

## BACKGROUND

**Eye paint** – כָּחַל: This was a black-blue color whose source is the mineral stibnite,  $Sb_2S_3$ . Ground stibnite crystals were used by women to color the area around their eyes in order to emphasize them and make them appear larger. Apparently, it was also used for medicinal purposes.

**Mekeida** – מְקִידָה: This type of vessel was generally made of clay. According to the *ge'onim*, it is identical to a vessel known as a *kod*, which is made of either clay or wood. It was used primarily for drinking, and some say that it was made in such a manner that it could easily be disassembled into two parts, so that each one could be used separately.

פָּנֶיהָ מוֹרִיקוֹת. הִיא כָּחַלָה לוֹ עֵינֶיהָ, לְפִיכָךְ עֵינֶיהָ בּוֹלְטוֹת. הִיא קָלְעָה לוֹ אֶת שְׂעָרָהּ, לְפִיכָךְ בָּהֵן סוֹתֵר אֶת שְׂעָרָהּ. הִיא הִרְאָתָהּ לוֹ בְּאֶצְבָּעוֹ, לְפִיכָךְ צִיפּוֹרְנֶיהָ נוֹשְׂרוֹת. הִיא חָגְגָה לוֹ בְּצִילְצוֹל, לְפִיכָךְ בָּהֵן מְבִיא חֶבֶל הַמַּצְרִי וְקוֹשֵׁר לָהּ לְמַעַל מְדֻדֶיהָ. הִיא פָּשְׂטָה לוֹ אֶת יְרִיכָהּ, לְפִיכָךְ יְרִיכָהּ נוֹפֶלֶת.

הִיא קִיבְּלָתוֹ עַל כְּרִיסָהּ, לְפִיכָךְ בִּטְנָהּ צָבָה. הִיא הֶאֱכִילָתוֹ מֵעֲדָנֵי עוֹלָם, לְפִיכָךְ קָרְבָנָהּ מֵאֵכֶל בְּהֵמָה. הִיא הִשְׁקָתָהּ יַיִן מִשׁוֹבָח בְּכוֹסוֹת מְשׁוֹבָחִים, לְפִיכָךְ בָּהֵן מִשְׁקָה מִיַּם הַמְּרִים בְּמִקְדָּה שֶׁל חָרֶשׁ.

הִיא עָשְׂתָה בְּסֵתֶר, יוֹשֵׁב בְּסֵתֶר עֲלִיוֹן שֶׁם בָּהּ פָּנִים, שֶׁנֶּאֱמַר: "וַעֲיֵן נֹאֵף שֶׁמְרָה נִשְׁף לֵאמֹר לֹא תִשׁוּרְנִי עֵינִי" וְגו'.

דָּבָר אַחֵר: הִיא עָשְׂתָה בְּסֵתֶר, הַמְּקוֹם פִּירְסָמָה בְּגִלּוֹי, שֶׁנֶּאֱמַר: "תִּבְסֵף שְׂנֵאָה בְּמִשְׁאוֹן תִּגְלָה רָעָתוֹ בְּקֹהֶל" (וגו').

וּמֵאַחֵר דִּנְפָקָא לִיָּה מִ"אַחַת לְאַחַת לְמִצָּא חֲשָׁבוֹן", "כִּי כָל סָאוֹן סָאוֹן בְּרַעַשׁ" לָמָּה לִּי לְכַמְדָּה.

וּמֵאַחֵר דִּנְפָקָא לִיָּה מִ"כִּי כָל סָאוֹן סָאוֹן בְּרַעַשׁ", "בְּסֵאֶסְאָה בְּשִׁלְחָה תִּרְיַבְנָה" לָמָּה לִּי?

לְכַדְרֵיב חִינְנָא בְּרַפָּא, דְּאָמַר רַב חִינְנָא בְּרַפָּא: אִין הַקְדוּשׁ בְּרוּךְ הוּא נִפְרַע מִן הָאוּמָה עַד שְׁעֵת שִׁילּוּחָהּ, שֶׁנֶּאֱמַר: "בְּסֵאֶסְאָה בְּשִׁלְחָה" וְגו'.

her face becomes sallow after drinking the bitter water; she painted her eyes<sup>8</sup> for her paramour, therefore her eyes bulge after she drinks; she braided her hair for her paramour, therefore a priest unbraids her hair and makes it disheveled; she indicated to her paramour with a finger<sup>9</sup> that he should come to her, therefore her fingernails fall off; she girded herself for her paramour with a ribbon as a belt, therefore a priest brings an Egyptian rope and ties it for her above her breasts; she extended her thigh for her paramour, therefore her thigh falls away after drinking.

She received her paramour upon her stomach, therefore her stomach swells; she fed him delicacies of the world, therefore her offering is animal food, as it is from oats; she gave him fine wine to drink in fine cups, therefore a priest gives her bitter water in an earthenware *mekeida*,<sup>8</sup> a simple clay vessel, to drink.

She acted in secret; therefore, God, referred to in the verse "Who dwell in secret, with the Most High" (Psalms 91:1), turns His face to her, as it is stated: "The eye of the adulterer waits for the twilight, saying: No eye shall see me; and the Hidden Face will turn" (Job 24:15). The adulterer acts in the twilight of the night to act in secrecy, and therefore God, Who is concealed, arranges that the matter is revealed in public.

Alternatively, she acted in secret, and therefore the Omnipresent revealed it in the open, as it is stated: "Though his hatred be concealed with deceit, his wickedness shall be revealed before the congregation" (Proverbs 26:26), i.e., concealed acts of sin are ultimately revealed in public.

