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Shabbos Daf 55

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Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h

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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

Rav, Rabbi Chanina, Rabbi Yochanan and Rabbi Chaviva taught: [The *Gemora* interjects:] In the entire Order of Moed, whenever this pair occur, some substitute Rabbi Yonasan for Rabbi Yochanan. Whoever has the ability to protest against his household from committing a sin, but does not, is seized (punished) for the sins of his household; if he can protest against the people of his city (*and he does not*), he is seized for the sins of the people of his city; if he can protest against the people of the world (*and he does not*), he is seized for the sins of the entire world.

Rav Pappa observed: And the members of the Exilarch’s household (who have the ability to protest) are seized for the entire world.

This is as Rabbi Chanina said: Why is it written: *Hashem mnnbm will enter into judgment with the elders of His people, and its rulers?* If the rulers sinned, how did the elders sin? Rather, it means that He will bring punishment upon the elders because they do not protest against the rulers who sin.

Rav Yehudah was sitting before Shmuel when a woman came and cried before him, but he ignored her. Rav Yehudah said to him: Doesn’t the master agree that *‘he who stops his ears at the cry of the poor, he also shall cry, but shall not be heard’*? “Sharp one,” he replied, “Your head is in cold water, but your superior’s head is in hot water, for surely Mar Ukva, the head of the Rabbinical court is sitting (in judgment; and it is his responsibility), for it is written: O house of David, so said Hashem: Execute judgment in the morning, and deliver the robbed from the hand of the oppressor, lest My fury go forth like fire, and burn that none can quench it, because of the evil of your doing, etc.

Rabbi Zeira said to Rabbi Simon: Let the master rebuke the members of the Exilarch’s house (*for their sins*). He replied: They will not accept it from me. Rabbi Zeira said: Though they will not accept it, yet you should rebuke them, for Rabbi Acha the son of Rabbi Chanina said: Never did a favorable word go forth from the mouth of the Holy One, Blessed be He, of which He retracted for evil, except for the following, where it is written: *And Hashem said to him (to the angel): Go through the midst of the city, through the midst of Jerusalem, and set a mark with the letter ‘tav’ upon the foreheads of the (righteous) men that sigh and that cry for all the abominations that are done in its midst.* Rav Acha explains the verse: The Holy One, Blessed be He, said to Gavriel (*the angel*): Go and set a ‘tav’ of ink upon the foreheads of the righteous - that the destroying angels may have no power over them; and a ‘tav’ of blood upon the foreheads of the wicked - that the destroying angels may have power over them. The Attribute of Justice said before the Holy One, Blessed be He: Master of the Universe! Why are these different from those? Hashem replied: Those are completely righteous men, while these are completely wicked. It continued: Master of the Universe, they had the power to protest but did not. Hashem replied: It was fully known to Me that had they protested, they would not have heeded them. The Attribute of Justice replied: Master of the Universe, if it was revealed to You, was it revealed to them? [*Hashem then retracted, as is proven from the following verses.*] Therefore, it is written: *Slay utterly the old man, the young and the maiden, and little children and women, but do not come near any man upon whom is the mark; and begin at my Sanctuary.* And it is written: *Then they began at the elders who were before the House.* And Rav Yosef taught: Do not read it as ‘*mikdashi*’ – My Sanctuary, but ‘*mekudashay*’ - My sanctified ones - this refers to the people who fulfilled the Torah from



'alef' to 'tav.' [This shows that Hashem began by punishing the righteous.]

And it is written: And immediately, and behold, six men came from the way of the upper gate, which faces toward the north, every man with his shattering weapon in his hand; and one man (*Gavriel*) in the midst of them clothed in linen, with a scribes inkwell by his loin. And they went in, and stood beside the copper Altar.

The *Gemora* interjects: Was then the copper Altar still in existence? [King *Shlomo* hid it and substituted a larger stone one in its place!?!]

The *Gemora* answers: The Holy One, Blessed be He, spoke to them, as follows: Commence destruction from the place where song is uttered before Me. [Start the destruction with the Levites, who utter song to the accompaniment of musical instruments made of copper.]

The *Gemora* asks: And who were the six men?

Rav Chisda said: [They were angels of destruction, referred to by the following names:] Fury, Anger and Wrath, Destroyer and Breaker and Annihilator.

The *Gemora* asks: And why the letter 'tav'?

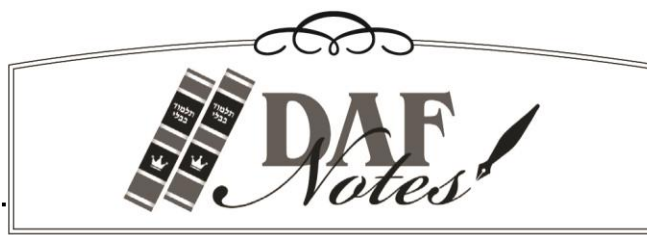
- ❖ Rav said: the 'tav' stands for 'tichyeh' - you shall live, and the 'tav' stands for 'tamus' - you shall die.
- ❖ Shmuel said: The 'tav' denotes: the merit of the Patriarchs is exhausted [*tamah*].
- ❖ Rabbi Yochanan said: It alludes to: the merit of the Patriarchs will confer grace [*tachon*].
- ❖ Rish Lakish said: 'Tav' is the end of the seal of the Holy One, Blessed be He, for Rabbi Chanina said: The seal of the Holy One, Blessed be He, is *emes* (truth).
- ❖ Rabbi Shmuel bar Nachmeini said: It denotes the people who fulfilled the Torah from 'alef' to 'tav.'

