



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

Sanhedrin Daf Kuf Beis

- The pasuk says, “ba’eis hahee” it happened that Achiya met Yaravam, who was wearing a new garment, (and Achiya took it and ripped it into 12 pieces and told Yaravam to take 10 pieces as a sign that he was to become king over 10 shevatim). **R’ Yose** said, this was a time that was predestined for bad things.
 - The pasuk that discusses the eventual destruction of the Beis Hamikdash says “beis pikudasam”. **R’ Yose** said, this was a time that was predestined for bad things.
 - The pasuk says “b’eis ratzon anisicha” (Hashem will answer us in a time of ratzon). **R’ Yose** said, this is a time predestined for good things.
 - The pasuk says that there will be a time that the Yidden will be punished for the Eigel (on the 9th of Av). **R’ Yose** said, this was a time that was predestined for bad things.
 - The pasuk says, “it was at that time that Yehuda went down from his brothers”. **R’ Yose** said, this was a time that was predestined for bad things.
 - The pasuk says that Rechavam went to be coronated in Shechem. **R’ Yose** said, this was a place that was predestined for bad things. This is where Dinah was violated, this is where Yosef was sold, and this is where the Yidden were split into the Kingdom of Yehuda and the Kingdom of Yisrael.
- The pasuk says that Yaravam “left Yerushalayim”. **R’ Chanina bar Pappa** said, this means that he left for good, without intention to return.
 - The pasuk then says that he met Achiya Hashiloni, and he was wearing a new garment. **R’ Nachman** said, this means that Yaravam’s Torah knowledge had no defect, just like a new garment. Another understanding is that he had new chiddushim in Torah that noone had ever heard before.
 - The pasuk then says that “the two of them were alone in the field”. **R’ Yehuda in the name of Rav** said, this means that all other talmidei chachomim were like grass of the field when compared to them. Another understanding is that all the reasons of the Torah were open to them like the grass in the field.
 - **R’ Chanina bar Pappa** explained a pasuk referring to the punishment of the 10 shevatim for following Yaravam, to mean that a Bas Kol said that the 10 shevatim have abandoned the Kingdom of Dovid even after Dovid killed Galias and conquered Gos! Therefore, they will fall to the goyim.
 - **R’ Chinina bar Pappa** darshened a pasuk to mean, one who has pleasure from this world without making a bracha is considered to have stolen from Hashem, from Klal Yisrael, and is considered to be a friend of Yaravam ben Nevat, who destroyed the relationship between the Yidden and Hashem.
- **R’ Yannai** said, the pasuk “V’di Zahav” refers to Moshe Rabbeinu saying to Hashem that the Yidden sinned with the Eigel because of all the silver and gold that Hashem gave to them (V’dai Zahav).
 - **R’ Oshaya** said, until the time of Yaravam the Yidden were chayuv for only one Eigel. After that time (when Yaravam set up 2 golden calves) they were chayuv for three.
 - **R’ Yitzchak** said, there is not any punishment that does not contain a small amount of punishment for the Eigel as well. **R’ Chanina** said, this stopped after 24 generations.
 - **R’ Abba** darshened a pasuk to teach that Hashem grabbed Yaravam and told him to do teshuva, and told him that if he does, Hashem, him and Dovid will all walk together in Gan Eden. Yaravam asked who would walk first. Hashem said that Dovid would. Yaravam said, if so, I don’t want to do teshuva.
- **R’ Avahu** would often darshen about the 3 kings listed in our Mishna as not having a share in Olam Habbah. He became sick. He accepted upon himself that he would no longer darshen

about these king and he got better. However, he continued to darshen about them. His talmidim asked, you have accepted not to darshen about them!? He said, they did not do teshuva, so why should I?

- **R' Ashi** once finished giving shiur right before the Mishna of the 3 kings, and told the talmidim, "Tomorrow we will begin by learning about our 3 friends". King Menashe came to him in a dream and asked him, where is the proper place to cut the bread when making the bracha of hamotzi? **R' Ashi** said, that he did not know. Menashe told him, you don't even know that, yet you call us your "friends"!? Menashe told him that the proper place to cut is the most well baked part. **R' Ashi** asked, if you are so smart, why did you follow avoda zara. He told **R' Ashi**, if you were there, you would have ran to serve avoda zara. The next day **R' Ashi** began the shiur by saying "We will begin with learning about our rabbei'im".
- Achav was so called, because he was "ach" (woe) to Heaven and an "av" (father) to avoda zara.
 - **R' Yochanan** explained a pasuk that teaches that the most severe aveiros of Yaravam were the least severe aveiros done by Achav. The pasuk connects him to Yaravam, because Yaravam was the first king to go bad.
 - **R' Yochanan** darshened a pasuk to teach that there was not a furrow in EY in which Achav did not set up an avoda zara and bow to it. We see that he did not get a portion in Olam Habbah, because the pasuk says that he is "atzur" and "azuv" – one referring to this world and one referring to Olam Habbah.
 - **R' Yochanan** said that Amri, Achav's father (who was also wicked) merited to be king because he added a city to EY.
 - **R' Yochanan** said, Achav merited to be king for 22 years, because of the honor that he showed for the Torah, which is made of the 22 letters of the Aleph Beis. This happened when Ben Hadad demanded that he take all of Achav's possessions and family, and he did not protest, but when he said that he would also take the Torah that he had, Achav said, "I will not allow that."
 - **R' Nachman** said, Achav had equal mitzvos to his aveiros, as can be seen in the pesukim in which Hashem looks to have Achav enticed to go to war and be killed.
 - **Q: R' Yosef** asked, the pasuk tells us how terrible Achav was, so how can we say he had equal mitzvos and aveiros!? **A:** Rather, because Achav was very generous with his money and provided benefit to talmidei chachomim with his money, half of his aveiros were forgiven.
 - The pasuk says that Hashem asked for a volunteer who will entice Achav to go to war and be killed. The pasuk says that a spirit came and volunteered to become a false spirit in the mouth of Achav's nevi'im, who will tell him to go to war. **R' Yochanan** said, this spirit was the spirit of Navos. The pasuk says that Hashem told the spirit to "Go". **Ravina** explained, that falseness cannot exist near Hashem, so the spirit had to leave.
 - **R' Yochanan** darshened a pasuk to teach that Achav wrote on the doors to the city of Shomron, "Achav denies the God of the Yidden and therefore has no portion in Olam Habbah".
 - **R' Levi** darshened a pasuk regarding Achazyahu (Achav's grandson) to teach that he would scratch out the Name of Hashem from the Torah and write in the name of an avoda zarah.
- King Menashe was so called, because he "forgot Hashem" (shenasha Kah). Another understanding is that he caused Klal Yisrael to be forgotten by Hashem.
 - We learn that he does not have a portion in Olam Habbah from the fact that the pasuk compares his avoda zara to that of Achav. This teaches, that just as Achav has no portion in Olam Habbah, Menashe also does not have a portion in Olam Habbah.