§ The Gemara questions the need for two verses to indicate that small transgressions are addressed through one significant punishment. And since Rabbi Yehuda HaNasi derives that small transgressions are combined and punished together from: "Behold, this have I found, says Koheleth, adding one thing to another, to find out the account" (Ecclesiastes 7:27), why do I need the verse: "For every boot stamped with fierceness" (Isaiah 9:4)? The Gemara answers: This verse serves to teach that even small transgressions are punished by the measure, i.e., with a punishment appropriate to the transgression.

The Gemara asks: And since he derives it from "for every boot stamped with fierceness," why do I need "in full measure, when you send her away, you contend with her" (Isaiah 27:8)?

The Gemara answers: This verse serves to teach the statement as taught by Rav Hinnana bar Pappa, for Rav Hinnana bar Pappa says: The Holy One, Blessed be He, does not punish a nation<sup>9</sup> deserving of punishment until its time to be banished, i.e., until the time of its final eradication from the world, as it is stated: "In full measure, when you send her away, you contend with her" (Isaiah 27:8).

## NOTES

8: היא הראתה לו באצבע – Rashi explains that she indicated with her finger that he should come to her. Others interpret this to mean that she painted her fingernails to beautify herself for him (*Eshel Avraham*). Others explain this metaphorically, meaning that she selected her paramour, as if she pointed to him when he was in a group of men (*Tosefta Kifshuta*).

9: The Holy One, Blessed be He, does not punish a nation, etc. – The Maharal explains that as a collective entity, partial punishment cannot be given to a whole nation as it is given to an individual. A nation is either deserving of existence or not, and therefore its punishment, when it is deserving, is extinction.

שְׁלֹשָׁה כּוֹסוֹת הָאֲמֹרוֹת – Three cups that are stated, etc. – רַבִּי: Although the vision of these three cups appeared in the private dream of Pharaoh's chief butler, it also served as an indication of positive developments for the Jewish people while alluding to the punishment of Egypt.

In truth, Pharaoh's cup is mentioned four times in that passage of the Torah, corresponding to the four cups that are drunk at the Passover seder. However, only three are counted here, as only three cups are mentioned in the dream itself, while the fourth appears in Joseph's interpretation of the dream (Maharsha).

לֹא הִכִּיתִי לְאֶמְלָתָא וְשִׁנִּיתִי וְכִי לְאֹמְנָה וְשִׁנִּיתִי וְכִי: *Tosafot* ask: Doesn't this statement contradict the Torah's description of the plagues in Egypt, as the Egyptians were struck more than once? The Maharsha explains that the intention of the Gemara's statement is that God does not strike an entire nation with identical punishments, and the ten plagues in Egypt were each of a different nature. By contrast, the same punishment is meted out to the Jewish people repeatedly, yet they are not destroyed.

## LANGUAGE

מִיָּמִין – *Minyamin*: Although the name *Minyamin* is already mentioned as a name in the Bible (II Chronicles 31:15), it would appear by comparison with other sources that the name *Minyamin* that appears here, and similarly the amoraic name *Minyumi*, is actually a variation in pronunciation of the name *Binyamin*. This change in pronunciation is related to the interchangeability of the letters *mem* and *bet*, both bilabials, which appears in other contexts as well.

Is that so? But didn't Rava say: Why are there specifically three cups of misfortune that are stated<sup>n</sup> with regard to Egypt in the dream of its chief butler (see Genesis 40:11–13)? They are an allusion to three cups of misfortune that would later befall Egypt: **One that it drank in the days of Moses** during the ten plagues and the Exodus; **one that it drank in the days of Pharaoh Neco**, the king of Egypt who was defeated by Nebuchadnezzar; **and one that it will drink in the future with its companions**, i.e., the other nations, when they are punished during the days of the Messiah. This indicates that nations can be punished several times, not only when they are eradicated.

And if you would say that those ancient Egyptians, have gone, and these later Egyptians are different ones, but isn't it taught in a *baraita* in the *Tosefta* (*Kiddushin* 4:3): **Rabbi Yehuda said: Minyamin,<sup>l</sup> an Egyptian convert, was a friend of mine from among the students of Rabbi Akiva, and Minyamin the Egyptian convert said: After I converted I was a first-generation Egyptian convert, and so I married another first-generation Egyptian convert. I will marry off my son, who is a second-generation Egyptian convert, to another second-generation Egyptian convert, in order that my son's son will be permitted to enter into the congregation.** The Torah prohibits Egyptian converts before the third generation to enter into the congregation (see Deuteronomy 23:8–9). By *Minyamin's* observance of this prohibition even during the time of Rabbi Akiva, it indicates that Egypt during the tannaitic period was still viewed as biblical Egypt.

Rather, if anything was stated with regard to the delay of punishment, it was stated like this: **Rav Hinnana bar Pappa says: The Holy One, Blessed be He, does not punish a sinful king until his time to be banished, as it is stated: "In full measure, when you send her away, you contend with her"** (Isaiah 27:8).

Ameimar teaches that statement of Rav Hinnana bar Pappa with regard to this: **What is the meaning of that which is written: "For I the Lord change not; and you, sons of Jacob, are not consumed"** (Malachi 3:6)? "For I the Lord change [*shaniti*] not" is interpreted to mean: **I did not strike a nation and repeat [*shaniti*]<sup>n</sup> striking it**, as a stricken nation never recovers from the first strike. "And you, sons of Jacob, are not consumed," is interpreted to mean: Despite the fact that I strike you many times for your sins, I do not let you perish. **This is the same as that which is written: "I will heap evils upon them; I will consume My arrows upon them"** (Deuteronomy 32:23), which is interpreted to mean: **My arrows are consumed** and used up, **and they**, the Jewish people, **are not consumed** but will continue to endure despite the many calamities that will befall them.