The *Gemora* asks: And since when has the merit of the Patriarchs been exhausted?

- ❖ Rav said: Since the days of Hoshea the son of Be'eri, for it is written: *I shall uncover her (Israel's) lewdness in the sight of her lovers, and no one shall deliver her out of My hand.*
- ❖ Shmuel said: Since the days of Chazael, for it is said, written: *And Chazael, king of Aram, oppressed Israel all the days of Yehoyachaz, and it is written: But Hashem was gracious unto them, and had compassion upon them, and turned to them because of the covenant with Avraham, Yitzchak, and Yaakov, and did not want to destroy them, and did not cast them from His presence until now.*
- ❖ Rabbi Yehoshua ben Levi said: Since the days of Eliyahu, for it is written: *And it came to pass at the time of the offering of the afternoon that Eliyahu the Prophet came near, and said: Hashem, the God of Avraham, of Yitzchak, and of Israel, let it be known this day that You are the God in Israel, and that I am Your servant, and that I have done all these things by Your word.*
- ❖ Rabbi Yochanan said: Since the days of Chizkiyahu, for it is written: *Of the increase of sovereignty and of endless peace, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and with righteousness, for now and forever; the zeal of the Lord of Hosts shall perform this.*

Rav Ami said: There is no death without sin, and there is no suffering without iniquity.

He explains: There is no death without sin, for it is written: *The soul that sins, it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him, etc.*



There is no suffering without iniquity, for it is written: *Then I will visit their transgression with the rod, and their iniquity with plagues.*

The *Gemora* asks from a *braisa*: The ministering angels asked the Holy One, Blessed be He: “Master of the Universe! Why did You impose the penalty of death upon Adam?” He said to them: “I gave him an easy command, yet he violated it.” They said to Him: “But Moshe and Aaron fulfilled the entire Torah, and yet, they died.” He replied: “*There is one event to the righteous and to the wicked; to the good,*” etc. (*showing that death may come without sin*).

The *Gemora* answers: He maintains like the following *Tanna*, for it was taught in a *braisa*: Rabbi Shimon ben Elozar said: Moshe and Aaron too died through their sin, for it is written: *Because you did not believe in Me [...therefore you shall not bring this assembly into the land which I have given them]*. Hashem was saying: Had you believed in Me, your time had not yet come to depart from the world.

The *Gemora* asks from a *braisa*: Four people died due to the original sin advised by the snake (*they themselves never sinned*). They are: Binyamin, the son of Yaakov, Amram, father of Moshe, Yishai, the father of David, and Kilav, the son of David. This list is known through a tradition, aside from Yishai, regarding whom the verse states: *And Avshalom replaced Yoav, who was in charge of the army, with Amassa. And Amassa was the son of a man whose name was Yisra the Israelite, who came to Avigail the daughter of Nachash (snake) sister of Tzeruyah who was the mother of Yoav. Was she really the daughter of a snake? Wasn't she the daughter of Yishai? This is as the verse says: And their sisters were Tzeruyah and Avigail.* Rather, it means she was the daughter of someone who died due to the sin caused by the snake.

Now, who is the author of this? Shall we say that it is the *Tanna* who taught about the ministering angels? Surely then, there were Moshe and Aaron as well! It must surely be Rabbi Shimon ben Elozar, which proves that there is death without sin and suffering without iniquity. Thus the refutation of Rav Ami is indeed a refutation.

Rabbi Shmuel bar Nachmeini said in the name of Rabbi Yonasan: Whoever maintains that Reuven sinned (*regarding the incident with Bilhah*) is merely making a mistake, for it is written: *Now the sons of Yaakov were twelve*, teaching that they were all equal. Then how do I interpret the verse: *and he lay with Bilhah, his father's concubine?* This teaches that he transposed his father's bed (*by placing it in Leah's tent*), and the Torah imputes blame to him as though he laid with her.

It was taught in a *braisa*: Rabbi Shimon ben Elozar said: That righteous man (*Reuven*) was saved from that sin and that deed did not come to his hand. Is it possible that his descendants were destined to stand on Mount Eival and proclaim: *Cursed be he that lies with his father's wife*, yet this sin should come to his hand? But how do I interpret the verse: *and he lay with Bilhah, his father's concubine?* He resented his mother's humiliation. He said: If my mother's sister was a rival to my mother, shall the maidservant of my mother's sister be a rival to my mother? Thereupon, he arose and transposed her bed (*by moving Yaakov's bed to Leah's tent*).

