

17.01.07

8b (לעז על מים המרים) → 9b (משנה ז')

1. **בְּסֵאִסָּאָה בְּשִׁלְחָה תְּרִיבְנָה** הִגָּה בְּרוּחוֹ הַקְּשָׁה בְּיוֹם קָדִים: יִשְׁעִיחוּ פֶּרֶק כּו פֶּסוּק ח

2. **כִּי כָל סָאוֹן סָאוֹן** בְּרַעַשׁ וְשִׁמְלָה מְגוֹלְלָה בְּדַמִּים וְהִיתָה לְשִׁרְפָה מְאֻלָּת אֵשׁ: יִשְׁעִיחוּ פֶּרֶק ט פֶּסוּק ד

3. רָאָה זֶה מִצְאָתִי אֲמָרָה קֵהֶלֶת אַחַת לְאַחַת לְמִצְאָה הַשְּׁבוּן: קֵהֶלֶת פֶּרֶק ז פֶּסוּק כו

4. **יָשָׁב בְּסֵתֶר עֲלִיוֹן** בְּצַל שָׂדֵי יְתִלּוּן: תְּהִלִּים פֶּרֶק צא פֶּסוּק א

5. **וְעִין נֹאף שָׁמְרָה נֶשֶׁף לֵאמֹר לֹא תִשׁוּרְנִי עֵינִי** וְסֵתֶר פְּנִים יִשִּׁים: אִיּוֹב פֶּרֶק כד פֶּסוּק טו

6. תִּפְסָה שְׂנָאָה בְּמִשְׁאוֹן תִּגְלָה רַעְתּוֹ בְּקֶהֶל: מִשְׁלֵי פֶּרֶק כו פֶּסוּק כו

7. כִּי אָנִי ה' לֹא שְׁנִיתִי וְאַתֶּם בְּנֵי יַעֲקֹב לֹא כְלִיתֶם: מִלֵּאבִי פֶּרֶק ג פֶּסוּק ו

8. אִסְפָּה עֲלִימוֹ רַעוּת חֲצִי אֲכַלְהָ בָּם: דְּבָרִים פֶּרֶק לב פֶּסוּק כג

9. **בְּמִלְאוֹת שִׁפְקוֹ יֵצֵר לוֹ** כָּל יָד עֹמֵל תְּבוֹאֲנוּ: אִיּוֹב פֶּרֶק כ פֶּסוּק כב

10. רָנְנוּ צְדִיקִים בַּה' לִישְׁרִים נֶאֱמָר תְּהִלָּה: תְּהִלִּים פֶּרֶק לג פֶּסוּק א

11. טָבְעוּ בָּרָץ שְׁעָרֶיהָ אֲבָד וְשִׁבַּר בְּרִיחֶיהָ מִלְפָּה וְשָׁרְיָה בְּגוֹיִם אֵין תּוֹרָה גַּם נְבִיאֶיהָ לֹא מִצְאוּ חֲזוֹן מֵה': אִיכָּה פֶּרֶק ב פֶּסוּק ט

12. וַיֹּאמֶר ה' אֱלֹהִים אֵל הַנְּחֹשׁ כִּי עֲשִׂיתָ זֹאת אֲרוּר אַתָּה מִכָּל הַבְּהֵמָה וּמִכָּל חַיֵּת הַשָּׂדֶה עַל גִּחְזֶךָ תִּלְךָ וְעִפְרָתָא כָּל יְמֵי חַיֶּיךָ: בְּרֵאשִׁית פֶּרֶק ג פֶּסוּק יד

13. וְהַשְׁבִּיעַ הִכְהִין אֶת הָאִשָּׁה בְּשִׁבְעַת הָאֵלֶּה וְאָמַר הִכְהִין לְאִשָּׁה יִתֵּן ה' אוֹתָךְ לְאֵלֶּה וְלִשְׁבֻעָה בְּתוֹךְ עֲמֻךְ בְּתַת ה' אֵת יָרְכֶךָ וְנִפְלֵת וְאֵת בְּטָנְךָ צָבָה: בְּמַדְבַּר ה:כא