Rav Hamnuna says: **The Holy One, Blessed be He, does not punish a person until his *se'a*, the measure that is suitable for him, is filled, as it is stated: "In the fullness of his sufficiency he shall be in straits; the hand of every one that is in misery shall come upon him"** (Job 20:22). In other words, when the sufficient measure of sin has been reached, then the trouble will overtake him.

Having mentioned Rav Hinnana bar Pappa, the Gemara quotes another of his interpretations. **Rav Hinnana bar Pappa interpreted a verse homiletically: What is the meaning of that which is written: "Rejoice in the Lord, you righteous, praise is comely for the upright [*nava tehilla*]"** (Psalms 33:1)? **Do not read the conclusion of the verse as: Praise is comely [*nava*]; rather, read it as: A house [*naveh*] of praise.** This is referring to **Moses and David, whose enemies did not rule over their achievements, as they each built a *naveh*, a house for the Lord, and this house remained in existence.**

אֵינִי? וְהֵאָמַר רַבָּא: שְׁלֹשָׁה כּוֹסוֹת הָאֲמֹרוֹת בְּמִצְרַיִם לְמַדָּה? אַחַת שְׁשֹׁתָּ בְיָמֵי מֹשֶׁה, וְאַחַת שְׁשֹׁתָּ בְיָמֵי פְרָעֹה נְכֹדָה, וְאַחַת שְׁעִתִּידָה לְשָׁתוֹת עִם חֲבֵרוֹתֶיהָ!

וְכִי תִימָא, הֲנֶךְ אֲזִידוּ וְהֵנִי אַחֲרֵינִי מִנְהוּ, וְהִתְנִיא, אָמַר רַבִּי יְהוּדָה: מִנְיָמִין גַּר הַמִּצְרִי הָיָה לִי חֵבֵר מִתְלַמִּידֵי רַבִּי עֲקִיבָא. אָמַר מִנְיָמִין גַּר הַמִּצְרִי: אֲנִי מִצְרִי רֵאשׁוֹן וְנִשְׂאֲתִי מִצְרִית רֵאשׁוֹנָה. אֲשִׁיא לְבָנִי מִצְרִית שְׁנִיָּה כְּדֵי שְׂיֵהָא בֶן בְּנִי מוֹתֵר לְבָא בְּקֶהֱל!

אֵלָּא אִי אִיתְמַר הָכִי אִיתְמַר, אָמַר רַב חִינְנָא בְּרַב פַּפָּא: אִין הִקְדוּשׁ בְּרוּךְ הוּא נִפְרַע מִן הַמֶּלֶךְ עַד שְׁעַת שִׁילוּחוֹ, שְׁנַאֲמַר: "בְּסֹאסְפָּה בְּשִׁלְחָה תִרְיַבְנָה" וְגו'.

אֲמִימַר מִתְנִי לְהָא דְרַב חִינְנָא בְּרַב פַּפָּא אַהָא – מָאי דְכִתְיָב: "כִּי אֲנִי ה' לֹא שִׁנִּיתִי וְאַתֶּם בְּנֵי יַעֲקֹב לֹא כִלִּיתֶם"? "אֲנִי ה' לֹא שִׁנִּיתִי" – לֹא הִכִּיתִי לְאֹמְנָה וְשִׁנִּיתִי לָהּ, "וְאַתֶּם בְּנֵי יַעֲקֹב לֹא כִלִּיתֶם" – הֵינִי דְכִתְיָב: "חֲצִי אֲכָלָה בָּם", חֲצִי בְלִין וְהִן אֵינִן בְּלִין.

אָמַר רַב חֲמֻנָא: אִין הִקְדוּשׁ בְּרוּךְ הוּא נִפְרַע מִן הָאָדָם עַד שֶׁתִּמְלֵא סָתוֹ, שְׁנַאֲמַר: "בְּמִלְאוֹת שֶׁפִּקּוּ יֵצֵר לוֹ" וְגו'.

דְּרַשׁ רַב חִינְנָא בְּרַב פַּפָּא, מָאי דְכִתְיָב: "רִנְנוּ צְדִיקִים בַּה' לִישְׂרָיִם נְאוּה תְהִלָּה"? אֵל תִּקְרִי "נְאוּה תְהִלָּה" אֵלָּא "נְוָה תְהִלָּה", זֶה מִשְׁה וְדוּד שְׁלֵא שְׁלֵטוּ שְׁנַאֲיָהּ בְּמַעֲשֵׂיהֶם.

David – דָּוִד: The Gemara applies this interpretation to David before it applies it to Moses, although Moses preceded David chronologically. This is because the Gemara cites a verse in David's context, whereas the application to Moses is known only through tradition (*Iyyun Ya'akov*).

## BACKGROUND

**The tunnels of the Sanctuary – מחילות של היכל:** There are many tunnels, caves, and hidden rooms under the Temple Mount. A number of these tunnels were used during the Second Temple period, such as one that was used as a passage down from the Temple courtyard for the priests to immerse and be purified in the waters of the Siloam pool. There were also many hidden doors around the Temple Mount that were unknown to the general public. The tunnels under the Sanctuary were even less known, since there were generally fewer people in the Sanctuary than elsewhere in the Temple. The location of the tunnels in which the Tabernacle and its vessels were hidden was not known even during the Temple period. There was a tradition that an opening in the Chamber of the Wood led to these tunnels.

דָּוִד – דְּבָרֵיב: "טְבַעוּ בְּאֶרֶץ שְׁעָרֶיהָ".  
מֹשֶׁה – דָּאָמַר מֶר: מִשְׁנֵבְנָה מִקֶּדֶשׁ  
רֵאשׁוֹן, נִגְנָו אֶהְלָ מוֹעֵד, קֶרְשׁוֹ, קֶרְסוֹ  
וּבְרִיחָיו וְעִמּוּדָיו וְאֲדָנָיו. הֵיכָא? אָמַר  
רַב חֲסִידָא אָמַר אָבִימִי: תַּחַת מַחִילוֹת  
שֶׁל הַיְכָל.

