



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

### Sotah Daf Tes

- A Braisa says, **Rebbi** would say, how do we know that Hashem deals with a person “midah k'neged midah”? It is based on a pasuk that says that Hashem will punish the Yidden with a precise measure of how they sinned (the word used for measure is “b'saasi'ah”, meaning with a se'ah). That pasuk teaches regarding large aveiros (a se'ah is a large measurement). How do we know that even small aveiros are dealt with in this way as well? Another pasuk says “ki chol” – *for every* measure (is dealt with an equal measure). How do we know that even if a person is not punished for each small aveirah that he does, these aveiros are collected together and eventually he gets punished for them all? The pasuk says “achas l'achas limtzo cheshbon” (adding one to another to determine the amount).  
The Braisa says we find this principle of “midah k'neged midah” by sotah: she stood at the doorway to be noticed, so she is then stood by the Kohen at the Shaar Niknor and is embarrassed; she put on a nice head covering to attract attention, the Kohen therefore removes her head covering; she beautified herself for him, therefore the first effect of the mei sotah is that her face changes color; she made up her eyes for him, so the waters cause her eyes to bulge; she braided her hair for him, therefore the Kohen undoes her braids; she beckoned him with her finger, therefore her nails fall out; she put on a nice belt for him, therefore the Kohen uses a rope of palm fibers to tie her clothing; she stretched out her thigh for him, therefore her thigh collapses; she took him onto her stomach, therefore her stomach swells up; she fed him fancy food, therefore her korbos is brought from barley which is generally animal food; she gave him to drink wine in fancy cups, therefore she gets the water to drink in an earthenware keili; she acted in hiding, therefore Hashem, Who secludes Himself in Heaven turns His attention to her; others say that she tried to hide her deed, therefore Hashem makes it known to all.
  - **Q:** Once we have the pasuk of “achas l'achas” why do we need the other pasuk that says “ki chol...”? **A:** This pasuk teaches that Hashem punishes “midah k'neged midah”.
  - **Q:** Once we know that Hashem deals this way even for smaller aveiros, why do we need the first pasuk that discusses the larger aveiros (se'ah)? **A:** It is needed for the idea of **R' Chinina bar Pappa**, who says that that pasuk teaches that Hashem does not punish a nation until it is time for it to be completely sent away.
    - **Q:** We find that **Rava** learns that Mitzrayim was punished at 3 separate times (during the times of Moshe, during the times of Paroh Necho, and will be again punished in the times of Moshiach)!? If you will try and answer that the Mitzrayim of later times was not the same Mitzrayim as in the times of Moshe, that is not a good answer, because a Braisa discusses that the issur for a Yid to marry a Mitzri before the 3<sup>rd</sup> generation even applied in the days of the Tanna'im, which means that the Mitzrayim then was the same Mitzrayim as in the times of Moshe!? **A:** **R' Chinina bar Pappa** must have meant that Hashem waits to punish a king until He is ready to totally remove the king from power.
    - **Ameimar** learned that the statement of **R' Chinina bar Pappa** was based on a different pasuk.
    - **R' Hamnuna** said, Hashem waits to punish a person until his “se'ah” of aveiros is full.
    - **R' Chinina bar Pappa** darshened a pasuk in Tehillim to refer to a “palace of praise”, and said this refers to Moshe and Dovid, who were zoche that the “palaces” they built (the Mishkan and the Beis Hamikdash) were never captured and used for the benefit of goyim. We learn from a pasuk that the Beis

Hamikdash sunk into the ground, and we are taught that the Mishkan was hidden when the Beis Hamikdash was built. **R' Chisda in the name of Avimi** said, that the Mishkan was hidden under the tunnels of the Heichal.

- A Braisa says: a sotah set her eyes on someone not fit for her, and not only does she not get what she wanted, she even loses what she had (she is assur to her husband and to the other man). Any person who sets their eyes upon something that is not theirs, they don't get what they want and they even lose what they already have. We also find this by the snake who wanted Chava, and ended up not getting her and lost what he had (his ability to be upright, etc.). Hashem told the snake, I said you will be king over the entire animal kingdom, and now you will be cursed among all of the animal kingdom. I said you will walk upright, and now you will have to slither on your belly. I said that you will eat food like humans, and now you will only eat dust. The snake planned to kill Adam and marry Chava, and instead there is a forever lasting hatred from humans to snakes. We find this same concept by Kayin, Korach, Bilam, Doeg, Achitofel, Geichazi, Avshalom, Adoniyahu, Uziyahu, and Haman.

B'YAREICH HISCHILA BA'AVEIRA...

