

רבי נתן אומר קרא והטה - רבי נתן said; he read and tilted

OVERVIEW

הטה and he actually was לאור הנר read ר' ישמעאל בן אלישע taught that רבי נתן (not that he only intended to be מטא) and was בשוגג. Our תוספות explains why the גמרא did not ask here as it asks in other places; how is it possible for a צדיק to sin (even) בשוגג.

anticipates the following difficulty תוספות

הכא ובמכות (דף ה,א) גבי יהודה בן טבאי שהרג עד זומם¹ –

Here (in our גמרא) and in מסכת מכות regarding טבאי who killed an
עד זומם -

– ובהאשה רבה (יבמות דף צו,ב) גבי הא שנקרע ספר תורה בחמתו² –

And in פרק האשה רבה regarding the incident where a ספר תורה was torn
because of their anger; in all these situations, the גמרא -

– לא פריך ומה בהמתן של צדיקים אין הקדוש ברוך הוא מביא תקלה כולי –

Does not ask (as it asks regarding other instances³); ‘and if regarding the
animals of a צדיק, we know that הקב"ה does not cause them to stumble,
etc., then certainly the הקב"ה will not allow the צדיק to stumble. The reason the גמרא does not ask by these aforementioned incidents is as -

– אומר רבינו תם דלא פריך בשום מקום אלא גבי אכילת איסור –

The ר"ת explains that the גמרא does not ask this question unless it is an
incident regarding eating forbidden foods -

– שגנאי הוא לצדיק ביותר⁴ –

For that is exceedingly shameful for a צדיק. The aforementioned cases were not in regards to eating, therefore this question was not asked.

anticipates further questions: תוספות

– והוא דערבי פסחים (פסחים דף קג,ב ושם) דרבי ירמיה אישתלי וטעים קודם הבדלה –

¹ An עד זומם is one who testified falsely (it was found out [through the testimony of two other witnesses] that at the time he claimed he saw the incident he actually was somewhere else in the presence of these two witnesses). The rule is that whatever punishment the impeached witness wanted to inflict on the defendant, the witness receives this same punishment. This עד זומם testified that the defendant is liable for the death penalty and he was impeached. טבאי יהודה בן טבאי killed this one עד זומם (not two). This is illegal for we only punish the עדים זוממים if both עדים were found to be זוממין (not only one).

² Two תנאים were having a dispute and were so carried away that a ס"ת was torn because of them (each one was pulling the ס"ת in his direction to prove his point).

³ See גיטין ז,א וש"נ.

⁴ See ‘Thinking it over’ # 1.

And regarding that **גמרא in ערבי פסחים where ר' ירמיה forgot and tasted food before הבדלה**, which is a prohibition of eating -

– והנהו דמסכת ראש השנה (דף כא,א) דקאמר

And those people which the **גמרא mentions in ר"ה**, where **לוי said**,

– בסיס תבשילא דבבלאי בצומא רבה דמערבא -

‘the cooked food of the בבלי is very sweet on the day of the big fast in the west (א"י)’⁵; the people of בבל (among whom there were צדיקים) transgressed an – ומה בהמתן של צדיקים וכו' **גמרא** did not ask איסור אכילה

תוספות responds:

– התם לא הוה מאכל איסור אלא השעה אסורה

There (in those two case of הבדלה and יו"כ), **the food was not forbidden, but rather at that time it was forbidden** to eat; this is not such a גנאי as eating a מאכל איסור.

– ובבראשית רבה⁶ אמרינן רבי ירמיה שלח לרבי זירא חד טרסקל דתאנים –

And in **בראשית רבה** we say; **ר' ירמיה sent to זירא one basket of figs -**

– ומסיק בין דין לדין מתאכל תאנתא⁷ בטבלא –

And he concludes there that **between the two of them the dates were eaten** while they were טבל; there it is case a איסור אכילה –

– הא קאמר עלה רבי אבא בר זימנא בשם רבי אליעזר זעירא –

So indeed **ר' אליעזר זעירא** **regarding this incident -**

– אם הראשונים מלאכים אנו בני אינש ואם הם בני אינש אנו כחמורים –

If our predecessors are like angels, we are like people, and if they were people then we are like donkeys -

– ולא כחמורו של רבי פנחס בן יאיר:

But not like the donkey of ר' פנחס בן יאיר who refused to eat טבל, while here טבל was eaten.

SUMMARY

It is very shameful for a צדיק to eat non – כשר food, and ה' will (usually) protect him so that he will not stumble into this sin.

⁵ ב"ד א"י came to בבל on the day which according to the בבלי was the eleventh of תשרי; however in א"י the day was מעבר אלול and so really it was כפור, and לוי rebuked them saying your food tastes very sweet on the fast day of יו"כ.

⁶ חיי שרה פרשה ס, ה. The מדרש there relates that ר' ירמיה assumed that ר' זירא will surely tithe them before eating, while ר' זירא assumed that ר' ירמיה certainly tithed them before sending them to זירא.

⁷ See 'Thinking it over' # 2.

THINKING IT OVER

Why indeed is it that הקב"ה מביא תקלה על ידן applies only to מידי דאכילה and not to other איסורים,⁸ and also why only a מאכל אסור (like טבל) but there is no such protection if it is a מאכל מותר but in a איסור (like יו"כ)?

2. תוספות states that the dates were eaten בטבלא.⁹ Does that mean they were eaten by the household of ר' זירא (but not by ר' זירא himself) or does it mean that ר' זירא ate these dates? If it refers to ר' זירא why indeed did not הקב"ה protect him from such a גנאי?¹⁰

⁸ See footnote # 4.

⁹ See footnote # 7.

¹⁰ See מהרש"ל ומהר"ם.