

OVERVIEW of the Daf

1) The sotah scroll (cont.)

The Gemara records the final two out of six requirements for the Sotah scroll.

Three inquiries, two from Rava and the last from R' Ashi, are presented and left unresolved.

2) The two oaths

R' Zeira in the name of Rav teaches that one oath was administered before the scroll was erased and the second was administered after the scroll was erased.

Rava challenges this explanation and offers an alternative explanation for the two oaths.

The Gemara inquires about the meaning of an oath that is accompanied by a curse.

Two explanations are suggested and rejected.

R' Ashi offers an accepted explanation.

3) MISHNAH: Different opinions are recorded regarding the meaning of the sotah's response **אמן אמן**. The Mishnah clarifies that there are certain stipulations the husband may not include in her oath.

4) A woman awaiting yibum

R' Hamnuna asserts that if a woman awaiting yibum has relations with another man she becomes prohibited to the yavam. This conclusion is inferred from our Mishnah. In Eretz Yisroel this position was rejected.

5) The oath

R' Yirmiyah inquired whether the husband can include in the oath his first marriage or the marriage of his brother.

The Gemara demonstrates that the husband or the brother may include these in the oath.

6) R' Meir's opinion

A Baraisa elaborates on R' Meir's opinion.

R' Ashi inquires whether the husband may include in her oath a future marriage.

The Gemara demonstrates that the husband may include a reference to their future marriage.

7) Repeating the sotah procedure

A Baraisa presents three opinions pertaining to whether a husband may make his wife undergo the sotah procedure more than once.

The Gemara begins to analyze the basis for the different opinions in the Baraisa. ■

Distinctive INSIGHT

The woman's acceptance of the vow

על מה היא אומרת אמן אמן? אמן על האלה אמן על השבועה וכו'

When the Kohen administers the oath to the sotah woman, he has her take an oath and assure that she is innocent, and that she understands that the consequences of lying would subject her to a curse. Furthermore, she must confirm that she did not committed adultery at any point, even beyond this one incident where she was caught in seclusion with a suspicious man. She must proclaim that she did not sin with this man or any other man, not now while married, and not earlier, during the **אירוסין**. Tosafos in Kiddushin (27b, **ד"ה אמן**) asks how our Gemara can derive multiple teachings from the word **אמן**, a single extra word?

Tosafos explains that the first word **אמן** which the woman responds is an affirmation of all aspects of the woman's conduct that are listed explicitly in the Torah. In other words, the sotah takes an oath and accepts the curse, if it is applicable to her. She also acknowledges that she did not commit adultery with the man suspected in this case, nor with any other, as this is indicated with the words **תחת אישך** spoken by the Kohen in Bamidbar 5:20. These are all implied in the first word **אמן** which the woman utters. The second word **אמן** refers to the woman not having committed adultery while an **ארוסה** or **יבמה**, neither of which is mentioned directly in our episode, and which are both references to parallel situations prior to actual marriage.

תורת הקנאות writes that according to Rabbi Meir, with the first **אמן** the woman hereby swears that she did not commit adultery before, and that she will not commit adultery in the future. The Midrash reads this into the words of the verse (25): "And if the woman has not been defiled" - this refers to the past, "and she is innocent" - in the future. Accordingly, this aspect of the woman's oath is also included in the first **אמן**, as it is part of the lesson from the verse. Therefore, the second **אמן** is available to refer to the woman's affirming that she did not commit adultery during the period she was an **ארוסה** or **יבמה**. ■

REVIEW and Remember

1. Is it normal to drink through a straw?

2. Why does the sotah say **אמן אמן**?

3. What is R' Akiva's unique position regarding women prohibited by a negative commandment?

4. Is it possible for a woman to drink the bitter waters more than once?

HALACHAH Highlight

Drinking from a straw

בעי רבא השקה בסיב מהו וכו' דרך שתיה בכך או אין דרך שתיה בכך

Rava asked whether a sotah can drink through a piece of bast ... is this a normal method of drinking or is it not a normal way of drinking? Teiku.

Rema¹ writes that one should not use a narrow cup for the four cups at the seder since the shape will not permit drinking the entire רביעית at once. Similarly, one should not use this cup for birkas hamazon or Kiddush. In our Gemara, Rava expresses uncertainty whether a sotah may drink the bitter waters through a hollow tube, and the Gemara does not resolve this uncertainty. Rav Yaakov Emden² writes that since the Gemara does not reach a conclusion one must adopt a strict approach. Thus, our Gemara is a support for Rema's ruling.

Ben Ish Chai, in his work Teshuvos Torah Lishmah³, was asked a question by a person who was suffering from a dental condition that made drinking wine and other liquids in the normal fashion very painful. In anticipation of Pesach, the person inquired whether he could make Kiddush on a regular cup of wine and upon completing the beracha he would pour the wine into a skinny cup that resembles a

straw so that the wine would bypass his mouth and go straight into his throat. He suggested using this method for drinking all four cups of wine and inquired whether there is any reason he should refrain. Ben Ish Chai answered that Meiri⁴ explains that בדיעבד if the sotah drank the bitter waters from a straw the mitzvah is fulfilled even though l'chatchila it should not be done. So too, in this case, l'chatchila a person should not drink the four cups in the fashion but if it was done the mitzvah is fulfilled.

Sefer Pirchei Kehunah⁴ takes note of the fact that Rambam did not mention this inquiry and thus seemingly allows a sotah to drink the bitter waters through a straw. He suggests that the inquiry of the Gemara follows the opinion which maintains that a woman would not be forced to drink the bitter waters even if the sotah scroll was already erased. Rambam, however, follows the opinion which maintains that once the sotah scroll was erased the sotah would be forced to drink the water even against her will. Since being forced to drink the waters is considered drinking, it is logical to conclude that it is not necessary to drink the bitter waters in the normal way that people drink. Consequently, there will be no issue if the sotah chooses to drink the bitter waters from a straw. ■

1. רמ"א או"ח סי' תע"ב סע' ט"ו
2. מור וקציעה סי' קפ"ג
3. שו"ת תורה לשמה סי' קל"ד
4. ספר פרחי כהונה יח ד"ה בעי רבא ■

STORIES Off the Daf

Fasting and the feeding tube

השקה בסיב מהו

One unfortunate man whose throat swelled up so alarmingly that he couldn't swallow had a serious problem: how could he possibly eat? The doctors had no recourse but to operate and insert a slit under the troubled part of his throat so that they could feed him through a feeding tube. The operation was a success and the man survived, but Yom Kippur was approaching and they wondered whether taking in sustenance through this tube was prohibited on this most holy day. The unfortunate man was quite weak

and was advised by his doctors to eat and drink as much as possible. They had high hopes that he would enjoy a full recovery so he could eat naturally and they could remove the tube once and for all. Clearly it would be advantageous for the ill man to receive food on Yom Kippur as well, but was this permitted?

This question finally reached the Maharsham, zt"l, who replied, "In Sotah 18the Gemara questions whether it is valid if one gave a sotah to drink via a siv, a tube. The conclusion is teiku. Tosafos explains that we cannot correlate our Gemara to the Gemara which states that one who wraps matzah in a siv and swallows it does not discharge his obligation. In the case of matzah, his palate received absolutely

no pleasure from the eating so he clearly doesn't discharge his obligation. In the case of a sotah who drinks from a tube, she does feel the water on her palate. In her case, we are unsure.

The Maharsham concluded, "In our case, the tube is well below the palate and the sick man has no pleasure from the food. Eating in this manner on Yom Kippur is prohibited but does not transgress the kareis prohibition since the food is ingested shelo k'derech hana'asam, in an abnormal manner. According to some authorities, this is a Torah prohibition, while others hold it is only Rabbinic. Therefore, if possible he should be given less than the shiur at intervals. If not, they may feed him regularly." ■

