



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

### Sotah Daf Chuf Aleph

V'YEISH ZECHUS TOLAH SHALOSH SHANIM...

- **Q:** What type of zechus can the sotah have that would merit the delay of the punishment? We can't say it is the zechus of Torah, because a woman is not commanded to learn Torah!?! Rather we must say that it is the zechus of a mitzvah. The problem is that a Braisa says, **R' Menachem bar Yose** darshened the pasuk of "ki ner mitzvah v'Torah ohr" to teach that a mitzvah is like a lamp, that can only protect temporarily, whereas Torah is like light, that can protect forever. If so, how can a mitzvah protect her to delay the punishment for so long a time? **A: R' Yosef** said, while one is doing a mitzvah it protects him from punishment and saves him from doing aveiros. After the mitzvah is done, it still protects from punishment, but no longer saves one from doing an aveirah. Torah is greater in that even after the learning is done it continues to protect from punishment *and* save from doing aveiros. Therefore, the mitzvos she has done can protect her from punishment.
  - **Q: Rava** asked, if Torah saves a person from doing an aveirah, how can it be that Doeg and Achitofel (who were tremendous talmidei chachomim) sinned? **A: Rava** said, while learning Torah it protects from punishment and saves from aveiros. When the learning is done it continues to protect from punishment, but no longer saves from aveirah. Doing a mitzvah – whether during the act of performing the mitzvah or even after the act – protects from punishment, but never saves one from doing aveiros.
  - **Ravina** said, the zechus that protects a sotah from punishment is the zechus of Torah. Although the woman herself is not obligated to learn Torah, it is the zechus she gets for preparing her sons to learn Torah and for waiting for her husband as they learn Torah (she shares in the reward for that Torah) that protects her.
  - The Braisa stated above brought a mashal, which at one point said that when a person reaches a crossroads he is saved from all dangers. **R' Chisda** said, this refers to a talmid chochom at the time of death, when he knows that he will no longer fall prey to the yetzer harah. **R' Nachman bar Yitzchak** said, this refers to a talmid chachom who has also reached the level of being a "yiras cheit" (one who fears sin), who can also know that he will not fall prey to the yetzer harah. **Mar Zutra** said, this refers to a talmid chachom who has his views accepted as being correct.
  - The Braisa also said, that an aveirah can extinguish the zechus of a prior mitzvah (mitzvah is only a "lamp"), but it cannot extinguish the zechus of Torah (which is "light"). **R' Yosef** said, this was the mistake made by Doeg and Achitofel. They thought that the "aveirah" of Dovid (with Batsheva) would take away his zechusim. However, they did not know that the zechus of Torah is never extinguished.
  - A pasuk says that if a person would offer all his money for Torah, they would laugh at him. **Ulla** explained, this does not refer to someone who supports a talmid chochom all along, in which case the supporter shares in the zechus. Rather, this refers to someone like Shevna, the brother of **Hillel**, who wanted to support **Hillel** only later on, and thought that in that way he could "buy in" to all the zechusim of the previous Torah learning. That cannot be done and is what the pasuk means when it says that it will be laughed at.

OMER BEN AZZAI CHAYUV ADAM LILAMED ES...R' ELIEZER OMER KOL HAMILAMED ES BITO...

- **Q:** Can it be that **R' Eliezer** says that teaching Torah to a daughter is tantamount to teaching her zenus? **A:** It means it is "as if" he teaches her zenus, because it makes her smarter and capable of acting immorally in a way that no one will find out. He bases this view on the pasuk that says

“ani chachma shachanti armah” – when Torah enters a person it gives him the ability to be conniving.

- **Q:** How does **Ben Azzai** understand this pasuk? **A:** He darshens the pasuk like **R' Yose the son of R' Chanina**, who says that “armah” refers to a naked person, and the pasuk means that Torah can last only by someone who is willing to give up everything in order to learn Torah.

R' YEHOASHUA OMER ROTZA ISHA...

- This means that a woman would rather have a lower standard of living with more intimacy with her husband, than to have a higher standard of living and less intimacy.

HU HAYA OMER CHOSSID SHOTAH...

- **Q:** What is the case of a chossid shotah? **A:** For example, if a woman is drowning and a person says it is not proper for me to look at her, and he therefore lets her drown.
- **Q:** What is the case of the conniving rasha? **A:** **R' Yochanan** said, this is someone who explains his position to the dayan before the other party to the court case arrives. **R' Avahu** said, this refers to a person who gives a small amount to a poor person, enough to put him right above the poverty line, which therefore disqualifies him from being able to accept a larger amount that he may be able to secure if he had the status of a poor person. **R' Assi in the name of R' Yochanan** said, this refers to a person who advises orphaned sons to sell the small estate that their father left over for them, which prevents their sisters from being supported from the estate and allows the sons to benefit from the money it produced. **Abaye** said, this refers to someone who has a lifetime right to a property after which it must be passed on to someone else, and during this lifetime right he sold the property and spent the proceeds. According to **R' Shimon ben Gamliel** this is an effective sale and therefore a person who does this is considered to be conniving rasha. **R' Yosef bar Chama in the name of R' Sheishes** said, this refers to someone who convinces others to follow in his ways, thereby making himself seem to be a great tzaddik and covering up his aveiros. **R' Zrika in the name of R' Huna** said, this refers to someone who rules l'kula for himself, but rules l'chumra for others. **Ulla** said, this refers to a person who learns Mikra and Mishna, but does not learn Gemara (he is rasha because he does not know how to apply the halachos to various cases, and he is conniving because people hear him learn and give him the respect as if he knows the Gemara as well).