תָּנּוּ רַבָּנָן: סוּטָה נִתְּנָה עֵינֶיהָ בְּמִי שְׂאִינוּ  
רָאוּי לָהּ, מִה שְׂבִיקָשָׁה לֹא נִיתַן לָהּ,  
וּמִה שְׂבִידָה נִטְלוּהוּ מִמֶּנָּה. שְׂכַל הַנּוֹתָן  
עֵינָיו בְּמִה שְׂאִינוּ שְׁלוֹ, מִה שְׂמִבְקָשׁ אֵין  
נּוֹתָנָן לוֹ, וּמִה שְׂבִידוֹ נִטְלוּן הֵימָנָן.

With regard to David,<sup>N</sup> the citadel that housed his home and city, was not destroyed, as it is written: **"Her gates are sunk into the ground"** (Lamentations 2:9), as the gates of Jerusalem built by David were not destroyed by enemies, but sunk into the ground and were buried there. This is also so with regard to Moses, as the Master said: **When the first Temple was built, the Tent of Meeting was sequestered, including its boards, its clasps, and its bars, and its pillars, and its sockets.** The Gemara asks: **Where is it sequestered?** Rav Hisda says that Avimi says: **Beneath the tunnels of the Sanctuary.**<sup>B</sup>

**S** The Sages taught in a *baraita* in the *Tosefta* (4:16–19): **The *sota* placed her eyes, fixed her gaze, on one who is unfit for her, i.e., another man, so this is her punishment: That which she desired, i.e., to be with her paramour, is not given to her, as she becomes forbidden to him forever. And that which she had, i.e., her husband, was taken away from her, as she is now forbidden to him as well. This teaches that anyone who places his eyes on that which is not his is not given what he desires, and that which he had is taken from him.**

## Perek I

## Daf 9 Amud b

## NOTES

And so too we found with regard to the primeval snake – וְכֵן מְצִינוּ בְּנִחַשׁ הַקְּדָמוֹנִי שֶׁנָּתַן עֵינָיו בְּמִה שְׂאִינוּ רָאוּי לוֹ, מִה שְׂבִיקָשׁ לֹא נִתְּנָה לוֹ, וּמִה שְׂבִידוֹ נִטְלוּהוּ מִמֶּנָּה. אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא: אֲנִי אֲמַרְתִּי יֵהָא מִלְּךְ עַל כָּל בְּהֵמָה וְחַיָּה, וְעַבְשָׁיו אַרוּר הוּא מִכָּל הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה.

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**I will kill Adam, etc. – אֶהְרֹג אֶת אָדָם וכו' –** Many question why the snake thought that only Adam would die, as both Adam and Eve ate from the Tree of Knowledge and would therefore be deserving of punishment. One explanation is that since the initial instruction from God was stated directly to Adam, the snake thought that only he would be punished by death for eating from the tree, not Eve (*Iyyun Ya'akov*; see Maharsha).

**Cain – קַיִן:** Rashi and *Tosefta HaRash* explain, based upon a midrash, that a twin sister was born together with Cain, and two sisters were born with Abel. Cain desired to marry the additional woman, and therefore he killed Abel to prevent Abel from marrying her. Others explain that the verses indicate that Cain was a farmer and Abel was a shepherd, and Cain desired Abel's portion of the pasture land. Another possibility is that Cain wanted the whole world for himself and his progeny, but in the end they were all wiped out in the flood (Maharsha).

**And Gehazi and Absalom – גִּהְזִי וְאַבְשָׁלוֹם:** Although chronologically Gehazi should be mentioned after Adonijah, the reason why Gehazi is listed immediately following Balaam, Doeg, and Ahithophel is that they are all included among the individuals listed in tractate *Sanhedrin* (107b) who have no share in the World-to-Come (*Ben Yehoyada*).

וְכֵן מְצִינוּ בְּנִחַשׁ הַקְּדָמוֹנִי שֶׁנָּתַן עֵינָיו בְּמִה שְׂאִינוּ רָאוּי לוֹ, מִה שְׂבִיקָשׁ לֹא נִתְּנָה לוֹ, וּמִה שְׂבִידוֹ נִטְלוּהוּ מִמֶּנָּה. אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא: אֲנִי אֲמַרְתִּי יֵהָא מִלְּךְ עַל כָּל בְּהֵמָה וְחַיָּה, וְעַבְשָׁיו אַרוּר הוּא מִכָּל הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה.

אֲנִי אֲמַרְתִּי יֵהְלֵךְ בְּקוּמָה וְקוּפָה, עַבְשָׁיו עַל גְּחוּנוֹ יֵלֵךְ. אֲנִי אֲמַרְתִּי יֵהָא מִאֲכָלוֹ מִאֲכָל אָדָם, עַבְשָׁיו עֶפֶר יֵאָכֵל. הוּא אָמַר אֶהְרֹג אֶת אָדָם וְאִשָּׁא אֶת תְּוֹה, עַבְשָׁיו אֵיבָה אִשִּׁית בֵּינֵךְ וּבֵין הָאִשָּׁה וּבֵין זֶרְעֵךְ וּבֵין זֶרְעָה.

וְכֵן מְצִינוּ בְּקַיִן וְקָרַח, וּבְלֵעָם, וּדוֹאֵג, וְאַחִיתוֹפֵל, וְגִחְזִי, וְאַבְשָׁלוֹם, וְאַדוֹנִיָּהוּ, וְעוּזִיָּהוּ, וְהֶמֶן, שֶׁנָּתַנוּ עֵינֵיהֶם בְּמִה שְׂאִינוּ רָאוּי לָהֶם, מִה שְׂבִיקָשׁוּ לֹא נִיתַן לָהֶם, וּמִה שְׂבִידוֹם נִטְלוּהוּ מֵהֶם.

