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Rosh Hashanah
Daf 17

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

SINFUL PEOPLE

➤ A braisa is cited regarding the judgments of two different types of sinful people. Those that sin with their body will go down to Gehinom and will be punished there for twelve months. After twelve months, their body is destroyed, their souls get burned and a wind scatters their remains under the feet of the righteous. Sectarians, informers, heretics, those who denied the Resurrection of the Dead, those who instilled their terror in the Land of Life, and those that caused others to sin, such as Yeravam ben Nevat and his colleagues, go down to Gehinom and are judged there forever. They are punished to such an extent, for they laid their hands against the abode (for their transgressions caused the destruction of the Temple).

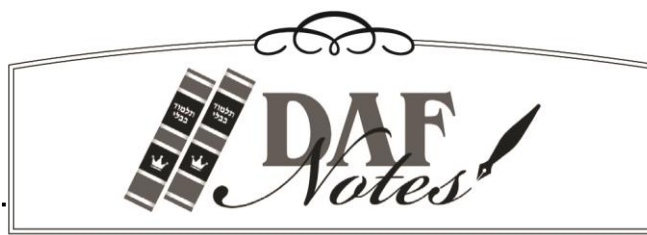
➤ Rabbi Yitzchak bar Avin said: And their faces (those who will go down to Gehinom for a short amount of time, cry out in pain and then go down again) shall be black like the bottom of a pot. Rava added: Among them are the most handsome of the most handsome inhabitants of Mechoza (who lived in opulence), and they shall be called ‘sons of Gehinnom.’ (17a)

JUDGED IN GEHINOM

➤ The Gemora elaborates on the next portion of the braisa. One who has more transgressions than mitzvos and has committed a sin that is in the category of the rebellious sins will not have any cure. One who has precisely the same amount of transgressions as mitzvos, and included in his transgressions is a sin that is in the category of the rebellious sins, must be judged in Gehinom for a short time. One who has precisely the same amount of transgressions as mitzvos, and does not have any transgressions that are in the category of the rebellious sins, Hashem will tip the scale for him so that he will not be required to go down to Gehinom. (17a)

➤ Rava discoursed as follows: What is meant by the words: I love that Hashem hears my voice? The Community of Israel exclaimed before the Holy One, Blessed be He: Master of the Universe, when am I beloved before You? It is at the time when you hear the voice of my supplications. *I was poor and he saved me*: Although I am poor in the performance of mitzvos, yet it is fitting to save me. (17a)

REBELLIOUS SINS



➤ Rav explains the braisa as to which sins are included in the category of the rebellious sins with their body. A Jew who does not wear tefillin and a gentile who commits adultery are included in these sins.

The braisa had stated: Those who instilled their terror in the Land of Life. Rav Chisda said: This is a communal leader who makes himself unduly feared by the community for purposes other than the sake of Heaven.

Rav Yehudah said in the name of Rav: Any communal leader who makes himself unduly feared by the community for purposes other than the sake of Heaven will never have a Torah scholar for a son, as it is written: Therefore if men fear him, he shall not see (among his sons) any wise of heart.

Beis Hillel say: *And abundant kindness*. He tips the scales (of the intermediate group) to kindness (in order that they do not need to descend to Gehinom).

Rabbi Eliezer explains how He does this: He presses down (the side of merit), as it is written: He will again have compassion on us, he will press down our iniquities.

Rabbi Yosi bar Chanina says: He does so by raising (the side of iniquities), as it is written: He raises iniquity and passes over transgression.

It was learned in the Beis Medrash of Rabbi Yishmael that Hashem tips the scale towards kindness by removing the first sin before weighing all the sins on the scale.

Rava explains that the first sin will only be removed if together with that sin, there is an equal amount of mitzvos and aveiros but if there are more aveiros than mitzvos, that sin is also counted together with them. (17a)

Rava said: He who relinquishes his right to exact punishment is forgiven of all his iniquities, as it says: He pardons iniquity and overlooks transgressions. Whose iniquity is pardoned? One who overlooks transgressions (that others committed against himself).

The Gemora relates: Rav Huna the son of Rav Yehoshua was once ill. Rav Pappa went to inquire about him. He saw that he was on the brink of death and said to those present, "Make ready provisions (shrouds) for his journey." Eventually, however, Rav Huna recovered, and Rav Pappa was embarrassed to see him. They said to him, "What did you see (in your illness)?" Rav Huna replied, "It was indeed as he (Rav Pappa) thought, but the Holy One, Blessed be He, said to them (the angels): 'Because he does not insist upon his rights (and he tolerates people who wrong him), do not be particular with him,' as it says: He pardons iniquity and overlooks transgressions. Whose iniquity is pardoned? One who overlooks transgressions (that others committed against himself).

[The verse continues:] To the remnant of His heritage. Rav Acha the son of Chanina said: We have here a fat tail (a comforting thought), but with a thorn in it (for it is not applicable to all): 'for the remnant of his inheritance', but not for all his inheritance. (17a)

STRICT THEN GENEROUS

➤ Rav Huna states that in the beginning, Hashem judges strictly, according to a person's deeds but when He saw that the world could not survive under such a system, He began to judge generously. (17b)

➤ Rabbi Elozar (similarly) contrasted two verses. It is written: Also to you, Hashem, belongs mercy, and then it is written, For You repay to every man according to his deeds. [How is this?] At first, You repay to every man according to his deeds, but at the end, Also to you, Hashem, belongs mercy.

