



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Sotah Daf Yud

- The pasuk says that Shimshon davened to Hashem to return his strength to him one last time in the merit of one of his eyes that were gouged out. **Rav** explains, Shimshon was asking Hashem to do so in the zechus of the 20 years that he was a shofeit and never benefitted from anybody during that time.
- The pasuk says that Shimshon captured 300 foxes, tied every two together by their tails, and then tied torches to their tails. The foxes then ran into the fields and burned down all the produce. **R' Ayvo bar Nagdi in the name of R' Chiya bar Abba** said, Shimshon used foxes in particular, because foxes retreat backwards rather than turning and running away. Therefore, he meant to symbolize that the Pilishtim had retreated from their oath not to start up with the Yidden.
- A Braisa says, **R' Shimon HaChasid** said, Shimshon's had a space of 60 amos between his shoulders (i.e. he was able to carry something that was 60 amos wide). We find that he did this when he carried the gates and the doorposts of the city of Azah on his shoulders, and we have a tradition that they were at least 60 amos wide.
- The pasuk says that Shimshon was forced to "grind in prison". **R' Yochanan** says this refers to zenus – Shimshon was forced to be mezaneh with all the Pilishtim women, because their husbands wanted them to have children like Shimshon.
 - **R' Yochanan** darshened a pasuk (that was quoted in the Gemara above) to teach that if a man is mezaneh, his wife will be mezaneh as well.
- **R' Yochanan** said, Shimshon judged the Yidden like Hashem, as can be darshed from the pasuk "Dan (referring to Shimshon) yadin amo k'achad (referring to the One Above)".
 - **R' Yochanan** said, the name Shimshon comes from the word "shemesh", which in a pasuk refers to a protective wall, and teaches that just as Hashem protects the entire world, Shimshon protected the Yidden of his generation.
 - **R' Yochanan** said, we learn from a pasuk that Bilam was lame in one leg, and from another pasuk that Shimshon was lame in both legs.
- A Braisa says, there were 5 people created with a characteristic more similar to Hashem, and they were all punished in that area in which they were superior: Shimshon had his strength and it was taken away from him, Shaul had his neck and he was ultimately killed by a sword to the neck, Avshalom had his hair (as will be explained later in the Gemara), Tzidkiya had his eyes which Nevuchadnetzar later blinded, and Asa had his legs which were later stricken with a painful disease.
 - **Rava** darshened, Asa was punished because he even called the talmidei chachomim into the service of the king. This can be seen from a pasuk which **R' Yehuda in the name of Rav** darshens to mean that Asa even required a chosson and kallah to be put into service.
- Regarding Shimshon the pasuk says that he "went down to Timnah" and regarding Yehuda the pasuk says that he "went up to Timnah". **R' Elazar** explained, that Shimshon was going on a spiritual down and Yehuda was going on a spiritual up (we see that all of Malchus Beis Dovid came from the relations that he had there). **R' Shmuel bar Nachmeini** said, that there were two different places called Timnah. **R' Pappa** said, there was only one Timnah, but it could be approached from one side by going down and from the other side by going up (it sat in the middle of a hill).
 - The pasuk says that Tamar went and sat "b'pesach einayim", which is defined as the crossroads. **R' Alexandri** said, this means she went and sat at the place of the tent of

Avrohom, which was a place that all eyes looked to (hence the word “einayim”). **R’ Chanin in the name of Rav** said, the name of the place was Einayim. **R’ Shmuel bar Nachmeini** said, it was a place where she gave reasons to Yehuda why he was mutar to have relations with her (also a language of “einayim”). Yehuda said to her maybe you are a goy? She said she was a giyores. He said maybe you are married, she said she was single. He said maybe your father accepted kedushin on your behalf, she said she was an orphan. He said maybe you are tamei as a niddah, and she said she was tahor.