And, so too, we found with regard to the primeval snake<sup>N</sup> who seduced Eve, for he placed his eyes on that which was unfit for him, as he wanted to marry Eve. Consequently, that which he desired was not given to him, and that which was in his possession was taken from him. The Holy One, Blessed be He, said: I initially said that the snake will be king over every domesticated animal and non-domesticated animal, but now he is cursed more than all the domesticated animals and all the non-domesticated animals of the field, as it is stated: "And the Lord God said unto the serpent: Because you have done this, you are cursed from among all cattle, and from among all beasts of the field; upon your belly shall you go, and dust shall you eat all the days of your life" (Genesis 3:14).

The *baraita* explains the elements of this curse. I said that the snake will walk upright, but now he shall go on his belly; I said that his food will be the same as the food eaten by a person, but now he shall eat dust. The snake said: I will kill Adam<sup>N</sup> and marry Eve, but now: "I will put enmity between you and the woman and between your seed and her seed" (Genesis 3:15).

The *baraita* continues: And so we found with regard to Cain,<sup>N</sup> who desired to inherit the whole world alone (see Genesis 4); and Korah, who desired the priesthood (see Numbers 16); and Balaam, who desired Balak's money (see Numbers 22); and Doeg, who was jealous of David (see I Samuel 21–22); and Ahithophel, who was also jealous of David (see II Samuel 16); and Gehazi, who took Naaman's money (see II Kings 5); and Absalom,<sup>N</sup> who wanted the kingdom (see II Samuel 15); and Adonijah, who also wanted the kingdom (see I Kings 1); and Uzziah, who wanted to be the High Priest (see II Chronicles 26); and Haman, who wanted to kill all the Jews (see Esther 3:13). All of these were people who placed their eyes on that which is unfit for them, and consequently what they desired was not given to them, and what they had was taken from them.



Thigh, etc. – ירך וכו': In the Jerusalem Talmud, there are other solutions presented to resolve this contradiction. One explanation found there is that the punishment of the woman drinking the bitter water begins in the stomach, while the punishment of her paramour begins in his thigh (*Heshek Shlomo*).

שמשון הלך אחר עיניו – Samson followed his eyes: The Riaz explains that Samson's act of transgression was sexual intercourse. However, since these unions were part of God's plan for the Jewish people at the time, it was not the act of intercourse per se that was problematic. Rather, the problem was that Samson acted out of his desire to follow his eyes rather than to execute the plan of Heaven. He was punished accordingly, not as one who transgresses with regard to sexual intercourse but as one who sinned with his eyes.

## HALAKHA

When the bitter water evaluates her it evaluates her along its way – מים כי בדקי כי אורחיהו: If the *sota* was guilty of adultery, her face immediately turned sallow and her eyes bulged out, then her stomach distended, and finally her thighs fell away, until ultimately she died (Rambam *Sefer Nashim, Hilkhot Sota* 3:16).

## LANGUAGE

Spears [*loneviyyot*] – לונביות: This word appears in other versions of the text as *lonekiyyot*, which appears to be the proper text. The source of the word is the Greek λόγχη, *lonkhē*, meaning a lance or javelin.

§ The mishna teaches: **She began her transgression with her thigh<sup>n</sup> and afterward with her stomach, therefore the thigh is smitten first and then the stomach.** The Gemara asks: **From where are these matters derived, i.e., that this is the order of her punishment? If we say it is because it is written in the verse detailing the priest's curse:** "Then the priest shall cause the woman to swear with the oath of cursing, and the priest shall say unto the woman: The Lord make you a curse and an oath among your people, when the Lord does make your thigh to fall away, and your belly to swell" (Numbers 5:21), which indicates the sequence of her punishment; **but isn't the opposite written in the verse describing what actually occurs to a guilty *sota*:** "And her belly shall swell, and her thigh shall fall away" (Numbers 5:27), indicating that the punishment begins with her stomach and then her thigh?

Abaye said in explanation: **When the priest curses the woman, he first curses the thigh and then he curses the stomach, but when the bitter water evaluates her, it evaluates her along its way<sup>n</sup> through the body.** The water first enters the stomach and then reaches the thigh. The Gemara asks: **But in the verse detailing the curse it is also written:** "And this water that causes the curse shall go into your bowels, and will cause your belly to swell, and your thigh to fall away" (Numbers 5:22). The Gemara answers: **That verse teaches that the priest notifies her that the stomach will be affected first and then the thigh, so that one not cast aspersions on the bitter water.**

**MISHNA** The mishna provides additional examples of people who were treated by Heaven commensurate with their actions. **Samson followed his eyes,<sup>n</sup> therefore he was punished measure for measure, as the Philistines gouged out his eyes, as it is stated:** "And the Philistines laid hold on him, and put out his eyes" (Judges 16:21).

Absalom was excessively proud of his hair, and therefore he was hanged by his hair. **And furthermore, because he engaged in sexual intercourse with ten of his father's concubines (see II Samuel 15:16 and 16:22), therefore ten spears [*loneviyyot*]<sup>n</sup> were put, i.e., thrust, into him, as it is stated:** "And ten young men that bore Joab's armor compassed about and smote Absalom, and slew him" (II Samuel 18:15). **And because he stole three times, committing three thefts of people's hearts: The heart of his father, as he tricked him by saying that he was going to sacrifice offerings; the heart of the court, as he tricked them into following him; and the heart of the Jewish people, as it is stated:** "So Absalom stole the hearts of the men of Israel" (II Samuel 15:6), **therefore three spears were embedded into his heart, as it is stated:** "Then said Joab: I may not tarry like this with you. And he took three spears in his hand, and thrust them through the heart of Absalom, while he was yet alive" (II Samuel 18:14).