- **Q:** How do we know that the thigh gets punished first? It is based on the pasuk of "b'seis Hashem es yireicheich nofeles v'es bitneich tzava". However, there is another pasuk that says "v'tzavs bitna v'nafla yireicha"! **A: Abaye** said, the Kohen first curses the thigh and then the stomach (the curse is considered the beginning of the punishment), however, since the water first enters the stomach, it is the stomach that first feels the effects of the water.
  - **Q:** Even in the Kohen's curse the pasuk says "latzbos beten v'lanpil yareich"! **A:** That is written regarding the Kohen telling the woman the order in which the punishment will take place, so that she not think that the waters are not punishing in the proper order.

MISHNA

- Shimshon followed his eyes and therefore his eyes were gouged out by the Pilishtim.
- Avshalom was extra proud of his hair, and therefore he was hanged by his hair. Also, because he was mezaneh with 10 of his father's "pilagshim", he had 10 spears stuck into him. Also, because he stole three hearts – the heart of his father, the heart of Beis Din, and the heart of Klal Yisrael – therefore he had three staffs stuck into him.
- The concept of midah k'neged midah applies for the good as well.
  - Miriam waited by Moshe (when he was put into the river) therefore all the Yidden waited for her when she was a metzorah.
  - Yosef, who was the greatest of the brothers (as second to the king of Mitzrayim) buried his father, and therefore he himself was buried by Moshe Rabbeinu, who was the greatest of the Yidden.
  - Moshe buried Yosef, and therefore Hashem Himself buried Moshe. In fact, we learn from a pasuk that Hashem Himself buries all the tzaddikim.

GEMARA

- A Braisa says, Shimshon rebelled with his eyes (he chose a woman who he said was "fitting in my eyes"), and he therefore suffered by the Pilishtim gouging out his eyes.
  - **Q:** A pasuk says that his marrying this woman was the Will of Hashem!? **A:** He still also had the motive of following his eyes, and was therefore punished for that.
- A Braisa says, **Rebbi** said, Shimshon's downfall began in Aza (he was mezaneh with a zonah there) and he was therefore punished in Aza (the Pilishtim captured him there).
  - **Q:** An earlier pasuk says that he first married a woman from Timnas, so that should be considered the beginning of his downfall!? **A:** Since he married the woman it is not considered the beginning of his downfall.
- The pasuk says that Shimshon married a woman named Delila. A Braisa says, **Rebbi** said, she was rightfully called Delila (which means to remove) because she removed his strength, she removed his heart, and she removed his righteous actions (causing the Shechina to leave from him).
  - **Q:** The pasuk says that after tricking Delila with false sources of his strength, Shimshon then told her the truth and the pasuk says that Delilah knew that this time he was telling

her the truth. How did she know that? **A: R' Chanin in the name of Rav** said, true words are recognizable (it explained why he never cut his hair or drank wine). **Abaye** said she knew that the tzaddik Shimshon would never say Hashem's Name in vain, and he introduced the true reason by saying that he was a "nezir Elokim".

- The pasuk says that Delila pushed him to give the reason for his strength. **R' Yitzchak of the Yeshiva of R' Ami** said, she would move away from him at the very end of bi'ah which would make him suffer.
- The pasuk says that the Malach told Shimshon's mother (when she was pregnant with him) not to drink wine or eat anything tamei. **R' Yitzchak of the Yeshiva of R' Ami** said, the "tamei" things refer to things that are assur for a nazir to eat.
- The pasuk says that when Shimshon was dying of thirst Hashem made a miracle and brought forth water from the jawbone of a donkey. **R' Yitzchak of the Yeshiva of R' Ami** said, Shimshon desired a tamei thing (a non-Jewish girl) so he was only saved from a tamei thing (a donkey).
- The pasuk says "vatachel ruach Hashem l'faamo b'machanei Dan bein Tzara'ah u'bein Eshta'ol".
  - **R' Chama the son of R' Chanina** said, the ruach Hashem refers to the prophecy of Yaakov when he said "yehi Dan nachash alei derech", which was now fulfilled (by referring to Shimshon).
  - **R' Yitzchak of the Yeshiva of R' Ami** said, "l'faamo b'machanei Dan" teaches that the Shechina went before Shimshon like a bell, to accompany him wherever he went.
  - **R' Assi** said "bein Tzara'ah u'bein Eshta'ol" are the names of two large mountains that Shimshon uprooted and ground together.
- The Malach told Shimshon's mother "He will begin ("yacheil") to save the Yidden from the hands of the Pilishtim". **R' Chama the son of R' Chanina** said this refers to the oath of Avimelech (that his children will never start up with the Yidden) which was clearly desecrated ("huchal") and that is why Shimshon was allowed to fight them and not be bound by Avrohom's oath not to start up with the Pilishtim.
- The pasuk says that the boy grew up and Hashem blessed him. **R' Yehuda in the name of Rav** said, Hashem blessed him by having abundant zerah (which allowed him to desire women of the Pilishtim, which then allowed him to save the Yidden).