



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

Sanhedrin Daf Kuf Hey

- **Rav** darshens a pasuk to mean, that Zecharya told the Yidden, "Do teshuva! Your fathers who sinned ended up dead!" The Yidden responded, "The nevi'im who did not sin are also dead!" Zecharya told them, "Your fathers who sinned did teshuva before they died, so you should do teshuva and not even have to get punished".
 - **Shmuel** darshened the pasuk to mean, that 10 people came and sat down in front of Yechezkel, and he told them to do teshuva. They said to him, if a master sold his slave, or a husband divorced his wife, is there a relationship anymore (Hashem has abandoned us, so we don't have to do teshuva)!? Hashem told the navi to tell them, "You have no divorce document and have not been sold, rather it is your aveiros that caused you to be temporarily abandoned".
 - This is in line with **Reish Lakish** who said, that in the pasuk Hashem refers to Nevuchadnetzar as "My servant". The reason He did so is, so that when the Yidden say they are no longer the servants of Hashem, but are rather the servants of Nevuchadnetzar, Hashem can say, Nevuchadnetzar is My servant, and therefore, by extension, anything he owns is Mine, and you Yidden are therefore My servants.
 - **Rabbah bar Chana** darshened a pasuk to teach that Yeshaya told the Yidden to do teshuva. The Yidden answered, we have the Yetzer Harah that has power over us. Yeshaya told them, overcome your Yetzer Harah and do teshuva. The Yidden said, let Hashem, who has created the Yetzer Harah, come and make sure that it does not make us do aveiros.

ARBA'AH HEDYOTOS BILAM V'DO'EG V'ACHITOFEL V'GEICHAZI

- Bilam was so called, because he was "bilo ahm", he was a man without a people. Another understanding is that he was "bila ahm" he confused the Yidden.
 - "Ben Be'or" – his father was called Be'or because he was mezaneh with an animal.
 - A Braisa says, Be'or was Kushan Rishasayim who was Lavan Ha'Arami. He was called Be'or, because he was mezaneh with an animal, he was called Kushan Rishasayim, because he did two bad things to the Yidden – one in the days of Yaakov and once in the days of the Shoftim. His real name was Lavan.
 - In one place the pasuk says that Bilam was the son of Be'or and in another place it seems to say that he was the father of Be'or. **R' Yochanan** said, Be'or was his father, who was like a son to him (he was inferior to him) in prophecy.
 - By saying that Bilam has no share in Olam Habbah, the Mishna suggests that other goyim do get a share in Olam Habbah. This follows the view of **R' Yehoshua** in a Braisa where he says that only goyim who "forget Hashem" will be forever banished to Gehenom, but other goyim will come to Olam Habbah. **R' Eliezer** argues and says that no goyim will receive a portion in Olam Habbah.
 - Even Bilam himself said that if he dies a natural death that would show that his end will be like that of the Yidden (he will go to Olam Habbah), but if he dies an unnatural death it means that he will join the resha'im in Gehenom forever.
 - "Vayeilchu ziknei Moav v'ziknei Midyan" – a Tanna said, Midyan and Moav never had peace, but to fight the Yidden they joined forces.
 - "Vayeishvu sarei Moav ihm Bilam" – where were the sarei Midyan? Once Bilam told them to stay overnight and he will see if Hashem allows him to go, the sarei Midyan said, there is no father who hates his own son, so Hashem will never allow this to happen.