The mishna continues: **And the same is so with regard to the reward of good deeds; a person is rewarded measure for measure. Miriam waited for the baby Moses for one hour at the shore of the Nile, as it is stated:** "And his sister stood afar off, to know what would be done to him" (Exodus 2:4). **Therefore the Jewish people delayed their travels in the desert for seven days to wait for her when she was smitten with leprosy, as it is stated:** "And Miriam was confined outside of the camp seven days; and the people journeyed not until Miriam was brought in again" (Numbers 12:15).

Joseph merited to bury his father, resulting in a display of great honor to his father, and there was none among his brothers greater than he in importance, for he was viceroy of Egypt, as it is stated: "And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the Elders of his house, and all the Elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house; only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen; and it was a very great company" (Genesis 50:7–9). **Who, to us, had a greater burial than Joseph, as it was none other than Moses who involved himself in transporting his coffin.**

"בדרך התחילה בעבירה" וכו'. מנא הני מילי? אילימא משום דכתיב: בבת אחת את ירכך נופלת ואת בטנך צבה? והכתיב: וצבתה בטנה ונפלה ירכה!

אמר אביי: בי לייט – לייט תחילה ירך והדר בטן לייט, ומיאי בי בדקי – בי אורחיהו בדקי, בטן ברישא והדר ירך. בקלה נמי כתיב: "לצבות בטן ולפל ירך!" והוא דמודע לה כהן דבטן ברישא והדר ירך, שלא להוציא לעו על מים המרים.

מתני' שמשון הלך אחר עיניו, לפיכך נקרו פלשתים את עיניו, שנאמר: "ויאחזוהו פלשתים ונקרו את עיניו."

אבשלום נתגאה בשערו, לפיכך נתלה בשערו. ולפי שבא על עשר פלגשי אביו, לפיכך נתנו בו עשר לונביות, שנאמר: ויסבו עשרה אנשים נושאי כלי יואב. ולפי שגנב שלשה גנבות, לב אביו ולב בית דין ולב ישראל, שנאמר: ויגנב אבשלום את לב אנשי ישראל, לפיכך נתקעו בו שלשה שבטים, שנאמר: וינקח שלשה שבטים בכפו ויתקעם בלב אבשלום.

וכן לענין הטובה. מרים המתונה למשה שעה אחת, שנאמר: ונתעצב אחותו מרחוק, לפיכך נתעכבו לה ישראל שבעה ימים, שנאמר: והעם לא נסע עד האסף מרים.

יוסף זכה לקבור את אביו ואין באחי גדול ממנו, שנאמר: ויעל יוסף לקבור את אביו... ויעלו עמו גם רכב גם פרשים. מי לנו גדול מיוסף שלא נתעסק בו אלא משה.

מִשָּׁה זָכָה בְּעֲצוּמוֹת יוֹסֵף וְאִין בְּיִשְׂרָאֵל  
גְּדוֹל מִמֶּנּוּ, שֶׁנֶּאֱמָר: "וַיִּקַּח מִשָּׁה אֶת  
עֲצוּמוֹת יוֹסֵף עִמּוֹ." מִי גְדוֹל מִמִּשָּׁה  
שֶׁלֹּא נִתְעַסֵּק בּוֹ אֱלֹא הַמְּקוֹם, שֶׁנֶּאֱמָר:  
"וַיִּקְבֹּר אוֹתוֹ בְּגִי". לֹא עַל מִשָּׁה בְּלִבָּד  
אֲמָרוּ, אֱלֹא עַל כָּל הַצְּדִיקִים, שֶׁנֶּאֱמָר:  
"וְהִלַּךְ לְפָנֶיךָ צְדָקָךָ כְּבוֹד ה' יִאֲסֹפֶךָ".

**גמ'** תנו רבנן: שמשון בעיניו מרד,  
שנאמר: "ויאמר שמשון אל אביו אותה  
קח לי כי היא ישרה בעיני", לפיכך נקרו  
פלשתים את עיניו, שנאמר: "ויאחזוהו  
פלשתים וינקרו את עיניו".

איני? והכתיב: "ואביו ואמו לא ידעו כי  
מה היא!" בני אצל מיהא בתר ישותיה  
אזל.

תניא, רבי אומר: תחילת קלקולו בעזה,  
לפיכך לקה בעזה. תחילת קלקולו  
בעזה, דכתיב: "וילך שמשון עיתה וירא  
שם אשה זונה" וגו', לפיכך לקה בעזה,  
דכתיב: "ויירידו אותו עיתה".

והכתיב: "וירד שמשון תמנתה! תחלת  
קלקולו מיהא בעזה היה".

"ויהי אחרי כן ויאהב אשה בנחל  
שוק ושמה דלילה". תניא, רבי אומר:  
אילמלא לא נקרא שמה דלילה, ראויה  
היתה שתקרא דלילה – דילדה את  
כחו, דילדה את לבו, דילדה את  
מעשיו.

Moses merited to be the only person involved in the transportation of Joseph's bones to be buried in Eretz Yisrael, and there was none among the Jewish people greater than he, as it is stated: "And Moses took the bones of Joseph with him" (Exodus 13:19). Who had a greater burial than Moses, as no one involved himself in his burial other than the Omnipresent Himself, as it is stated: "And He buried him in the valley in the land of Moab over against Beth Peor; and no man knows of his sepulcher unto this day" (Deuteronomy 34:6). The mishna comments: Not only with regard to Moses did the Sages say that God takes part in his burial, but also with regard to all the righteous individuals, as it is stated: "Your righteousness shall go before you and the glory of the Lord shall gather you in" (Isaiah 58:8).

