

17.05.01

27b (משניות א-ה) → 29a (עריכא)

Note: since the full chapter of משניות is (again) presented before any discussion and, unlike the previous chapter, each משנה addresses a completely new topic, we will only present the פסוקים and outline for the first משנה and its attendant discussion on this page. As we tackle subsequent discussions, the relevant משניות will be presented along with their textual background

1. ובאו המים המאֲרִיִּים הָאֵלֶּה בְּמַעֲיָד לַצְּבוֹת בְּטֶן וְלִנְפֵל יָרֵךְ וְאִמְרָה הָאִשָּׁה אֲמֵן אֲמֵן: במדבר ה, כב  
 2. וְהִשְׁקָה אֶת הָאִשָּׁה אֶת מֵי הַמְּאֲרָרִים וּבָאוּ בָּהּ הַמִּיִּם הַמְּאֲרָרִים לְמֵרִים: במדבר ה, כד  
 3. וְעָבַר עָלֶיהָ רוּחַ קִנְאָה וְקָנָא אֶת אִשְׁתּוֹ וְהוּא נֹטְמָאָה אוֹ עָבַר עָלֶיהָ רוּחַ קִנְאָה וְקָנָא אֶת אִשְׁתּוֹ וְהִיא לֹא נֹטְמָאָה: במדבר ה, יד  
 4. זֹאת תּוֹרַת הַקְּנָאָה אֲשֶׁר תִּשְׁטָה אִשָּׁה תַּחַת אִישָׁה וְנֹטְמָאָה: במדבר ה, כט  
 5. וְנָקָה הָאִישׁ מֵעֵינָיו וְהָאִשָּׁה הָהוּא תִּשְׂאָה אֶת עֵינָהּ: במדבר ה, לא  
 6. וְהַבֶּשֶׂר אֲשֶׁר יִגַּע בְּכָל טָמֵא לֹא יֵאָכֵל בְּאֵשׁ יִשְׂרָאֵל וְהַבֶּשֶׂר כֹּל טָהוֹר יֵאָכֵל בְּשֶׁר: ויקרא ז, יט

- I 'משנה א: effect and consequence to paramour as well as adulteress
- a both are affected by waters (as per vv. 1-2)
- i **אִתּוֹ** in משנה א doesn't mean the husband; as per v. 5, if he is also a sinner, the water doesn't affect her at all
- ii *Note:* reason for use of **אִתּוֹ** (instead of **בּוֹעֵל** as in 2<sup>nd</sup> clause) is due to parallel construction (אִתּוֹ:אִתּוֹה)
- iii *Note:* here, unlike the 2<sup>nd</sup> clause, all agree that there are 2 separate occasions of **וּבָאוּ** being used (vv. 1 and 2)
- 1 *As opposed to:* inferring from the extra **וְאִי** in either place
- iv *Observation:* **וְאִי** (who doesn't read **וְאִי**) disagree: **רַבִּי** & **דְּרִישָׁה** (דרשה) is an extra component, generating independent **וְאִי**
- 1 **לִ"ע** has 6 mentions – **בָּאוּ, וּבָאוּ, בָּאוּ, וּבָאוּ, בָּאוּ, וּבָאוּ** – (all in vv. 1-2)
- (a) 2 of them: for the Divine command that the water will be effective - to each of the **בּוֹעֵל** and **סוֹטָה**
- (b) 2 of them: for the action (of giving her to drink) regarding both of them
- (c) 2 of them: for the awareness (that – and how- they will die) regarding each of them
- 2 **לִבִּי** has 3 mentions (**וּבָאוּ, וּבָאוּ, וְהִשְׁקָה**)
- (a) 1: for command (as above)
- (b) 1: for action (of giving her to drink)
- (c) 1: for awareness (that – and how- she will die)
- 3 *question:* how does **רַבִּי** apply all 3 to **בּוֹעֵל**?
- (a) *Answer:* from non-suffixed **בָּטֵן** and **יָרֵךְ** in v. 1 – implies *any* **בָּטֵן וְיָרֵךְ** - also the **בּוֹעֵל**'s
- (i) **לִ"ע** uses that phrase to inform about sequence of water-effect
- (ii) **לִבִּי** agrees, but form of words allows for both **דְּרִישוֹת**
- b just as she is prohibited to her husband, she is prohibited to the paramour
- i **לִ"ע** – from **וְנֹטְמָאָה** (v. 4)
- 1 **ר' יְהוֹשֻׁעַ** – that is also how **זְכִּרְיָה בֶן הַקָּצֵב** inferred it
- ii **רַבִּי** – from vv. 3-4