- **R' Nachman** said, we see that chutzpah accomplished even when used against Hashem. After being told not to go, Bilam asked permission again, and Hashem then told him he could go.
 - **R' Yochanan** said based on pesukim, Bilam was lame in one of his feet, Shimshon was lame in both of his feet. Bilam was blind in one eye, and would do kishuf with his eiver. **Mar Zutra** said, Bilam would do kishuf with his eiver. **Mar the son of Ravina** said, Bilam was mezaneh with his donkey.
 - "V'yodei'a daas Elyon" – Bilam could not even master what was on the mind of his donkey, so how can we say that he knew what Hashem was "thinking"? Rather, he knew how to figure out the exact moment that Hashem becomes angry, and he knew that if he would curse the Yidden at that moment, the curse would be effective. However, Hashem held back from getting angry at all for the days that Bilam was trying to curse the Yidden, and that is what saved the Yidden from total destruction.
 - This daily anger lasts for only a moment, and occurs during the first 3 hours of the day, when the crown of the rooster becomes totally white, without any red streaks.
 - **R' Yehoshua ben Levi** kept a rooster tied to his bed to try and determine this moment of anger so that he could curse a min at that time who had been bothering him. He fell asleep at that moment and said, this is a sign that it is not proper for me to cause the punishment of another person.
 - It was taught in the name of **R' Meir**, that when the sun shines in the morning and the kings put on their crowns and bow down to the sun, that is the moment at which Hashem becomes angry.
 - It was taught in the name of **R' Shimon ben Elazar**, extreme love makes people act in an unnatural way, as we see from Avrohom who, out of his love for Hashem, rushed to do the Akeida even though a normal person would try to delay doing so. We see that extreme hate causes people to act in an unnatural way, as we see from Bilam, who rushed to go curse the Yidden.
 - **R' Yehuda in the name of Rav** said, a person should learn Torah even if it is not lishma, because eventually it will lead him to learn lishma. For as reward for Balak having brought 42 korbanos to Hashem when Bilam was trying to curse the Yidden, he was zocheh to have Rus descend from him.
- **Rava** said to **Rabbah bar Mari**, the pasuk says that the people told Dovid (upon the anointing of Shlomo to be the successor to his throne) that Shlomo should become greater than Dovid. It seems improper to say that to Dovid!? **Rabbah bar Mari** said, we must understand the pasuk to mean that they told Dovid that Shlomo should have *some* of his reputation and greatness, not that it should exceed it. This is a similar way in which we must explain the bracha of Devorah to Yael, where she said that Yael should be blessed more than the women of the tent (referring to Sarah, Rivka, Rachel, and Leah). Can it be that she would say that Yael should be more blessed than them? Rather, it must be understood that she said that Yael should be blessed in a small way like the Imahos were blessed.
 - This argues on **R' Yose bar Choni**, who says that a person is jealous of everyone except for his son and his talmid. Therefore, there was nothing wrong with the people telling Dovid that Shlomo should be greater than Dovid was.
- The pasuk says "Vayasem davar befi Bilam". **R' Elazar** said that Hashem put a Malach in charge of Bilam's mouth to only allow him to say what Hashem wanted him to say. **R' Yonason** said, Hashem put a hook in Bilam's mouth, and closed it anytime he wanted to curse the Yidden.
- **R' Yochanan** said, the brachos that Hashem made Bilam give were the opposite of what Bilam wanted to say. Therefore, from the brachos we can learn what Bilam really wanted to say. He wanted to say that the Yidden should have no shuls of Batei Medrash, instead he said "mah tovu ohalecha Yaakov". He wanted to say that the Shechina should not rest on the Yidden, instead he said "umishkinosecha Yisrael". He wanted to say that their kingdom should not last, instead he said "kin'chalim nitayu". He wanted to say that they should not have olive trees or vineyards, instead he said "kiganos alei nahar". He wanted to say that they should not have a good "smell" (reputation) from the mitzvos that they do, instead he said "ka'ahalim natah Hashem". He wanted to say that their kings should not have a tall and powerful look, instead he said "ka'arazim alei mayim". He wanted to say that they should not have a long lasting line of kings,

instead he said “yizal mayim midalyav”. He wanted to say that the kings should not have power over the goyim, instead he said “v’zaro b’mayim rabim”. He wanted to say that the kingdoms should not be strong, instead he said “viyarom mei’Agag malko”. He wanted to say that their kingdoms should not be feared, instead he said “v’sinasei malchuso”.

- **R’ Abba bar Kahana** said, all of Bilam’s “brachos” eventually became curses for the Yidden, except for the curse to eradicate shuls and Batei Medrash.
- **R’ Shmuel bar Nachmeini** said in the name of **R’ Yonason**, the pasuk says “the wounds given by a friend are more trustworthy than the kisses of an enemy”. This means that the curse of a tzaddik (Chiya Hashiloni) is better than the bracha of a rasha (Bilam). Chiya Hashiloni cursed us with the pasuk that says that Hashem will hit the Yidden like a reed that sways in the water. Now, a reed is in a place that has all it needs to grow (water), it regrows when cut, has many roots, and withstands all the fierce winds by swaying and then stands upright when the winds are gone. The Yidden will have all these qualities as well. Bilam blessed us by comparing us to a cedar tree, which does not stand in water, which does not regrow, does not have many roots, which does not sway in the wind, but gets uprooted and toppled by a fierce wind. He was hoping that the Yidden have these qualities as well. In addition, the reed is special in that it is used to write Tanach.