**GEMARA** The Sages taught (*Tosefta* 3:15): Samson rebelled with his eyes, as it is stated: "Then his father and his mother said to him: Is there never a woman among the daughters of your brethren, or among all my people, that you go out to take a wife of the uncircumcised Philistines? And Samson said to his father: Get her for me; for she is pleasant in my eyes" (Judges 14:3). Therefore, the Philistines gouged out his eyes, as it is stated: "And the Philistines laid hold on him, and put out his eyes" (Judges 16:21).

The Gemara asks: Is that so? But isn't it written: "But his father and his mother knew not that it was from the Lord; as he sought a subterfuge against the Philistines" (Judges 14:4), indicating that Samson's searching for a Philistine wife was due to a Divine mission? The Gemara answers: Although God did plan the punishment of the Philistines, in any event when he went, he followed his inclination and did not act for the sake of Heaven.

It is taught in a *baraita* in the *Tosefta* (3:15): Rabbi Yehuda HaNasi says: His initial wrongdoing was in Gaza, and therefore he was smitten in Gaza. The Gemara explains: His initial wrongdoing was in Gaza, as it is written: "And Samson went to Gaza, and saw there a harlot, and went in unto her" (Judges 16:1). Therefore, he was smitten in Gaza, as it is written: "And the Philistines laid hold on him, and put out his eyes; and they brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison-house" (Judges 16:21).

The Gemara asks: But isn't it written earlier: "And Samson went down to Timnah, and saw a woman in Timnah of the daughters of the Philistines" (Judges 14:1), indicating that his initial wrongdoing was in Timnah? The Gemara answers: In any event, his initial wrongdoing<sup>N</sup> was in Gaza, for at least he had married the woman in Timnah; in Gaza, Samson never wed the woman but only engaged in sexual intercourse with her.

The Gemara continues its discussion of Samson. The verse states: "And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah" (Judges 16:4). It is taught in a *baraita* that Rabbi Yehuda HaNasi says: Even if she had not been called by the name Delilah, it would have been fitting that she be called Delilah, for she weakened [*dildela*] his strength, she weakened his heart, and she weakened his deeds, thereby decreasing his merits.

**NOTES**

His initial wrongdoing – תחילת קלקולו: It is difficult to understand why Samson's engaging in sexual intercourse with a prostitute is viewed as more incriminating than his marrying the Philistine woman from Timnah, as the verse explicitly states: "Neither shall you make marriages with them" (Deuteronomy

7:3). The Maharsha answers that Samson presumably had the woman whom he married convert, and therefore did not violate this transgression. The Rambam also explains that Samson converted all the women he wed (see *Mishne Torah Sefer Kedusha, Hilkhot Issurei Bia* 3:14–16).

Words of truth are recognizable – נִכְרִין דְּבָרֵי אֱמֶת – Delilah recognized that Samson's statement that he was a nazirite was true because she had seen that he conducted himself like a nazirite by allowing his hair to grow long and by not drinking wine (Rashi).

The Gemara explains: **She weakened his strength, as it is written:** “And she made him sleep upon her knees; and she called for a man and had the seven locks of his head shaved off; and she began to afflict him, **and his strength went from him**” (Judges 16:19). **She weakened his heart, as it is written:** “**And when Delilah saw that he had told her all his heart**, she sent and called for the lords of the Philistines, saying: Come up this once, for he has told me all his heart” (Judges 16:18). **She weakened his deeds, thereby decreasing his merits, as the Divine Presence left him, as it is written:** “And she said: The Philistines are upon you, Samson. And he awoke out of his sleep, and said: I will go out as at other times, and shake myself. **But he knew not that the Lord was departed from him**” (Judges 16:20).

The verse states: “**And when Delilah saw that he had told her all his heart**” (Judges 16:18). The Gemara asks: **From where did she know that this time he had told her the truth about the source of his strength, as he had lied about it previously?** Rabbi Hanin says that Rav says: **Words of truth are recognizable,**<sup>N</sup> and she felt that this time he was telling the truth. Abaye says differently: **She knew about Samson being a righteous individual, that he would not express the name of Heaven in vain. Once he said:** “And he told her all his heart, and said to her: There has not come a razor upon my head; for **I have been a nazirite unto God** from my mother's womb” (Judges 16:17), she said: **Now he is certainly saying the truth.**

The verse states: “**And it came to pass, when she pressed him daily with her words, and urged him, that his soul was vexed unto death**” (Judges 16:16). The Gemara asks: **What is the meaning of “and urged him”?** How did she do so? Rabbi Yitzhak of the school of Rabbi Ami says: **At the moment immediately before his completion of the act of intercourse, she slipped away from beneath him.** By doing this, she urged him to reveal his secret.

When the angel spoke to Samson's mother, he said: “**Now therefore beware, I pray of you, and drink no wine nor strong drink, and eat not any unclean thing**” (Judges 13:4). The Gemara asks, **what is the meaning of “any unclean thing”?** That term usually means non-kosher foods, but obviously she would not eat them anyway. **And what's more, until now was she eating unclean things, that she should have to be warned not to continue doing so?** Rabbi Yitzhak of the school of Rabbi Ami says: The angel was not referring to foods that are actually unclean, but rather **items that are forbidden to a nazirite.**

After Samson smote one thousand Philistines with the jawbone of a donkey, he called the place Lehi, and God miraculously granted him to drink, as he was dying of thirst. The verse states: “**But God cleaved the hollow place that is in Lehi, and out of there came water; and when he had drunk, his spirit came back, and he revived**” (Judges 15:19). **Rabbi Yitzhak of the school of Rabbi Ami says: He desired something unclean, as he was driven by lust to Philistine women. Therefore, the saving of his life was dependent on something unclean, the jawbone of a donkey.**