- The pasuk says that Avrohom planted an “eishel” in Beer Sheva. **Reish Lakish** said, this refers to an orchard with many good fruits for his guests. **R’ Yehuda and R’ Nechemya** argued – one said it refers to an orchard and one said it refers to a hotel.
 - The pasuk continues and says “Vayikra sham b’sheim Hashem Eil olam”. **Reish Lakish** said, the word should be read as “vayakri” – meaning he caused others to call the Name of Hashem (to believe in Hashem). After giving travelers to eat they would thank Avrohom. He would tell them, don’t thank me, thank Hashem who created the world!
- The pasuk says that Yehuda thought Tamar was a zonah because she “covered her face”. Covering a face is a sign of modesty and not something that would be done by a zonah!? **R’ Elazar** said, this means that she used to always cover her face when she was in Yehuda’s house, which is why Yehuda did not recognize her.
 - We find that **R’ Shmuel bar Nachmeini in the name of R’ Yonason** said, any daughter-in-law who acts modestly in her father-in-law’s house will merit to have kings and prophets come from her. He says that we see this from Tamar who was modest and merited to have Yishayahu and Dovid among her descendants.
 - The pasuk says “hee mutzeis” – Tamar was “taken out” to be burned, although this word can also mean that “she found”. The more appropriate word would be “hee mitutzeis”. **R’ Elazar** explained, that Tamar had the items that belonged to Yehuda and wanted to send them to him so that he should save her from being killed. The Malach of Edom came and pushed the items away so that she couldn’t get to them. The Malach Gavriel then came and brought them closer to her (she “found” them) and she was then able to send them to Yehuda.
 - **R’ Yochanan** said, we see this concept from a pasuk in Tehillim as well – Lamnatzei’ach ahl yonas eilem rechokim l’Dovid michtam – which he says refers to Tamar. The words “l’Dovid michtam” refers to Dovid being a descendant of Tamar. Dovid was “mach” (humble) and “tam” (perfect), which makes up the word “michtam”. Another drasha is that “makaso tamah”, referring to Dovid as being born already circumcised. Another drasha is, that just as he humbled himself to learn Torah from others in his younger years, he did the same in his later years.
 - The pasuk says that Tamar sent a message to Yehuda that “I am pregnant from the man who owns these items”. Why didn’t she just send him a message that she was pregnant from him? **R’ Zutra bar Tuvia in the name of Rav** said, we learn from Tamar that it is better that someone allow himself to be thrown into a fiery furnace, than to embarrass another person in public.
 - The pasuk says that Tamar sent to Yehuda “haker nah” – please recognize who these items belong to. **R’ Chama the son of R’ Chanina** said, Yehuda used the words “haker nah” when he told Yaakov that he found the bloody shirt of Yosef, and it was with these very words that he was told of his having been with Tamar.
 - She said “nah” – please. She begged him to admit to owning the items, since Hashem knows the truth, and not to make believe that he didn’t recognize them.
 - Yehuda responded and said “she is right, it is from me”. **R’ Chanin bar Bizna in the name of R’ Shimon Chasida** said, Yosef was Mekadesh Shem Shamayim in private and therefore he had one letter of Hashem added to his name (the pasuk says “eidus bihosef”). Yehuda did so in public and therefore his entire name is based on the Name of Hashem.

- When Yehuda admitted his guilt, a Bas Kol called out and said “You saved Tamar and her two sons from the fire, and therefore I will save 3 of your descendants from the fire” – referring to Chanaya, Mishael, and Azarya.
- Yehuda said “mimeni” – the child is from me. How did he know it wasn’t from someone else? The Gemara says it was actually a Bas Kol that said “mimeni” – saying that this was all a plan from Heaven.
- The pasuk says “lo yasaf ohd l’daata”. It was said in the name of **R’ Shmuel bar Ami** that this means that he did not stop being with her after that point, and continued to live with her.

AVSHALOM NISGA’AH B’SAARO...

- A Braisa says, Avshalom rebelled because of his hair, and he was therefore hanged by his hair as he was riding his mule and running from those loyal to his father Dovid. He attempted to cut his hair and free himself from the tree. A Braisa of **R’ Yishmael** taught, that at that time Gehenom opened up underneath him and he therefore could not save himself by cutting himself loose.
 - The pasuk tells that when Dovid heard of Avshalom’s death he cried out and referred to Avshalom by using the word “beni” (my son) 8 times. He did so because each use of the word was a tefilla – the first seven times brought Avshalom up from the 7 levels of Gehenom, and the 8th time: some say it brought Avshalom’s head back to the rest of his body (it had been thrown apart) and others say that it brought Avshalom into Olam Habah.
 - The pasuk says “v’Avshalom lakach” (he took). **Reish Lakish** explained, this means he made a bad “purchase” – i.e. a bad decision by deciding to rebel.
 - The pasuk says that Avshalom erected a pillar in “Eimek Hamelech”. **R’ Chanina bar Pappa** said, this means that the entire story of Avshalom happened by the plan of Hashem (Hashem told Dovid this would happen after his episode with Batsheva).
 - He says a similar explanation to “Eimek Chevron” stated where Yaakov sent Yosef to Chevron. He says it means this was based on the plan of Hashem who told Avrohom that his children would go into galus, and the selling of Yosef was the beginning of the cause of Galus Mitzrayim.
 - Avshalom erected the pillar so that people remember him, because he said “I have no child”. How can that be when another pasuk says that he did have children!? **R’ Yitzchak bar Avdimi** said he didn’t have any child fit for royalty, so he erected the pillar so that people don’t forget him. **R’ Chisda** said we have a kabbalah that one who burns the produce of another will die without any sons to inherit him, and we are told in the pesukim that Avshalom burned the produce of Yoav. Therefore, although he had children, they did not live to inherit him.