

OVERVIEW of the Daf

1) Repeating the sotah procedure (cont.)

The Gemara concludes its analysis of the different opinions in the Baraisa whether a husband may make his wife undergo the sotah procedure more than once.

הדרן עלך היה מביא

2) MISHNAH: The Mishnah describes the remaining part of the Korban Mincha offering and presents a dispute related to the correct order of the Korban Mincha and the drinking of the bitter waters.

3) Clarifying the Mishnah

R' Elazar and R' Yoshiya discuss the source that the Minchas Sotah must be waved.

The Gemara clarifies the language of the Mishnah that seemingly indicates that the Minchas Sotah is offered twice.

4) R' Shimon's position

A Baraisa presents a dispute between R' Akiva and R' Shimon. R' Shimon asserts that three things are necessary for a sotah to drink the bitter waters.

The Gemara clarifies the three conditions necessary for a sotah to drink.

The rationale behind the dispute between Tanna Kamma and R' Shimon in the Mishnah is explained.

The Gemara challenges the presentation of the earlier-cited Baraisa that according to R' Akiva a sotah is given the sotah waters to drink against her will.

This challenge is questioned.

Both inconsistencies are resolved with a single explanation. ■

REVIEW and Remember

1. Why is it necessary for the Kohen to put the sotah's flour into a service utensil?

2. What was the order for bringing the Minchas Sotah?

3. What are the three things that are essential for a sotah to drink?

4. When, according to R' Akiva, would a woman be forced to drink the bitter waters?

Distinctive INSIGHT

Who puts the barley offering into the כלי שרת?

וכהן מניח ידו מתחתיה

Tosafos (ד"ה וכהן מניח) notes that the Mishnah at this point has already been speaking about the actions of the kohen as he officiates at the sotah procedure. It is therefore not necessary for the Mishnah to introduce the kohen as the subject at this point. Nevertheless, the emphasis of the Mishnah is in order to teach that the waving of the barley offering in the כלי שרת must be done by the kohen.

Sefer מנחת סוטה asks that this hardly seems to be an insightful point, because the verses themselves state that the waving is done by the kohen (see Bamidbar 5:25). He therefore adds that although we know that a kohen would wave the offering at this point, the lesson of the Mishnah is that the participation of the kohen at this point is critical. As opposed to the previous stages where it is proper for a kohen to conduct the service, his involvement is not critical until the waving of the offering.

Maharsha points out that the question of Tosafos is only relevant according to his own explanation of the Mishnah until this point, that it is the kohen who takes the barley and places it in the כלי שרת. Tosafos is therefore bothered why the Mishnah had to introduce the kohen when it is he who is already the subject of the Mishnah. However, Rashi explained that it is the husband of the woman who takes the barley offering and who places it into the כלי שרת. According to Rashi, there is no question why the Mishnah had to introduce the kohen at this later stage of the Mishnah when the offering is waved, because the kohen was not active until this point.

Sefer הגהות חרד"ל answers the question of Tosafos using a different approach. Although we know that the kohen was the subject of the Mishnah until this point, if the Mishnah would have simply written "and places his hand under it and waves it," without mentioning the kohen, there would have been a degree of ambiguity which could have lead to a misunderstanding. We might have read this line to say that the kohen should place his hand under the utensil, and not under the hand of the woman. By repeating that the Kohen places his hand, the extra emphasis makes it clear that the kohen places his hand under the hand of the woman. ■

HALACHAH Highlight

A sotah without hands

וכהן מניח את ידו מתחתיה ומניפה

And the kohen places his hands underneath it and waves it [together with her]

The Yerushalmi¹ writes that if the sotah does not possess hands, two kohanim will take hold of the utensil containing her Korban Minchah and wave it. This ruling raises an interesting question related to waving a Korban Mincha, namely, does the waving of a Korban Mincha by an agent (שליח) fulfill the obligation? The basis for the question is that a Mishnah (Menachos 93a) rules that one does not fulfill the obligation to lean on the head of an animal (סמיכה) if it is done by an agent. Sefer Siach Hasadeh² in the name of Chazon Ish cites this Yerushalmi as proof that one can fulfill the obligation to wave a korban through an agent. Devar Shaul³, written by Rav Shaul Kosovski, however, disagrees and cites a Mishnah in Menachos to prove that one does not fulfill the mitzvah of waving through an agent. The Mishnah in Menachos (93b) presents stringencies that apply to the mitzvah of leaning on the animal that do not apply to

waving, and vice versa, but it does not mention as one of these differences that leaning cannot be done through an agent, while waving can. It must be that they share the same halacha, i.e. neither can be done through an agent.

Tosafos⁴ writes that the Yerushalmi's ruling that a sotah without hands would drink the bitter waters is inconsistent with the Bavli that rules that a sotah without hands does not drink the bitter waters since the Torah requires the korban to be placed on her hands על (ונתן) and this is not possible when she does not have hands. ספר כרם נטע⁵ suggests that there is no disagreement between the Bavli and Yerushalmi. The halacha stated in Bavli related to the sotah holding the Korban Mincha before she drank the bitter waters which is before the procedure of waving the korban. Perhaps the Yerushalmi's ruling that allows the kohanim to wave the Korban Minchah applies in a circumstance when the sotah's hands were severed after she drank the bitter waters but before she waved the korban. ■

1. ירושלמי פ"ג ה"א
2. ספר שיח השדה ומובא דבריו בילקוט ביאורים בסוגיון שבספר מתיבתא
3. דברק שאול בסוגיון
4. תוס' ד"ה וכהן מניח
5. ספר כרם נטע בסוגיון ■

STORIES Off the Daf

The shared burden

וכהן מניח ידו תחתיה

Although the custom today is to give the honor of bearing a baby boy to his bris to a couple seeking to have a child, this was not always the custom. In Salonika, for example the custom was for the mother and father to bring their baby to the sandek together. Although they would fasten the baby to two pillows and the father would hold one while the mother grasped the other, this custom was still questioned by many great poskim. After all, the new mother is a

nidah who is not allowed to have any contact with her husband. How could this action which many hold to be prohibited be permitted in this case?

When the author of Shut Yosef Ometz, zt"l, was asked regarding this custom he permitted it. "We learn this from Sotah 19. There we find that when waving the sotah's minchah offering, the kohen puts his hands under the woman's hand and they wave the offering together. Tosafos bring the Yerushalmi, presented here with the explanation of the Pnei Moshe, which asks: 'Isn't this unseemly and prohibited? A cloth separates their hands. Why doesn't such a cloth constitute an interposition between the hands of the kohen and

the owner of the sacrifice? The Gemara then retracts its original statement and answers differently: they bring an elderly kohen with whom a momentary touch is not a problem. Alternatively, they bring even a young kohen but this is not unseemly since the yetzer hara is not to be found in a momentary touch.'

The Yosef Ometz concluded, "In our case, there is both a barrier between them and their shared burden is for only a moment—so this is permitted!"

[It is important to note that the Darkei Teshuvah in siman 195 brings many who argue with the Yosef Ometz.] ■

