



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

Shabbos Daf Nun Hey

- **R' Yehuda** was sitting in front of **Shmuel** when a woman came in crying that she was wronged by someone. **Shmuel** did not pay attention to her. **R' Yehuda** said to him, the pasuk says that one who doesn't listen to the cries of the oppressed will not be listened to by Hashem! **Shmuel** explained, that he did not have the power to right the wrong and there was therefore nothing he could do. The people who are punished are those who have the power to do something and don't do anything.
- **R' Zeira** said to **R' Simon**, you should give "mussar" to the Reish Galusa for the things they are doing wrong! He answered, they will not listen to me, so there is no point. **R' Zeira** responded, even so, you should give "mussar" anyway, because **R' Acha the son of R' Chanina** said, never does Hashem change a good decree to a bad decree except for failing to give "mussar".
 - We see this in Yechezkel's vision, where before Hashem sent angels of destruction to destroy Yerushalyim, Hashem commanded Gavriel to place the letter "taf" in ink on the foreheads of the tzadikim, to save them from being destroyed. "Midas Hadin" complained to Hashem that the tzadikim are no better than the reshai'm because the tzadikim should have given "mussar"! Hashem responded that the "mussar" would have never been accepted. The Midas Hadin responded, the tzadikim had no way of knowing that and they therefore should have given "mussar". Because of that argument, the tzadikim were destroyed along with the resha'im, although they were originally supposed to be saved.
 - The pasuk says, Hashem told the angels to begin the destruction "U'mikdashi tacheilu" (begin at the Beis Hamikdash). **R' Yosef** explained that can be read as "Mekudashai" – begin with the holy ones (i.e. the tzadikim)
 - **Q:** Why was the letter "taf" used as a mark? **A: Rav** says it is the first letter in "tichyeh" (live) and "tamus" (die). **Shmuel** says "tamah zchus avos" (the zchus of the avos has ended). **R' Yochanan** says "tachon zchus avos" (the zchus avos brings grace). **Reish Lakish** says, "taf" is the last letter of the "seal of Hashem" which is the word "Emes". **R' Shmuel bar Nachmeini** says the people marked were people who kept the entire Torah – from "aleph to taf".
 - **Q:** When did the zchus avos lose its ability to save us? **A: Rav** says in the time of Hoshea ben Be'eri. **Shmuel** says in the days of Chazael. **R' Yehoshua ben Levi** says in the days of Eliyahu. **R' Yochanan** says in the days of Chizkiyahu.
- **R' Ami** said, psukim suggest that death only comes from aveiros and suffering only comes from aveiros.
 - **Q:** A Braisa says, the Malachim asked Hashem, why did Adam die? Hashem answered, because he sinned. The Malachim then asked, so why did Moshe and Aron die? Hashem answered that death comes to the tzadik and the rasha. We see that death comes without sin!? **A: R' Ami** holds like the Braisa where **R' Shimon ben Elazar** says, Moshe and Aron sinned by not being "mekadesh Shem Shamayim" by the story with bringing forth the water from the rock. So they did die because of a sin.
 - **Q:** A Braisa says that 4 people died without sin: Binyamin, Amram, Yishai and Kilav (the son of Dovid). This is not going according to the first Braisa, because according to the first Braisa, Moshe and Aron didn't sin, so there should be 6 people. It must go according to **R' Shimon ben Elazar**, and we see that even he holds that death comes without sin (at least for these 4 people)?! **TIYUFTA D'RAV AMI TIYUFTA.**
- **R' Shmuel bar Nachmeini in the name of R' Yonasan** said, whoever says that Reuven sinned (the pasuk says that he was mezaneh with Bilhah) is mistaken. At the end of the story with Reuven moving his father's bed the pasuk says "Vayihyu bnei Yaakov shneim asar" – all the

shevatim were equal, without sin. Reuven had moved his father's bed from Bilhah's tent into Leah's tent, and the Torah considered it as if he was mezaneh with her, but in fact he was not.

- A Braisa says, **R' Shimon ben Elazar** says, Reuven never committed the sin of z'nus. It is not possible that Reuven, whose children would stand on Har Eival and say "Cursed is the man who is mezaneh with his father's wife", would transgress that very sin. Reuven felt, that after Rachel's death, his mother deserved for Yaakov to sleep in her tent. He therefore went and moved Yaakov's bed into Leah's tent. **Others** say, Yaakov had a bed for the Shechina in his tent as well. Therefore, Reuven disturbed his father's bed and the bed of the Shechina by moving the beds around.
- The Gemara brings down that it is actually a machlokes among the Tana'im whether Reuven was mezaneh with Bilhah.
- **R' Shmuel bar Nachmeini in the name of R' Yonasan** said, whoever says the sons of Eli sinned (the pasuk says they were mezaneh with women who came to bring korbanos in the Beis Hamikdash), are mistaken. **R' Yonasan** holds like **Rav** who says that Pinchas didn't sin (a pasuk says that Pinchas had a grandson who served as a Kohen, and we learn from another pasuk that a Kohen who is mezaneh will not have a descendant who serves as a Kohen), and the pasuk groups Chafni with Pinchas as "the 2 sons of Eli" to tell us, that just like Pinchas didn't sin, so too Chafni didn't sin either. What Chafni did is, he delayed in bringing the korbanos of the women. That delay caused the women to remain away from their husbands, which the Torah considered as if he was mezaneh with those women. The fact that Pinchas did not protest to this is what caused the Torah to consider Pinchas as having sinned as well.
- **R' Shmuel bar Nachmeini in the name of R' Yonasan** said, whoever says the sons of Shmuel sinned (the pasuk says they took bribes and judged improperly), are mistaken. The pasuk says that they did not follow in the "path of their father", which means that although they did not follow in his path, they did not sin. Shmuel would travel all around to be available to judge the people. His sons would stay at home to be able to tend to their private business needs and make the people come to them to get judged. The Torah considers this as if they accepted bribery.
 - There is a machlokes Tana'im as to whether they sinned. **R' Meir** said they asked for their ma'aser (they were Levi'im) from people (this is wrong, but not bribery). **R' Yehuda** said they had dealings with individuals and treated them better when they came to be judged (they judged improperly). **R' Akiva** said they took more ma'aser than was proper. **R' Yose** said they took the pieces of a slaughtered animal that were supposed to go to the Kohanim.