



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

Shabbos Daf Nun Vuv

- **R' Shmuel bar Nachmeini in the name of R' Yonasan** says, whoever says Dovid sinned (the pasuk seems to say that he was mezaneh with Bas Sheva while she was still married to Uri) is mistaken. The pasuk says "Vayehi Dovid...V'Hashem Emo" – if Dovid truly sinned, the Shechina would not have been with him. Rather, Dovid wanted to do the aveirah, but ultimately did not do it.
 - **Rav** said, **Rebbi**, who came from Dovid, interpreted all these psukim in favor of Dovid. He said, the pasuk says Dovid did bad – "La'asos harah". Typically it would say "Vaya'as". It is written this way here because Dovid *wanted* to do the aveirah, but did not.
 - The pasuk seems to blame Uri's death on Dovid and seems to fault him for taking Uri's wife. **Rebbi** explains, the pasuk means to say that Dovid could have had Uri killed in Beis Din (he was chayuv misah because he was "mored b'malchus", refusing to go home to his wife when Dovid told him to do so) and was *allowed* to marry Bas Sheva (because all soldiers in Dovid's army would write a conditional "get" which would be effective if they never returned from war, and because Uri was killed, Bas Sheva was already divorced when she was with Dovid).
 - **Rebbi** explains, that Nassan Hanavi told Dovid, he is as guilt-free with regard to the death of Uri as he is with regard to the deaths caused by the Amonies in war.
 - **Rav** says, the only aveirah Dovid ever did was indirectly causing Uri's death.
 - **Q: Rav** says elsewhere that Dovid accepted lashon harah?! **A: KASHEH**
 - **Rav** says Dovid accepted lashon harah about Mefiboshes (Yehonasan's son). Mefiboshes's slave, Tziva, told Dovid that Mefiboshes was alive and that he was unlearned in Torah. Dovid went and found that Mefiboshes was learned in Torah. Tziva then told Dovid that Mefiboshes was happy when Dovid was running away from his rebelling sons and Mefiboshes was hoping to be crowned as king. Dovid accepted that lashon harah and he gave all of Mefiboshes's possessions to Tziva.
 - **Shmuel** says that Dovid did not accept lashon harah. The reason Dovid believed what Tziva said, although he had already proven that Tziva lied to him in the past, was because Mefiboshes's actions corroborated what Tziva had told him (he was barefoot and unkempt and based on the way he spoke to Dovid, it sounded as if he was upset that Dovid recaptured the throne).
 - **R' Yehuda in the name of Rav** said, when Dovid told Mefiboshes, "You and Tziva will split your possessions", a bas kol said, "Rechavam and Yeravam will split the kingdom".
 - **R' Yehuda in the name of Rav** said, had Dovid not accepted lashon harah, the kingdom would not have been split, Klal Yisrael would not have worshipped idols, and we would not have been exiled from our land.
- **R' Shmuel bar Nachmeini in the name of R' Yonasan** said, whoever says Shlomo sinned (the pasuk says that Shlomo worshipped idols) is mistaken. Although the pasuk says that Shlomo's heart was not as complete with Hashem like that of his father Dovid, it does not mean that he sinned. The pasuk that refers to Shlomo worshipping idols means to say that his wives tried to turn his heart away from Hashem, but he did not go after their idols.
 - Although the pasuk says that Shlomo built a "mizbeach" for the idol, the pasuk attributes it to him, but he in fact did not actually build it. The reason it is attributed to him is because he didn't protest the actions of his wives (when they worshipped idols).

- **R' Yehuda in the name of Shmuel** says, it would have been better for Shlomo to be an attendant for idols rather than to have the pasuk say about him that he did "bad in the eyes of Hashem".
- **R' Yehuda in the name of Shmuel** says, when Shlomo married Pharaoh's daughter, she brought him 1,000 musical instruments and described to him how to worship idols. Shlomo did not protest her actions.
- **R' Yehuda in the name of Shmuel** says, when Shlomo married Pharaoh's daughter, Gavriel came down and stuck a reed into the sea. Land began to form around it and this eventually became Rome (the tormentors of Klal Yisrael).
 - A Braisa says, on the day that Yeravam placed the 2 idols (in Beis-Kel and in Dan), the first hut was built, in what would eventually become Italia of Yavan (and later Rome).
- **R' Shmuel bar Nachmeini in the name of R' Yonasan** said, whoever says that King Yoshiyahu sinned (the pasuk says that he completely returned to Hashem, which means that he must have sinned) is mistaken. What the pasuk means is that, with regard to all monetary cases that he judged as king from when he was 8 years old to 18 years old (he became king at 8 years old) he returned the money to the one that he judged against, and he did so from his own money.
 - This argues on **Rav**, who says that there is no greater "baal teshuva" than Yoshiyahu in his generation and one other in our generation. This person is "our generation" is **Abba** (the father of **R' Yirmiya bar Abba**). Some say it was **Acha**, who was **Abba's** brother.
 - **R' Yosef** adds that there is another great "baal teshuva" in "our generation", and it is **Ukvan bar Nechemya**, the Reish Galusa. **R' Yosef** said that he once fell asleep while learning and saw a Malach come and accept the "teshuva" of **Ukvan**.

HADRAN ALACH PEREK BAMEH BEHEIMAH!!!