The verse states with regard to Samson: “**And the spirit of the Lord began [vatahel] to move him in Mahaneh Dan, between Zorah and Eshtaol**” (Judges 13:25). **Rabbi Hama, son of Rabbi Hanina, says: The prophecy of Jacob our forefather concerning the tribe of Dan took effect [haleta] through Samson, a member of the tribe of Dan, as it is written: “Dan shall be a serpent in the way, a horned snake in the path, that bites the horse's heels, so that his rider falls backward” (Genesis 49:17).**

דִּילְדִּלָּה אֶת כּוּחוֹ, דְּכַתְּיב: “וַיִּסַּר כּוּחוֹ מֵעַלָּיו.” דִּילְדִּלָּה אֶת לְבוֹ, דְּכַתְּיב: “וַתִּרְאֵה דְלִילָהּ כִּי הִגִּיד לָהּ אֶת כָּל לְבוֹ.” דִּילְדִּלָּה אֶת מַעֲשָׂיו, דְּאִיסְתַּלַּק שְׂכִינָה מִיַּמֶּה, דְּכַתְּיב: “וְהוּא לֹא יָדַע כִּי ה' סָר מֵעַלָּיו.”

“וַתִּרְאֵה דְלִילָהּ כִּי הִגִּיד לָהּ אֶת כָּל לְבוֹ” – מִנָּא יָדְעָה? אָמַר רַבִּי חֲנִין אָמַר רַבִּי נִכְרִין דְּבָרֵי אֱמֶת. אַבְיִי אָמַר: יָדְעָה בּוּ בְּאוֹתוֹ צְדִיק דְּלֹא מִפִּיק שָׁם שְׂמִים לְבַטְלָהּ. בֵּין דְּאָמַר: נְוִיר אֱלֹהִים אֲנִי, אָמַרְהּ: הִשְׁתָּא וְדַאי קוּשְׁטָא קָאמַר.

“וַיְהִי כִּי הִצִּיקָהּ לוֹ בְּדַבְרֶיהָ כָּל הַיָּמִים וַתִּנְאֲלֶצְהוּ.” מַאי “וַתִּנְאֲלֶצְהוּ”? אָמַר רַבִּי יִצְחָק דְּבֵי רַבִּי אָמִי: בְּשַׁעַת גְּמַר בְּיָאֵה נִשְׁמַטָּה מִתַּחְתָּיו.

“וַעֲתָה הִשְׁמִי נָא וְאֵל תִּשְׁתִּי וְיִן וְשִׁכְרִ וְאֵל תִּנְאֲלֶי כָּל טָמְאָ.” מַאי “כָּל טָמְאָ”? וְתוּ, עַד הִשְׁתָּא דְּבָרִים טָמְאִים קָאכְלָהּ? אָמַר רַבִּי יִצְחָק דְּבֵי רַבִּי אָמִי: דְּבָרִים הָאֵסוּרִים בְּנְוִיר.

“וַיִּבְקַע אֱלֹהִים אֶת הַמַּכְתֵּשׁ אֲשֶׁר בַּלְחִי.” אָמַר רַבִּי יִצְחָק דְּבֵי רַבִּי אָמִי: הוּא אִיזָה לְדַבְּרֵי טָמְאָ. לְפִיכֵךְ נִתְלוּ חַיִּי בְּדַבְּרֵי טָמְאָ.

“וַתַּחַל רוּחַ ה' וְגו'” – אָמַר רַבִּי חֲמָא בְּרַבִּי חֲנִינָא: חֲלַתָּה נְבוֹאָתוֹ שֶׁל יַעֲקֹב אַבְיִנוּ, דְּכַתְּיב: “יְהִי דָן נָחֵשׁ עַל דְּרָךְ.”

Bell [zog] – זוג: Apparently related to the Persian word zang, meaning bell.

“לִפְעָמוֹ בְּמַחֲנֵה דָן.” אָמַר רַבִּי יִצְחָק דְּבִי  
רַבִּי אָמִי: מִלְּמַד, שֶׁהִיְתָה שׁוֹכֵינָה מִקְּשָׁקֶשֶׁת  
לִפְנֵי בָּזוּג, בְּתֵיב הַכָּא: “לִפְעָמוֹ בְּמַחֲנֵה דָן,”  
וּבְתֵיב הַתָּם: “פַּעְמֹן וְרִמֹן.”

“בֵּין צָרְעָה וּבֵין אֶשְׁתָּאוֹל” – אָמַר רַבִּי אָסִי:  
צָרְעָה וְאֶשְׁתָּאוֹל שְׁנֵי הָרִים גְּדוֹלִים הָיוּ,  
וַעֲקָרָן שִׁמְשׁוֹן וַיִּטְחֲנֵן זֶה בְּזֶה.

“וְהוּא יַחֲלֵ לְהוֹשִׁיעַ אֶת יִשְׂרָאֵל” – אָמַר רַבִּי  
חָמָא בְּרַבִּי חֲנִינָא:

The verse continues: “To move him [*lefa’amo*] in Mahaneh Dan.” Rabbi Yitzhak of the school of Rabbi Ami says: This teaches that the Divine Presence jangled before him, inspiring him, like a bell [zog],<sup>1</sup> as it is written here: “To move him [*lefa’amo*] in Mahaneh Dan,” and it is written there with regard to the clothing of the High Priest: “A bell [*pa’amon*] and a pomegranate” (Exodus 39:26).

The verse concludes: “Between Zorah and Eshtaol.” Rabbi Asi says: Zorah and Eshtaol were two large mountains, and Samson uprooted them and ground them one against the other.

Samson’s parents were told: “For behold, you shall conceive, and bear a son; and no razor shall come upon his head; for the child shall be a nazirite unto God from the womb; and he shall begin to save Israel out of the hand of the Philistines” (Judges 13:5). Rabbi Hama, son of Rabbi Hanina, says: