

## OVERVIEW of the Daf

### 1) Measure for measure (cont.)

The Gemara finishes citing R' Meir's teaching in the Baraisa relating the source for the principle of measure for measure and how it applies to a sotah.

The Gemara explains why it was necessary to present three sources to demonstrate the principle of measure for measure.

Related to this the Gemara teaches that Hashem will not decide to destroy a nation or a king unless the nation or king will be completely destroyed.

Another source for this teaching is presented.

R' Hamnuna teaches about Hashem punishing an individual.

Tangentially, the Gemara records another teaching from R' Chinina bar Pappa related to the fact that the Mishkan was hidden away.

### 2) A Sotah's punishment

A Baraisa uses the sotah to teach that one who sets his sights on something that is not his, will not only not receive what he seeks but he will also lose what he has. Numerous examples of this principle are recorded.

The Gemara seeks the source for the Mishnah's statement that the sotah's leg will be struck and then her stomach.

Abaye suggests one explanation.

This explanation is unsuccessfully challenged.

**3) MISHNAH:** The Mishnah explains how the principle of measure for measure applies to Shimshon and Avshalom. Examples of how the principle of measure for measure applies for people who do mitzvos are presented.

### 4) Shimshon

Two Beraisos related to Shimshon are cited and explained.

A Baraisa that discusses Delilah's name is recorded.

The meanings of additional pesukim that involve Delilah are explained.

Short discussions related to Shimshon's nezirus, the miracles he experienced, his prophecy and the beginning of his career are presented. ■

This week's Daf Digest is dedicated  
 לע"נ מרת רבקה בת ר' שרגא פייטל ע"ה

By her children  
 Mr. and Mrs. David Friedman

## Distinctive INSIGHT

### *Hashem's involvement in the burial of tzadikim*

מי גדול ממושה שלא נתעסק בו אלא המקום וכו'

The Mishnah requires additional clarity since at first glance it appears contradictory. The Mishnah initially indicates that Hashem was involved in Moshe Rabbeinu's burial as a reward for Moshe's efforts in burying Yosef. The Mishnah concludes that Hashem is involved in the burial of all tzadikim which then raises the question regarding the exact nature of the additional reward that Moshe received for burying Yosef and how was that different than the way Hashem buries other tzadikim?

Maharsha suggests the difference lies in the degree of Hashem's involvement with the burial. Generally, Hashem merely gathers the soul of the tzadik but when Moshe died Hashem was also involved in the burial of Moshe's body. Tosafos Yom Tov submits that the difference between Moshe and other tzadikim is that when Moshe died it was only Hashem who was involved in burying him whereas when other tzadikim die Hashem merely assists others in burying the tzadik. Sefer Ohr Hachamah proposes that the difference related to the public nature of the way Hashem was involved in Moshe's burial as opposed to the burial of other tzadikim. Since Moshe accorded great honor to Yosef he merited to have Hashem involved in his burial in a way that was evident to the nation. Other tzadikim, however, do not have that merit and thus Hashem is involved in a more hidden fashion.

Imrei Emes writes that there is no difference in the way Hashem is involved in burying the tzadikim and the way he was involved in the burial of Moshe. The distinction between Moshe and other tzadikim is that Moshe earned the privilege to be buried by Hashem because of the way he honored Yosef and Moshe gave all that he earned to Bnei Yisroel. Other tzadikim merit to have Hashem involved in their burial as an extension of the merit of Moshe. ■

## REVIEW and Remember

1. Why is barley used for the Minchas Sotah?
2. What happens when a person sets their sights on something that is not fit for them?
3. What are examples of someone rewarded measure for measure for a mitzvah he fulfilled?
4. Why is Delilah an appropriate name?

# HALACHAH Highlight

## The prohibition against marrying Egyptians

אמר מנימין גר המצרי אני מצרי ראשון וכו'

Minyamin the Egyptian convert declared, "I am a first generation Egyptian convert etc."

Rashi<sup>1</sup> comments that Minyamin's understanding that he was prohibited from marrying a Jew as a result of his Egyptian origin indicates that he does not follow the Gemara Berachos (28a) that maintains that once Sancherev moved around the different nations the restrictions against marrying Amonites (and Egyptians) no longer applies. Rashi also cites a Tosefta (Kiddushin 5:6) that records R' Akiva's comment to Minyamin that he was mistaken in his perception that he was prohibited from marrying a Jewish woman. This is also the view of Rambam<sup>2</sup> who ruled that once Sancherev came and exiled the different nations from their lands and replanted them in other countries the Biblical restrictions against marrying people from Egypt, Edom, Amon and Moav no longer apply. Therefore, when a person converts we assume he comes from the majority of nations that are permitted to marry Jews after converting, regardless of his country of origin.

Many other Rishonim<sup>3</sup> disagree and maintain that ac-

ording to R' Yehoshua's opinion in Berachos (ibid.) the prohibition against marrying Egyptians is still in force today. Ramban<sup>4</sup> points out that although Rashi cites a Tosefta to support his assertion that the prohibition against marrying Egyptians does not apply there is another Tosefta (Yadaim 2:9) that supports the opposing view that the prohibition still applies to this day. Furthermore, different resolutions are proposed regarding the fact that the verse states that Sancherev shuffled around the different nations. Shitah Mikubetzes suggests that Sancherev brought the Egyptian people with him to Yerushalayim and Chizkiyahu Hamelech sent them back to Egypt. Tosafos in Yevamos (76b) writes that even though Sancherev exiled the Egyptians the same way he shuffled around the other nations, nevertheless, a verse in Sefer Yechezkel (29:13) gave a time when the Egyptians would return to their land indicating that some time after Sancherev they returned to their land.

Shulchan Aruch<sup>5</sup> writes that Rambam permits marrying Egyptian converts nowadays but Rosh prohibits it and does not commit to one position on the matter. ■

1. רש"י ד"ה אשיא
2. רמב"ם פי"ב מהל' איסורי ביאה הכ"ה
3. ע' ילקוט ביאורים לסוטה ט ד"ה מחלוקת הראשונים עמ' ע"ו
4. חידושי רמב"ן ליבמות עו
5. שו"ע אה"ע סי' ד' סע' י' ■

# STORIES Off the Daf

## Measure for measure

היא כחלה לו עיניה לפיכך

Today's daf continues to discuss midah k'neged midah, the system of judgment knows as "measure for measure." Sometimes we can see some of the midah k'neged midah in Hashem's punishment of the wicked.

The Malbim, זת"ל, was a talmid of Rav Tzvi Hirsch of Ziditchov, זת"ל, but he nevertheless appeared quite modern. He wore a short jacket and was a big expert on Hebrew grammar, a study that was usually the trademark of the maskilim. Although many of the most prestigious people in Bucharest were "freethinkers" with whom the Malbim had no sympathy, it is not surprising

that on the basis of superficialities they chose him to preside as Rav of the city. The Malbim did nothing to disillusion them, since he felt his whole mission in life was to fight these counterfeiterers of Torah-true Judaism. His appointment in Bucharest appeared to him to be a perfect opportunity.

Much to their chagrin, soon after he was hired the maskilim discovered the Malbim's true colors. They invited the Rav to speak about a new book by a maskil but instead of praising it, the Malbim denigrated it in a very witty fashion.

After that, the Maskilim decided to embarrass the Rav by asking him difficult questions to highlight the old-fashioned character of Orthodoxy. This didn't work, since every time they tried it they were reduced to laughingstocks

by the very clever Malbim who was always a few steps ahead of them. Finally, they decided to denounce him to the government as a spy. The Malbim was placed in chains and a certain Michael K., who was a high official, said to the Malbim: "Today the king has commanded: לך רד – go down from here' you are banished from the land."

Exactly one year later to the day, this same official was removed from his post in an exceedingly embarrassing fashion.

Two years later to the day, the king who had ordered the Malbim's expulsion was forced to abdicate his throne.

The Malbim's many supporters saw this as an expression of midah k'neged midah. Each lost his greatness on the very day they jointly banished the Malbim from his home! ■

