



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

Sanhedrin Daf Kuf Zayin

- **R' Yehuda in the name of Rav** said, a person should never put himself in a circumstance where he will be tempted to do an aveira, because Dovid did so, and he stumbled. Dovid said to Hashem, why is it that in shmoneh esrei we say Elokei Avrohom Elokei Yitzchak VeiLokei Yaakov, but not Elokei Dovid? Hashem said, they withstood tests, but you did not. Dovid said, test me as well. Hashem said, I will test you, and will even tell you now (which is something I did not do for them) that you will be tested in the matter in arayos. Dovid went and immediately had relations with his wife so that he not be tempted by any other woman, but he forgot the rule that the more bi'ah a person has, the more he wants, and the less he has, the less he needs it. The pasuk says that Dovid then went onto his roof and saw a woman (Batsheva) bathing. What happened was that she was bathing hidden from view by a canopy. The Satan appeared as a bird and Dovid shot an arrow at the bird. The arrow missed the bird, but shot down the canopy, exposing Batsheva. The pasuk says that immediately Dovid sent to ask who that woman was, and he was told that it was Batsheva bas Eli'am, the wife of Uriya Hachiti. Dovid had her brought to the palace after she had gone to the mikveh to purify from niddah, and he had bi'ah with her, and she returned to her house. It was then that Dovid said, he wished he had not asked to be tested.
 - **Rava** darshens a pasuk to teach that Dovid asked Hashem to forgive him for this sin, so that people not say that the king was led astray because of a bird.
 - **Rava** darshened a pasuk to teach that Dovid told Hashem, I could have won over my yetzer harah, but I did not, so that it not appear as if a servant bested his Master.
 - **Rava** darshened a pasuk to mean that Batsheva was predestined for Dovid from the Days of Creation, but she came to him through this scandal. **R' Yishmael** taught that Batsheva was predestined for Dovid, but he took her before the time was "ripe" (before it was destined to happen).
 - **Rava** darshened a pasuk to mean that Dovid's enemies would constantly bother him about this aveira. The people would come to Dovid Hamelech and embarrass him by asking him "What form of death do we use on someone who was mezaneh with a married woman" (referring to Dovid's story with Batsheva). Dovid answered, "Such a person gets chenek, but is allowed into Olam Habah, whereas a person who embarrasses another in public is not allowed into Olam Habah!"
 - **R' Yehuda in the name of Rav** darshened a pasuk to teach that even when Dovid was sick he fulfilled his 18 marital obligations (he had 18 wives).
 - **R' Yehuda in the name of Rav** dashed a pasuk to teach that Dovid wanted to worship avoda zara so that if he was killed by his son in the rebellion, people would not wonder how a righteous king like Dovid could be killed by his own son. Chushai Ha'Arki told him, your son Avshalom is the son of a "yefas to'ar", which through a drasha we learn is often the reason that her child will become a "ben sorer umoreh". Therefore, people will know why your son killed you, and you do not have to worship avoda zara to prevent a Chilul Hashem (in fact, doing so will create a bigger Chilul Hashem).
 - **R' Dustai of Biri** darshened pesukim to teach that first Dovid asked Hashem to be forgiven for his unintentional aveiros, and Hashem agreed. He then asked for forgiveness for aveiros that were done intentionally, but not known to the public. Hashem agreed. He then asked for forgiveness for aveiros done intentionally and in public. Hashem agreed. He then asked that Hashem should see to it that the Rabanan not discuss the aveira with Batsheva. Hashem agreed. He then asked the aveira not be written in Tanach. Hashem said, when I removed the letter "yud" from Sarai's name it complained until I added it to Yehoshua's name. There is no way that I can remove an entire parsha! Dovid asked for complete forgiveness from the aveira. Hashem said, your

son Shlomo said that for zenus with another man's wife there is never complete forgiveness. Dovid asked, am I to be rejected forever? Hashem said, accept suffering upon yourself. Dovid did so.

- **R' Yehuda in the name of Rav** darshens pesukim to teach that Dovid had tzaraas for 6 months and the Shechina left him and the Sanhedrin left him.
- Dovid then asked that he be forgiven on account of his suffering. Hashem told him that he is forgiven. Dovid asked for a sign that he was forgiven so that his enemies see it. Hashem said, in your lifetime I will not give a sign, but I will give a sign in Shlomo's lifetime. When Shlomo built the Beis Hamikdash and wanted to bring the Aron Kodesh into the Kodshai Kodashim, the doors locked in place and would not open. He davened that they open, but they did not open until he asked that they open in the zechus of Dovid. When that happened, all Dovid's enemies became embarrassed, because they realized that Hashem had totally forgiven Dovid for the aveira.
- The last commoner on the list of those who don't have a portion of Olam Habbah is Geichazi.
 - The pasuk says that Elisha went to Damesek. **R' Yochanan** explained, that he went there to try and get Geichazi to do teshuva. Geichazi refused and said, I have a kabbalah from you that one who sins and causes others to sin is not given the opportunity to do teshuva.
 - **Q:** What had Geichazi done? **A:** Some say he took the golden calf used as an avodah zarah by Yaravam and had it suspended mid-air by using strong magnets, and this caused people to believe that it was a god. Others say that he put a Name of Hashem into the mouth of the calf and it began saying the first two of the Aseres Hadibros. Others say that he would prevent the Rabanan from coming and learning from Elisha.
 - A Braisa says, a person should always push away with his "left hand" and pull close with his "right hand", not like Elisha who totally pushed away Geichazi.
 - Geichazi accepted gifts from Naaman after being told by Elisha not to do so. When Elisha found out, he cursed him that the tzaraas of Naaman should cling to Geichazi and all his future generations. We find that this happened, as **R' Yochanan** explains the pasuk that speaks of the "4 metzora'im" as referring to Geichazi and his 3 sons.
 - A Braisa says, **R' Shimon ben Elazar** says, when dealing with the desire for relations, when dealing with children, and when dealing with women, one should push away with the left hand and draw close with the right hand.
 - A Braisa says, Elisha became sick 3 times – once for having the bears come and kill the children, another for his pushing away Geichazi with "both hands", and the third was the illness from which he died.
 - Until Avrohom Avinu, there was no such thing as physical signs of old age. Because Avrohom and Yitzchak looked identical, people would not give Avrohom the proper honor, because they thought he was Yitzchak. Avrohom davened that there be ways to see old age.
 - Until Yaakov there was no sickness prior to death. Yaakov davened that he should get sick before he dies.
 - Until Elisha there was no one who recovered from an illness. Elisha davened when he got sick and recovered.