Others say: He transposed two beds - one of the Divine Presence, and the other of his father. And that is what is written: *Then you defiled the one who ascended my bed.*

The *Gemora* notes: This (*if Reuven actually sinned with Bilhah or not*) is dependent on *Tannaim*, cited in the following *braisa*: [*Yaakov rebuked Reuven, as follows:*] *Water-like impetuosity (pachaz), you shall not excel.* Rabbi Eliezer interpreted: [*Pachaz is an acronym for the following:*] You acted hastily [*Peih for 'paztah'*]; you were guilty [*Ches for 'chavtah'*]; you disgraced [*Zayin for 'zaltah'*]. Rabbi Yehoshua interpreted: You overstepped the law [*Peih for 'pasatah'*] the law; you sinned [*Ches for 'chataha'*]; you acted lewdly [*Zayin for 'zanisa'*]. Rabban Gamliel interpreted: You prayed [*Peih for 'pillaltah'*]; you supplicated [*Ches for 'chaltah'*]; your prayer shone forth [*Zayin for 'zarchah'*]. Rabban Gamliel said: We still need the interpretation of the Modiite, for Rabbi Elozar the Modiite said: Reverse the word and interpret it: You did tremble [*Zayin for 'zizata'*]; you did recoil [*Hei (which is interchangeable with a 'ches') for 'hirtata'*]; your sin fled from you [*Peih for 'parchah'*].



Rava, and others state, Rabbi Yirmiyah bar Abba interpreted: You remembered the penalty of the crime [*Zayin for 'zacharta'*]; you were grievously sick [*Ches for 'chilisa'*]; you held back from sinning [*Peih for 'peirashta'*].

[Mnemonic: Reuven, the sons of Eli, the sons of Shmuel, David, Solomon, and Yoash.] Rabbi Shmuel bar Nachmeini said in the name of Rabbi Yonasan: Whoever maintains that the sons of Eli sinned (*by committing adultery*) is merely making a mistake, for it is written: *And the two sons of Eli, Chafni and Pinchas, priests unto Hashem, were there.* Now he agrees with Rav, who said that Pinchas did not sin. So Chafni is likened to Pinchas: just as Pinchas did not sin, so did Chafni not sin. Then how do I interpret the verse: *and how that they lay with the women?* It means that they delayed the bird offerings of women, so that they did not go home to their husbands. [*This is in reference to the time after they gave birth or after they recovered from being a zavah. The sons of Eli were arrogant and they were not diligent in bringing the bird offerings of these women. Women from distant places were forced to wait overnight in Shiloh until they personally oversaw their offerings being brought. This prevented the women from having relations with their husbands and engaging in procreation.*] Scripture deemed it as if the sons of Eli had lain with the women.

It was stated above: Rav said: Pinchas did not sin, for it is written: *and Achiyah, the son of Achituv, Ichavod's brother, the son of Pinchas, the son of Eli, the priest of Hashem,* etc. Now, is it possible that sin had come to his hand, yet Scripture states his descent? Surely it is written: *Hashem will cut off the man that does this, he that is alert or that answers out of the tents of Yaakov, and that offers a meal offering to the Lord of Hosts.* This means: If an Israelite (*commits adultery; and not a Kohen*) he shall have no descendant who is 'alert' among the Sages, and none who 'answered' among the disciples; if a *Kohen*, he shall have no son to offer an offering? Therefore it follows that Pinchas did not sin.

The *Gemora* asks: But it is written: *that they lay with women?*

The *Gemora* answers: '*He lay*' is written (*in the singular form*)

– indicating that it was only Chafni who sinned).

The *Gemora* asks: But it is written: *Do not, my sons, for it is not a good report that I hear?*

Rav Nachman bar Yitzchak said: '*My son*' is written.

The *Gemora* asks: But it is written: *You (in plural) make them transgress?*

Rav Huna the son of Rav Yehoshua said: It is written: *You (singular) caused them to transgress.*

The *Gemora* asks: But it is written: *wicked men?*

The *Gemora* answers: It is because Pinchas should have protested to Chafni, but did not, Scripture regards him as though he too sinned.

DAILY MASHAL

A Hint in the Verse

The *Gemara* says that the merit of Avraham, Yitzchak and Yaakov has been exhausted and Tosfos add that their covenant is still valid. This is hinted in the verse "veaf gam zos..." – the letters of "zos" form the initials of "zechus avos tamah" ("the Forefathers' merit is exhausted") – "when they are in their enemies' land, I haven't abandoned them to dispel My covenant with them" (Vayikra, Bechukosai)!

There's Only One Truth

"Hashem's seal is truth." Why? Hashem is unique and has no equal. The Maharal says that the truth is also only one. Lies have no limit. For example: The only product of 2×2 is 4. But if 2×2 is not 4, the product has endless possibilities. Rabbi Yosef Shaul Natanson added that, as opposed to other qualities, the truth has no levels. Something is either true or not.