14. וְהִשְׁקָה אֶת הַמַּיִם וְהִיתָה אִם נִטְמָאָה וְתִמְעַל מֵעַל בְּאִישָׁה וּבָאוּ בָּהּ הַמַּיִם הַמְּאָרְרִים לְמִוּרִים וְצָבְתָה בְּטָנָה וְנִפְלָה יָרְכָה וְהִיתָה הָאִשָּׁה לְאֵלֶּה בְּקָרֵב עֲמָה: בְּמַדְבַּר ה:כב

15. וּבָאוּ הַמַּיִם הַמְּאָרְרִים הָאֵלֶּה בְּמַעֲיָד לְצַבּוֹת בָּטוֹן וְלִנְפֵל יָרֵךְ וְאִמְרָה הָאִשָּׁה אֲמֹן אֲמֹן: בְּמַדְבַּר פֶּרֶק ה פֶּסוּק כב

- I 'ז principle of **מדה כנגד מדה** within the context of **סוטה** (source: vv. 1-3)
- a *note*: the notion of poetic justice (**מדה כנגד מדה**) is identified in two polar fashions:
 - i *response in kind*: when the same act perpetrated is returned to the actor
 - ii *turnabout*: where the action taken is inverted
 - b **TAB**: she dressed up for him → she is disheveled and disgraced
 - c **RIK**: she exposed herself for sin → she exposes her for disgrace
 - d **RIK**: the sin began with the thigh and then the stomach → her thigh is hurt first, then the stomach (then the rest)
 - i *Challenge*: v. 14 describes stomach as suffering first
 - ii *Answer* (**אב"י**): the curse goes in order of **מדה כנגד מדה** but the waters affect in order – stomach then thigh
 - 1 *Challenge*: v. 15 (the curse) also begins with the stomach
 - 2 *Answer*: **כהן** is telling her in what order it will happen so that no one will challenge the legitimacy of the **מים**
- II *Aggadic exposition*:
- a **ב"ד** poetic justice is “used” by ה' to execute those who are **מיתבי מיתה** after cessation of authority of ה'
 - b **תוספתא** examples of **מדה כנגד מדה** in context of **סוטה**:
 - i she stood outside to seduce him → she is stood in front of gate of **עזרה** for all to see her disgrace
 - ii she put pretty fabric on her hand to entice him → **כהן** removes her head-covering
 - iii she made up her face for him → her face goes green
 - iv she put rouge on her eyes → her eyes bug out
 - v she braided her hair for him → the **כהן** undoes her hair
 - vi she beckoned to him with her finger → her fingernails fall out
 - vii she put on a fancy belt for him → the **כהן** puts a rough rope around her chest
 - viii she bared her thigh for him → her thigh “falls”
 - ix she received him on her belly → her belly explodes
 - x she fed him fancy food → her offering is animal food
 - xi she gave him wine in fancy vessels → her water is served in an earthenware vessel
 - xii she acted in seclusion → the “One who dwells in seclusion” (v. 4) reveals her guilt (as per v. 5)
 - 1 *variation*: v. 6 (instead of vv. 4-5)
 - c revisiting the sources:
 - i *question*: once we have v. 3, why the need for v. 2?
 - 1 *Answer*: v. 2 establishes the principle of poetic justice
 - ii *Question*: then why the need for v. 1?
 - 1 *Answer*: v. 1 teaches that ה' doesn't punish a nation (later: it's king) until it/he is finished
 - (a) *Tangent*: ה' doesn't attack a nation twice (vv. 7-8)
 - (b) *Additionally*: ה' doesn't punish a man until his measure is full (v. 9)
 - (c) *Tangent*: v. 10 → **משה** and **דוד**'s deeds weren't taken by others – **מקדש** (v. 10) and **משה** (משכן)
 - d *Lessons of the סוטה*: she desired that which is not hers – she didn't get it and what she had – she lost
 - i *Parallel*: the primordial snake (wanted **חיה**, lost his legs)
 - ii *Parallels*: series of wicked people in **תנ"ך** who didn't gain what they wanted and lost what they had