
 - The בית דין of ירושלים wouldn't carry out the procedure, since it's not like the rest of ארץ ישראל which is inherited by specific tribes.
 - ר' אליעזר: If it's directly in the middle of 2 cities, both cities must carry out the procedure with a calf each, since 'אפשר לצמצם' – it's possible to view a measurement as exact.
 - ר' אליעזר: The measurement is made from the middle of his body.
 - ר' עקיבא: It's made from his nose.
 - ר' אליעזר בן יעקב: It's made from his neck, as learnt from פסוקים.
2. The בית דין of the nearest city take a calf which hasn't been worked or carried a yoke to a valley of hard rock, and break the back of its neck.
3. The בית דין wash their hands and declare that they aren't responsible for the murder, after which כהנים state that Hashem should atone for the murder.
- It's forbidden to use the ground where the procedure took place, e.g. to plant or plough there.
 - It's forbidden to benefit from the calf, so it must be buried.
 - If the murderer is found before the calf's neck has been broken, one may benefit from the calf.
 - If the murderer is found after the procedure has been completed, he is still liable to the death penalty.
 - If even 1 generally-invalid witness states that they saw the murder and who did it, the procedure isn't followed, and the same laws which apply to testimony that a סוטה had relations apply here.
 - The procedure of עגלה ערופה was abolished once assumptions of the identity of the murderer could be made.

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- **When different practices and qualities came to an end:**

- **רבן יוחנן בן זכאי** abolished **the סוטה process** due to the **men being immoral**, which prevented the effects of the water.
- When **יוסי בן יעזר** and **יוסי בן יוחנן** died, the **'אשכולות'** (an acronym for **'איש שהכל'** – a man who has all qualities) stopped.
- **יוחנן כהן גדול** abolished:
 1. **מערש ראשון** be given to **כהנים** instead of them, since **עזרא** fined the **לויים** by instructing that **וידוי המעשרות** be given to **כהנים** instead of them.
 2. The custom of the **לויים** to recite the **פסוק asking Hashem why He is 'sleeping'**.
 3. The practice of **making a cut in an animal's forehead before slaughtering it as a קרבן**, since it appears like a wound which invalidates the **קרבן**.
 4. The leniencies for people to **work on חול המועד in ירושלים** if a large loss was involved, in order to retain the spirit of **יום טוב**.
 5. The requirement to ask an **עם הארץ** (ignorant person who isn't trusted regarding tithes) whether he has tithed, rather one **must separate tithes from the produce which he buys from him but he doesn't need to give them away** since **המוציא המחבירו עליו הראיה**.
- Once the **סנהדרין** stopped, **songs** were banned at places of feasting.
- Once the **נביאים** who prophesised during the first **בית המקדש** died, the **'אורים ותמים'** – a **piece of parchment with Hashem's name written on it** which was placed inside the **חושן** worn on the chest of the **כהן גדול** – was taken away.
- Qualities and talents which were exemplified by a particular **תנא**, such that it's as if this quality or talent came to an end with their death:
 - **ר' מאיר**: Making **parables**
 - **בן עזאי**: Being **totally absorbed in תורה** learning
 - **בן זומא**: **Learning laws from פסוקים**
 - **ר' יהושע**: **'Goodness'**, i.e. giving good advice and answering to heretics
 - **רבן שמעון בן גמליאל**: **Merit for protection** from hardships and Roman persecution
 - **ר' אלעזר בן עזריה**: **Wealth being held by תלמידי חכמים**
 - **ר' עקיבא**: **Honouring the תורה**, by learning laws even from the crowns of the letters in the **תורה**
 - **ר' חנינא בן דוסא**: Great faith leading to **many miracles**
 - **ר' יוסי קטנותא**: **Piety**
 - **רבן יוחנן בן זכאי**: **Broad knowledge** of **תורה** and others wisdoms
 - **רבן גמליאל הזקן**: **Honouring the Torah** by standing up whilst learning, purity and refraining from physical pleasure
 - **ר' ישמעאל בן פאבי**: **Honouring כהנים**, who he hosted generously
 - **רבי**: **Humility** and **fear of Hashem**

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- **ר' שמעון בן אלעזר**: When people stopped eating everything in a state of **purity**, the **taste and smell of food** was diminished; when people stopped **being particular with the laws of tithes**, the **nutrition of the grain** was diminished.
חכמים: **Immorality** and **sorcery** caused has caused **hunger and destruction**.

Things caused by the destruction of the **בית המקדש**:

- 1) During the siege of **אספסינוס** (Vespasian) around **ירושלים** before the Romans destroyed the **בית המקדש**, the **חכמים** decreed against **crowns worn by men getting married** and against **tambourines**.
 - 2) Later on, once **טיטוס** (Titus) took over from his father, they decreed against **tiaras worn by brides**, and against **teaching one's child Greek studies**.
 - 3) In the final siege which led to the destruction of the **בית המקדש**, they decreed that a **bride not go through the streets under a decorated canopy** to her husband's house.
 → **רבי יהודה הנשיא** later **permitted this**, since the bride is more hidden this way and thus it protects her modesty.
- When the **בית המקדש** was **destroyed**, the following things were taken away:
 - The **'שמיר'** – a **worm which could cut hard stone** and was used instead of metal to cut stones for the certain items in the **בית המקדש**
 - **Extraordinarily sweet honey** from a place called **צופים**
 - People who have **full faith in Hashem**
 → **ר' יהושע**: Since the **בית המקדש** was **destroyed**, **every day is cursed**, the **dew** hasn't come down with blessing and the **taste of fruit** has been diminished.
ר' יוסי: The **nutrition of fruit** has also been diminished.
 - **ר' פנחס בן יאיר**: Since the **בית המקדש** was destroyed, **תלמידי חכמים** are **shamed** and other people's power has increased; the only solution is to rely on Hashem.
ר' אליעזר הגדול: The **level of תלמידי חכמים** has **decreased** to the level of ordinary people of old.
 - During the **'עקבתא דמשיחא'** – period at the end of the **גלות** before **משיח** comes:
 - **Disrespect** will increase
 - There will be **inflation**
 - There won't be enough **wine** because people will drink so much
 - The government will spread **denial of Hashem's existence**
 - The Torah study halls will be empty and as a result be used for **immorality**
 - **ארץ ישראל** will be **attacked**, and those who flee won't be pitied
 - **The truth will be hidden** and unclear
 - **ר' פנחס בן יאיר**: Being **quick and eager when performing מצוות** leads to (→) **cleanliness from sin** → **purity** → **refraining from physical pleasure** → **holiness** → **humility** → **fear of sin** → **going beyond the letter of the law** → **רוח הקודש** (→ **prophecy-like insightfulness**) → **תחיית המתים** (when the dead will be brought back to life by **אלהי הנביא** when **משיח** comes).

The aim of **Time4Torah** is to facilitate Torah learning opportunities for people of all ages globally. The focus is on covering significant ground whilst still setting time for constant revision, in order to retain the material.

The **Time4Mishna** program involves learning 4 משניות a day, Sunday through to Thursday. Friday is reserved for חזרה of that week's material and Shabbos is set aside for reviewing previous מסכתות.

Participants receive a 15 minute shiur of the 4 daily משניות, and written חזרה material at the end of each week.

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