➤ Ilfi, or, as some report, Ilfa (similarly) contrasted two verses: It is written: Abundant in Kindness, and then it is written: and in Truth. [How is this?] At first, there is Truth, and at the end, Abundant in Kindness.

THIRTEEN ATTRIBUTES

➤ Rabbi Yochanan expounds on the verse preceding the Thirteen Attributes. It is written "And Hashem passed before him and proclaimed." Rabbi Yochanan said: If the verse would not be written, it would be impossible to say it. He explains that this verse teaches us that Hashem

wrapped Himself with a tallis like a chazzan leading the prayer and showed Moshe the proper way to pray before Him. Hashem said to him that anytime that anyone transgresses, they should recite this prayer and I will forgive them.

The Gemora states that Hashem shows compassion before a person sins and afterwards, providing that the sinner repents. This is why it is written "Hashem, Hashem." Rabbi Yehuda learned from the verse "Hashem, Compassionate and Generous," that there is a treaty that Hashem has made with us that the recital of the Thirteen Attributes will never be in vain and will always have an effect. (17b)

POWER OF REPENTANCE

➤ Rabbi Yochanan states that the power of repentance is so great that it can have the ability to rip up one's evil decree.

The Gemora asks on this from a braisa which states that repentance can have effect before Yom Kippur when a person's judgment is sealed but not afterwards.

The Gemora answers that the public's repentance does have the ability to tear up an evil decree even after it has been sealed.

A further objection was raised from the following braisa: The eyes of Hashem your God are upon it (the land of Israel), sometimes for good, sometimes for evil. How sometimes for good? Suppose the Jewish people were (in the class of)

the thoroughly wicked on Rosh Hashanah, and little rain was decreed for them, and afterwards they repented. (For God) to increase the supply of rain is impossible, because the decree has already been issued. The Holy One, Blessed be He, therefore sends down the rain in the most opportune time - on the land that requires it, all according to that particular land. How sometimes for evil? Suppose the Jewish people were (in the class of) the thoroughly righteous on Rosh Hashanah, and abundant rains were decreed for them, but afterwards they retracted. To diminish the rains is impossible, because the decree has been issued. The Holy One, Blessed be He, therefore sends them down not in their most opportune time and on land that does not require them.

The Gemora concludes its question: Now, (if the decree can be rescinded), for good at any rate, let the decree be rescinded and let the rains be increased?

The Gemora answers: There is a special reason there, namely, that this is possible.

Come and hear (a further objection) from the following braisa: They that go down to the sea in ships, that do their work in great waters, they saw the deeds of Hashem . . . For he commanded and raised the stormy wind which lifted up its waves . . . they reeled to and fro and staggered like a drunkard . . . They cried out to Hashem in their trouble . . . let them give thanks to Hashem for his mercy, etc. [The Holy One, Blessed be He] inserted

here signs (between the verses) having the same force as 'but' and 'only' of the Torah, to indicate to us that if they cried before the decree (is issued), they were answered, but if they cried after the decree, they were not answered!

The Gemora answers: These also are regarded as individuals.

Come and hear (another objection from the following braisa): Bluria the proselyte put this question to Rabban Gamliel: It is written in your Torah: who does not show favor, and it is also written: Hashem shall show favor to you. Rabbi Yosi the Kohen joined the conversation and said to her: I will give you a parable which will illustrate the matter. A man had a claim of a maneh against his fellow and fixed a time for payment in the presence of the king, while the other swore to pay him by the life of the king. When the time arrived he did not pay him, and he went to appease the king. The king, however, said to him: The embarrassment to me I forgive you, but go and obtain forgiveness from your fellow. So here: one verse speaks of transgressions committed by a man against God, the other of transgressions committed by a man against his fellow man.

The braisa concludes: [This explanation was generally accepted] until Rabbi Akiva came and taught that one verse refers to the time before the decree was issued, and the other verse refers to the time after the decree was issued. [Evidently, a decree cannot be overturned!?!]



The Gemora answers: The braisa refers to individuals. (17b – 18a)

DAILY MASHAL

COMPASSION

➤ The Gemora states that Hashem shows compassion before a person sins and afterwards, providing that the sinner repents.

The Rosh questions the necessity for Hashem's mercy before the person commits a transgression.

His first answer is that Hashem's compassion is required even though He knows that the person will ultimately sin, nonetheless justice is not issued until the person actually transgresses.

The Rosh offers an alternative answer that this is referring specifically to the sin of idolatry where Hashem views a person's thoughts as if he committed an action as the Gemora in Kiddushin proves from a passuk. Hashem has mercy on the person and does not administer punishment until he actually worships other gods and then he will be punished for the thoughts as well.

Rav Meir Bergman comments that with the second answer of the Rosh, we can understand a difference between the language of the tefila of Moshe Rabbeinu by the sin of the golden calf and by the sin of the spies. Moshe prays for forgiveness on behalf of Klal Yisroel for their sin with the calf and he cries out "Hashem, Hashem!" When he

prays by the sin of the spies, he calls out Hashem's name only once. It is by a sin of idolatry, such as the golden calf, that Hashem's compassion is required even before the sin is committed.

The Korban Nesanel asks on the Rosh from a Gemora in Chulin where it is evident that Hashem punishes for the thoughts of idolatry even if the person did not actually serve any idols.

Harav Elyashiv Shlita answers that the Rosh is discussing a case regarding a person who is intending in the very near future to commit idolatry. Hashem does not administer justice on such thoughts until after the transgression is not committed. The Gemora in Chulin is referring to a person who accepts another god in his mind. This is regarded as idolatry and the person can be punished even without performing an action.